صحيح البخاري

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Sahih Al-Bukhari

Arabic-English

9

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The Translation of Meanings

of

Ṣaḥīḥ Al-Bukẖārī

Arabic—English

Vol. IX

By

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دار الفكر

In the Name of Allah, the Most Beneficent, the Most Merciful

Praise be to Allah, the Lord of the Worlds, and Peace be upon the Master of the Apostles, his Family and Companions.

We, the undersigned, have read this translation of the Meanings of "Ṣaḥīḥ al-Bukhārī" achieved by Dr. Muḥammad Muḥsin Khān and have done our best to revise and correct it perfectly well from its beginning to its end so that, with the ability and efforts available, it has come near to correctness as much as possible.

We thank Allāh, the Elevated, for the success of this beneficial project and ask Him to bountifully reward all those who have undertaken it or participated in it—Allāh's Pleasure being our aim, and it is He who guides us on the right path.

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I have persued a little portion of this translation and found that the translator has succeed in rendering the meanings of "Al-Jāmi Aṣ-Ṣaḥīḥ" (Ṣaḥīḥ al-Bukhārī) into English in a simple comprehensible style free from complications. I have also noticed that he has chosen successfully the best and most authentic interpretation of some Ḥadīths that are interpreted differently by different scholars.

Dr. Maḥmud Ḥamad Naṣr As-Sudani did his best to check the whole translation. The second revision was done by Mr. Shākir Nasīf Al- Ubaydi. Finally, Dr. Muḥammad Taqiy-ad-Din Al-Hilālī checked the translation with the translator Dr. M.M. Khān thoroughly and minutely, doing his utmost to correct the minor mistakes he detected, till the translation acquired a high degree of precision.

May Allah bountifully reward whoever has participated in this benevolent work ; and may He make people benefit by it.

I am perfectly sure that the translation, with Allāh's help and after all the great efforts exerted in its production, has neared perfection.

In Allāh's Hands are all means of success. And Praise be to Allāh, the Lord of the Worlds.

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Amin El-Masry

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End of As-Ṣaḥīḥ Al-Bukhārī

GLOSSARY

Al-Harauriya	:	A special unorthodox religious sect.
Al-Hiqqa	:	A she-camel that has completed its third year in age.
Al-Kabā'ir	:	The biggest sins.
Al-Mut'a	:	A temporary marriage which was allowed in the early period of Islam when one was away from his home, but later on it was cancelled.
Al-Muta'awwilūn	:	Those (one) who form wrong opinions of Kufr about their Muslim brothers.
Al-Najsh	:	A trick (of offering a very high price) for something to allure somebody else to buy it although it is not worth such a high price.
Al-Qasāma	:	The oath taken by some people (50 men) of the tribe of a person who is being accused of killing somebody.
Al-Qisās	:	Laws of equality for wounds etc., in retaliation.
An-Najwa	:	The private talk between Allah and each of His slaves on the Day of Resurrection.
'Asaba	:	Relatives from the father's side.
Bait-al-Midrās	:	A place in Al-Medina (the Jewish centre).
Daiyān	:	(Allah); It also means the One who judges people from their deeds after calling them to account.
Dhi-al-Khalasā	:	A place in Yemen where an idol of Daus (Arabian) tribe which used to be worshipped in the Pre-Islamic Period. It was also called Ka'ba-Al-Yamania.
Diya (Diyat: plural)	:	Blood money (for wounds, killing, etc.).
Ghazwa	:	(Ghazawat: plural); a holy battle in the Cause of Allah, consisting of a large army unit with the Prophet ﷺ himself leading the army.

Ghira & Aghyar	:	This word covers a wide meaning: jealousy as regards women, and also it is a feeling of great fury and anger when one's honour and prestige is injured or challenged.
Haram	:	The sancturies of Mecca and Medina.
Huda	:	Camel driving songs.
Idhkhar	:	A kind of grass well-known for its good smell and is found in Hijaz, Saudi Arabia.
Imlās	:	An abortion caused by being beaten over one's (a pregnant lady's) abdomen.
'Iqāmat-as-Salat	:	The offering of the prayers perfectly. This is not underst od by many Muslims. It means (A) All members of a family or group etc., of a town or a village etc., must offer the prayers; all the males in the mosque for the five congregational prayers, and the females in their houses, both young and old from seven years of age upwards (and no member of the family is to be excused) at the five fixed stated hours for the five compulsory prayers. If any member intentionally did not offer the prayer, then even if the others prayed, they did not establish prayers. Each chief (of a family or a town or a village etc-,) is responsible for it before Allah. (B) To offer prayers in a way just as the Prophet ﷺ offered it with all its rules and regulations. (Please see Hadith Nos. 785, 786, 788 of the 1st. Volume for the ways of praying of the Prophet ﷺ
Istihsān	:	To give a verdict with a proof from one's heart (only) with satisfaction, and one cannot express it (only Abu Hanifa and his pupils say so but the rest of the Muslim religious scholars of Sunna, (and they are the majority) do not agree to it)
Istiskhāra	:	A prayer in which the praying person appeals to Allah to guide him on the right way regarding a certain deed or situation with which one is confronted.
Kāfir & Kufr	:	The one who disbelieves in Al-Mighty (Allah), Allah's Apostles صلوات الله وسلام عليهم. all the Angels, all the Holy Books, Day of Resurrection and in the Fate (Qadr) (good and bad).
Khawārij	:	The people who dissented from the religion and disagreed with the rest of the Muslims.
Khumus	:	One-fifth of the war booty given in Allah's Cause etc.. (See Qur an, 8 : 41)

Labbaik and Sa'daik	:	I respond to YOUR call, I am obedient to YOUR orders.
Li'ān	:	An oath which is taken by both the wife and the husband when the latter accuses his wife of committing adultery (illegal sexual intercourse) (See Qur'ān, Surat-an-Nur 24 : 6, 7, 8, 9)
Maghāfīr	:	A bad smelling gum.
Mahr		Bridal money (given by the husband to the wife on marrying).
Mithqāl		A special kind of weight (used for weighing gold).
Mu'adhdhin	:	A callmaker who pronounces the Adhan loudly, calling People to come and perform the prayer.
Mubashshirāt	:	Glad tidings.
Mudabbar	:	A slave who is promised by his master to be manumitted after the latter's death.
Mujtahadīn	:	Independent religious scholars who do not follow religious opinions except with proof from Qur'ān and the Prophet's Sunna, from all over the Muslim world.
Mulhidūn	:	Heretical.
Qaṣab	:	Pipes made of gold, pearls and other precious stones.
Qeyās	:	Verdicts and judgements given by the Islamic religious scholars. These are given on the following proofs respectively :— (A) From the Holy Book (Qur an) ; (B) From the Prophet's Traditions (Sunna) ; (C) From the unanimously accepted verdict of the Mujtahadin ; (D) Qeyas : i.e., The verdict given by a Mujtahid who considered the case similar in comparison to a case judged by the Prophet ﷺ Qeyas is not to be practiced except if the judgement of the case is not found in the first three above mentioned proofs, A, B and C.
Qīl & Qāl	:	idle talk.
Qisās	:	The law of equality in punishment.
Raudat-Khākh	:	A place between Medina and Mecca.
Ribā'	:	Usury which is of two major kinds :— (A) Riba Nasi'a, i.e. to take interest on lent money; (B) Riba Fadl, i.e., taking a superior thing of the same kind of goods and giving more of the same kind of goods of inferior quality, e.g., dates or some other food stuff or gold or silver of superior quality for dates of inferior quality of greater amount. Islam prohibits all kinds of usury.
Rouh-ul-Lah (روح الله)	:	According to the early religious scholars from among the companions of the Prophet ﷺ and their students and the Mujtahadins, there is a rule to distinguish between the two nouns composed as genitives :—

(A) One: of that is Allah, and the other is a person or a thing. e.g., (i) Allah's House (Bait-ul-Lah بيت الله) ; (ii) Allah's Apostle (Rasul-lullah رسول الله) ; (iii) Allah's slave (Abdullah عبدالله); (iv). Allah's Soul (Rouh-ul-Lah روح الله) etc. The rule for the above words is that the second noun, e.g., House, Apostle, Slave, Soul, etc., is created by Allah and is honourable in His Sight. and similarly Allah's Soul or Spirit may be understood as the Spirit or Soul of Allah, in fact, it is a soul created by Allah, i.e., Jesus. And it was His Word: Be: And it was (i.e. Jesus was created like Adam.) (B) But when one of the two is Allāh and the second is neither a person nor a thing, then it is not a created thing but is a quality of Allah. e.g., (i) Allah's Knowledge (Ilmullah علم الله) (ii) Allah's Life (Hayatullah حياة الله); (iii) Allah's statement (Kalamullah كلام الله); (iv) Allah's Self (Dhatullah ذات الله) etc.

Sariya : An army which is not led by the commander-in-chief. The army which was sent by the Prophet ﷺ without his participating in it, was called Sariya.

Sawīq : A meal made of powdered roasted wheat or barely (also with sugar and dates).

Shighār : (A kind of marriage i.e., one marries the daughter or sister of a man in exchange for marrying his daughter or sister without Mahr.

Subhān Allāh : to honour Allah from all what (unsuitable things) ascribed to Him.

Tauhīd (توحيد) (Monotheism) : Is of four aspects:—

(A) Unity of Lordship: 'Tauhid-al-Rabubiya', to belive that there is only One Lord for all the universe, and what-ever is in it, its Owner, creator and its Maintainer and that is Allāh (B) Unity of Worship: 'Tauhid-al-Uluhiya', to believe that none has the right to be worshipped but Allāh, e.g. praying fasting, slaughtring, giving zakāt etc. (C) Unity of the Names and the Qualities of Allāh: 'Tauhid-al-Asma-was-Sifat', to believe that (i) we must not name or qualify Allah except with what He and His Apostle ﷺ have named or qualified Him (ii) none can be named or qualified with the Names and qualifications of Allah, e. g., Al-Karim (iii) we must confirm all Allah's qualifications which Allah has stated in

His Book (Qur'ān) or mentioned through His Apostle ﷺ without altering the meaning and giving resemblance to any of the created things.

These three aspects of Tauhid are included in the meaning, ' None has the right to be worshipped but Allah.' (D) Unity of following Allah's Apostle (Muhammad ﷺ), ' Tauhid-al-Itiba,' and this is included in the meaning of. ' I testify that Muhammad (ﷺ) is Allah's Apostle,' and that means None has the right to be followed after Allah's Book (Qur an) but the Allah's Apostle ﷺ (Muhammad).

Uhud : A well-known mountain in Al-Medina.

Zakāt (obligatory charity) : A certain fixed proportion of the wealth (2 $\frac{1}{2}$ o/o) of every Muslim to be paid yearly for the benefit of the needy in the Muslim community. The payment of Zakat is obligatory as it is one of the five major principles of Islam. Zakat is the major economic means for establishing social justice and leading the Muslim society to prosperity and security.

Zanādiqa : Atheists.

In the Name of Allāh, the Most Beneficent, the Most Merciful

(NOTICE)

Whoever finds any mistake in my translation of the meanings of (Ḥadīth) Ṣaḥīḥ Al-Bukhārī into English, I request him to write to the Chancellor of the Islamic University at MEDINA indicating the mistake and its place along with the correct translation.

I thank all those who will point out these mistakes with the intention of seeking Allāh's Pleasures, and of correcting the translation of the meanings of Ḥadīth of Allāh's Apostle ﷺ

And Allāh is Surety over what I say

TRANSLATOR

Dr. Muhammad Muhsin Khān

(بسم الله الرحمن الرحيم) .

. (اعـــلان) .

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المتـرجـم / الـدكتـور :

محمـد محســن خـــان

بسم الله الرحمن الرحيم

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In the Name of Allāh, the Most Beneficent, the Most Merciful.

بسم الله الرحمن الرحيم

LXXXIII. THE BOOK OF AD-DIYĀT (BLOOD-MONEY)—payment for blood shed.

كتاب الديات

(1) CHAPTER. The Statement of Allāh ﷻ :—

'Whoever kills a faithful believer intentionally, his recompense is Hell.' (4 : 93)

قَوْلُ اللهِ تَعالى ـ وَمَنْ يَقْتُلْ مُؤْمِناً مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ ـ

1. Narrated 'Abdullāh ﷺ : A man said, "O Allāh's Apostle! Which sin is the greatest in Allāh's Sight?" The Prophet ﷺ said, "To set up a rival unto Allāh though He Alone created you." The man said, "What is next?" The Prophet ﷺ said, "To kill your son lest he should share your food with you." The man said, "What is next?" The Prophet ﷺ said "To commit illegal sexual intercourse with the wife of your neighbour." So Allāh ﷻ revealed in confirmation of this narration :—

'And those who invoke not with Allāh, any other god Nor kill such

١ ـ حدثنا قُتَيْبَةُ بْنُ سَعِيدٍ : حدثنا جَرِيرٌ ، عَنِ الأَعْمَشِ ، عَنْ أَبِي وَائِلٍ ، عَنْ عَمْرِو بْنِ شُرَحْبِيلٍ قَالَ : قَالَ عَبْدُ اللهِ : قَالَ رَجُلٌ : يَا رَسُولَ اللهِ ، أَيُّ الذَّنْبِ أَكْبَرُ عِنْدَ اللهِ ؟ قَالَ : أَنْ تَدْعُوَ لِلهِ نِدًّا وَهُوَ خَلَقَكَ . قَالَ : ثُمَّ أَيٌّ ؟ قَالَ : ثُمَّ أَنْ تَقْتُلَ وَلَدَكَ أَنْ يَطْعَمَ مَعَكَ . قَالَ : ثُمَّ أَيٌّ ؟ قَالَ : ثُمَّ أَنْ تُزَانِيَ بِحَلِيلَةِ جَارِكَ . فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ تَصْدِيقَهَا ـ وَالَّذِينَ لَا يَدْعُونَ مَعَ اللهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا .

life as Allāh has forbidden except for just cause nor commit illegal sexual intercourse And whoever does this shall receive the punishment.' (25 : 68)

٢ ـ حدّثنا عليّ : حدّثنا إسحاقُ ابنُ سعيدِ بنِ عمرِو بنِ سعيدِ بنِ العاصِ ، عنْ أبيهِ ، عنِ ابنِ عُمرَ رضيَ اللهُ عنْهُما قالَ : قالَ رسولُ اللهِ صلى اللهُ عليهِ وسلّمَ : لا يزالُ المؤمنُ فى فُسْحَةٍ مِنْ دِينِهِ ما لمْ يُصِبْ دَماً حَرَاماً .

2. Narrated Ibn ʿUmar ﷺ : Allāh's Apostle ﷺ said, "A faithful believer remains at liberty regarding his religion unless he kills somebody unlawfully."

٣ ـ حدّثنى أحمدُ بنُ يعقوبَ : حدّثنا إسحاقُ : سمعتُ أبى يُحدّثُ عنْ عبدِ اللهِ بنِ عُمرَ قالَ : إنّ مِنْ ورَطاتِ الأُمورِ التى لامَخْرَجَ لِمَنْ أوقعَ نفسهُ فيها : سفكَ الدّمِ الحرامِ بغيرِ حِلّهِ .

3. Narrated ʿAbdullāh bin ʿUmar ﷺ : One of the evil deeds with bad consequence from which there is no escape for the one who is involved in it is to kill someone unlawfully.

٤ ـ حدّثنا عُبَيْدُ اللهِ بنُ موسى ، عنِ الأعمشِ ، عنْ أبى وائلٍ ، عنْ عبدِ اللهِ ، قالَ : قالَ النّبىُّ صلى اللهُ عليهِ وسلّمَ : أوّلُ ما يُقْضَى بينَ النّاسِ فى الدّماءِ .

4. Narrated ʿAbdullāh ﷺ : The Prophet ﷺ said, "The first cases to be decided among the people (on the Day of Resurrection) will be those of blood shed."

٥ ـ حدَّثنا عَبْدَانُ : حدَّثنا عَبْدُ اللهِ : حدَّثنا يُونُسُ ، عَنِ الزُّهْرِيِّ : حدَّثنا عَطاءُ بْنُ يَزِيدَ : أنَّ عُبَيْدَ اللهِ بْنَ عَدِيٍّ حدَّثَهُ : أنَّ المِقْدادَ بْنَ عَمْرٍو الكِنْدِيَّ حَلِيفَ بَنِي زُهْرَةَ حدَّثَهُ ، وَكانَ شَهِدَ بَدْرًا مَعَ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ أنَّهُ قالَ : يا رَسُولَ اللهِ ، إنْ لَقِيتُ كافِرًا فَاقْتَتَلْنا فَضَرَبَ يَدِي بِالسَّيْفِ فَقَطَعَها ثُمَّ لاذَ بِشَجَرَةٍ وَقالَ : أسْلَمْتُ لِلهِ . أقْتُلُهُ بَعْدَ أنْ قالَها؟ قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ : لا تَقْتُلْهُ ، قالَ : يارَسُولَ اللهِ ، فَإنَّهُ طَرَحَ إحْدَى يَدَيَّ ، ثُمَّ قالَ ذلكَ بَعْدَ ما قَطَعَها ، أقْتُلُهُ ؟ قالَ لا تَقْتُلْهُ ، فَإنْ قَتَلْتَهُ فَإنَّهُ بِمَنْزِلَتِكَ قَبْلَ أنْ تَقْتُلَهُ ، وَأنْتَ بِمَنْزِلَتِهِ قَبْلَ أنْ يَقُولَ كَلِمَتَهُ الَّتِي قالَ . وَقالَ حَبِيبُ بْنُ أبِي عَمْرَةَ ، عَنْ سَعِيدٍ ، عَنِ ابْنِ عَبَّاسٍ قالَ : قالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ لِلْمِقْدادِ : إذا كانَ رَجُلٌ مُؤْمِنٌ يُخْفِي إيمانَهُ مَعَ قَوْمٍ كُفّارٍ فَأظْهَرَ إيمانَهُ فَقَتَلْتَهُ ، فَكَذلكَ كُنْتَ أنْتَ تُخْفِي إيمانَكَ بِمَكَّةَ مِنْ قَبْلُ .

5. Narrated Al-Miqdād bin ʿAmr Al-Kindī, an ally of Banī Zuhra who took part in the battle of Badr with the Prophet ﷺ, that he said, "O Allāh's Apostle! If I meet an unbeliever and we have a fight, and he strikes my hand with the sword and cuts it off, and then takes refuge from me under a tree, and say, 'I have surrendered to Allāh (i.e., embraced Islam),' may I kill him after he has said so?" Allāh's Apostle ﷺ said, "Do not kill him." Al-Miqdād said, "But O Allāh's Apostle! He had chopped off one of my hands and he said that after he had cut it off. May I kill him?" The Prophet ﷺ said, "Do not kill him, for if you kill him, he would be in the position in which you had been before you kill him, and you would be in the position in which he was before he said the sentence." The Prophet ﷺ also said to Al-Miqdād, "If a faithful believer conceals his faith (Islam) from the dis-believers, and then when he declares his Islam, you kill him, (you will be sinful). Remember that you were also concealing your faith (Islam) at Mecca before."

بابُ قَوْلِ اللهِ تَعالى ـ وَمَنْ أحْياها ـ قالَ ابْنُ عَبّاسٍ : مَنْ حَرَّمَ

(2) CHAPTER. The Statement of Allāh ﷻ

قَتَلَهَا إِلا بِحَقٍّ حَيِيَ النَّاسُ مِنْهُ جَمِيعاً .

'And if anyone saved a life (from death)...' (5 : 32)

Ibn ʿAbbās said, "Anyone who regards killing prohibited unless for a reasonable cause (then it is as if) he saved the life of all mankind."

٦ ـ حدَّثنا قَبِيصَةُ : حدَّثنا سُفْيانُ ، عَنِ الأعْمَشِ ، عَنْ عَبْدِ اللهِ بْنِ مُرَّةَ ، عَنْ مَسْرُوقٍ ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ ، عَنِ النَّبِيِّ صلى اللهُ عليه وسلَّم قالَ : لا تُقْتَلُ نَفْسٌ إلاَّ كانَ عَلى ابْنِ آدَمَ الأوَّلِ كِفْلٌ مِنْها .

6. Narrated ʿAbdullāh ﷺ : The Prophet ﷺ said, "No human being is killed unjustly, but a part of responsibility for the crime is laid on the first son of Adam who invented the tradition of killing (murdering) on the earth. (It is said that he was Qabīl).

٧ ـ حدَّثنا أبُو الوَلِيدِ : حدَّثنا شُعْبَةُ : قالَ وَاقِدُ بْنُ عَبْدِ اللهِ : أخْبَرَنِي عَنْ أبِيهِ : سَمِعَ عَبْدَ اللهِ بْنَ عُمَرَ ، عَنِ النَّبِيِّ صلى اللهُ عليه وسلَّم قالَ : لا تَرْجِعُوا بَعْدِي كُفَّاراً يَضْرِبُ بَعْضُكُمْ رِقابَ بَعْضٍ .

7. Narrated ʿAbdullāh bin ʿUmar ﷺ : The Prophet ﷺ said, "After me (i. e., after my death), do not become disbelievers, by striking (cutting) the necks of one another.

٨ ـ حدَّثنا مُحَمَّدُ بْنُ بَشَّارٍ : حدَّثنا غُنْدَرٌ : حدَّثنا شُعْبَةُ ، عَنْ عَلِيِّ بْنِ مُدْرِكٍ قالَ : سَمِعْتُ أبا زُرْعَةَ ابْنَ عَمْرِو بْنِ جَرِيرٍ قالَ : قالَ النَّبِيُّ صلى اللهُ عليه وسلَّم في حَجَّةِ الوَداعِ :

8. Narrated Abū Zurʿa bin ʿAmr bin Jarīr : The Prophet ﷺ said during Ḥajjat-al-Wadāʿ, "Let the people listen to me. After me, do not become disbelievers, by striking (cutting) the necks of one another.

اسْتَنْصِتِ النَّاسَ ، لا تَرْجِعُوا بَعْدِي كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ. رَوَاهُ أَبُو بَكْرَةَ وَ ابْنُ عَبَّاسٍ ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم .

٩ ـ حدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ : حدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ : حدَّثَنَا شُعْبَةُ ، عَنْ فِرَاسٍ ، عَنِ الشَّعْبِيِّ ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ قَالَ: الكَبَائِرُ الإِشْرَاكُ بِاللهِ ، وَعُقُوقُ الوَالِدَيْنِ ، أَوْ قَالَ : اليَمِينُ الغَمُوسُ ، شَكَّ شُعْبَةُ. وَقَالَ مُعَاذٌ : حدَّثَنَا شُعْبَةُ قَالَ : الكَبَائِرُ : الإِشْرَاكُ بِاللهِ ، وَاليَمِينُ الغَمُوسُ ، وَعُقُوقُ الوَالِدَيْنِ ، أَوْ قَالَ : وَقَتْلُ النَّفْسِ .

9. Narrated ʿAbdullāh bin ʿAmr ﷺ : **The Prophet** ﷺ **said, "Al-Kabā'ir (the biggest sins) are: To join others (as partners) in worship with Allāh, to be undutiful to one's parents," or said, "to take a false oath." (The sub-narrator, Shu'ba is not sure) Mu'ādh said: Shu'ba said, "Al-kabā'ir (the biggest sins) are: (1) Joining others as partners in worship with Allāh, (2) to take a false oath (3) and to be undutiful to one's parents," or said, "to murder (some one unlawfully).**

١٠ ـ حدَّثَنَا إِسحاقُ بْنُ مَنْصُورٍ : حدَّثَنَا عَبْدُ الصَّمَدِ : حدَّثَنَا شُعْبَةُ : حدَّثَنَا عُبَيْدُ اللهِ بْنُ أَبِي بَكْرٍ : سَمِعَ أَنَسًا رَضِيَ اللهُ عَنْهُ ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم قَالَ : الكَبَائِرُ. وَحدَّثَنَا عَمْرٌو : حدَّثَنَا شُعْبَةُ ، عَنِ ابْنِ أَبِي بَكْرٍ ، عَنْ أَنَسِ بْنِ مَالِكٍ ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم قَالَ: أَكْبَرُ الكَبَائِرِ :

10. Narrated Anas bin Mālik ﷺ : **The Prophet** ﷺ **said, "The biggest of Al-Kabā'ir (the great sins) are: To join others as partners in worship with Allāh, (2) to murder a human being, (3) to be undutiful to one's parents (4) and to make a false statement," or said, "to give a false witness."**

الإشْرَاكُ بِاللهِ ، وَقَتْلُ النَّفْسِ ، وَعُقُوقَ الوَالِدَيْنِ ، وَقَوْلُ الزُّورِ ، أَوْ قَالَ : وَشَهَادَةُ الزُّورِ .

١١ ـ حدَّثنا عَمْرُو بْنُ زُرَارَةَ : حدَّثنا هُشَيْمٌ : حدَّثنا حُصَيْنٌ : حدَّثنا أَبُو ظَبْيَانَ قَالَ : سَمِعْتُ أُسَامَةَ بْنَ زَيْدِ بْنِ حَارِثَةَ رَضِيَ اللهُ عَنْهُمَا يُحَدِّثُ قَالَ : بَعَثَنَا رَسُولُ اللهِ صلى اللهُ عليه وسلَّم إِلَى الحُرَقَةِ مِنْ جُهَيْنَةَ ، قَالَ : فَصَبَّحْنَا القَوْمَ فَهَزَمْنَاهُمْ ، قَالَ : وَلَحِقْتُ أَنَا وَرَجُلٌ مِنَ الأَنْصَارِ رَجُلاً مِنْهُمْ ، قَالَ : فَلَمَّا غَشِينَاهُ قَالَ : لا إِلَهَ إِلاَّ اللهُ ، قَالَ : فَكَفَّ عَنْهُ الأَنْصَارِيُّ فَطَعَنْتُهُ بِرُمْحِي حَتَّى قَتَلْتُهُ قَالَ : فَلَمَّا قَدِمْنَا بَلَغَ ذَلِكَ النَّبِيَّ صلى اللهُ عليه وسلَّم قَالَ ، فَقَالَ : لِي يَا أُسَامَةُ : أَقَتَلْتَهُ بَعْدَ مَا قَالَ لا إِلَهَ إِلاَّ اللهُ ؟ قَالَ : قُلْتُ : يَا رَسُولَ اللهِ ، إِنَّمَا كَانَ مُتَعَوِّذًا ، قَالَ : أَقَتَلْتَهُ بَعْدَ أَنْ قَالَ لا إِلَهَ إِلاَّ اللهُ ؟ قَالَ : قَالَ : فَمَا زَالَ يُكَرِّرُهَا عَلَيَّ حَتَّى تَمَنَّيْتُ أَنِّي لَمْ أَكُنْ أَسْلَمْتُ قَبْلَ ذَلِكَ اليَوْمِ .

11. Narrated Usāma bin Zaid bin Ḥāritha ﷺ : Allāh's Apostle ﷺ sent us (to fight) against Al-Ḥuraqa (one of the sub-tribes) of Juhaina. We reached those people in the morning and defeated them. A man from the Anṣār and I chased one of their men and when we attacked him, he said, "None has the right to be worshipped but Allāh." The Anṣārī refrained from killing him but I stabbed him with my spear till I killed him. When we reached (Medina), this news reached the Prophet ﷺ. He said to me, "O Usāma! You killed him after he had said, 'None has the right to be worshipped but Allāh?'" I said, "O Allāh's Apostle! He said so in order to save himself." The Prophet ﷺ said, "You killed him after he had said, 'None has the right to be worshipped but Allāh.'" The Prophet ﷺ kept on repeating that statement till I wished I had not been a Muslim before that day.

١٢ ـ حدَّثنا عَبْدُ اللهِ بْنُ يُوسُفَ : حدَّثنا اللَّيْثُ : حدَّثنا يَزِيدُ ، عَنْ أَبِي الخَيْرِ ، عَنِ الصُّنَابِحِيِّ ، عَنْ عُبَادَةَ

12. Narrated 'Ubada bin Aṣ-Ṣāmat ﷺ : I was among those Naqibs (selected leaders) who gave the Pledge of allegiance to

ابْنِ الصَّامِتِ رَضِيَ اللهُ عَنْهُ قَالَ : إِنِّي مِنَ النُّقَبَاءِ الَّذِينَ بَايَعُوا رَسُولَ اللهِ صلى اللهُ عليه وسلَّم . بَايَعْنَاهُ عَلَى أَن لا نُشْرِكَ بِاللهِ شَيْئًا ، وَلا نَسْرِقَ ، وَلا نَزْنِيَ ، وَلا نَقْتُلَ النَّفْسَ الَّتِي حَرَّمَ اللهُ ، وَلا نَنْتَهِبَ ، وَلا نَعْصِيَ بِالْجَنَّةِ إِنْ فَعَلْنَا ذلك ، فَإِنْ غَشِينَا مِنْ ذلكَ شَيْئًا كَانَ قَضَاءُ ذلك إِلَى اللهِ .

Allāh's Apostle ﷺ We gave the oath of allegiance, that we would not join partners in worship besides Allāh, would not steal, would not commit illegal sexual intercourse, would not kill a life which Allāh has forbidden, would not commit robbery, would not disobey (Allāh and His Apostle), and if we fulfilled this pledge we would have Paradise, but if we committed any one of these (sins), then our case will be decided by Allāh.

١٣ ـ حدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ : حدَّثَنَا جُوَيْرِيَةُ ، عَنْ نَافِعٍ ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ . عَنِ النَّبِيِّ صلى اللهُ عليه وسلَّم قَالَ : مَنْ حَمَلَ عَلَيْنَا السِّلاحَ فَلَيْسَ مِنَّا . رَوَاهُ أَبُو مُوسَى عَنِ النَّبِيِّ صلى اللهُ عليه وسلَّم .

13. Narrated ʿAbdullāh ﷺ : The Prophet ﷺ said, "Whoever carries arms against us, is not from us."

١٤ ـ حدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ الْمُبَارَكِ : حدَّثَنَا حَمَّادُ بْنُ زَيْدٍ : حدَّثَنَا أَيُّوبُ وَيُونُسُ عَنِ الْحَسَنِ عَنِ الأَحْنَفِ بْنِ قَيْسٍ قَالَ : ذَهَبْتُ لأَنْصُرَ هَذَا الرَّجُلَ . فَلَقِيَنِي أَبُو بَكْرَةَ ، فَقَالَ : أَيْنَ تُرِيدُ : قُلْتُ : أَنْصُرُ هَذَا الرَّجُلَ ، قَالَ : ارْجِعْ فَإِنِّي سَمِعْتُ رَسُولَ اللهِ صلى اللهُ عليه

14. Narrated Al-Aḥnaf bin Qais : I went to help that man (i. e., ʿAlī), and on the way I met Abū Bakra who asked me, "Where are you going?" I replied, "I am going to help that man." He said, "Go back, for I heard Allāh's Apostle ﷺ saying, 'If two Muslims meet each other with their swords then (both) the killer and the killed one are in the (Hell) Fire.' I said, 'O Allāh's

Apostle! It is alright for the killer, but what about the killed one?' He said, 'The killed one was eager to kill his opponent.'"

وسلَّم يَقُولُ: إذا التَقَى المُسْلِمانِ بِسَيْفَيْهِما فَالقَاتِلُ وَالمَقْتُولُ فِى النَّارِ، قُلْتُ: يا رَسُولَ اللهِ، هٰذا القَاتِلُ فَمَا بَالُ المَقْتُولِ؟ قَالَ: إنَّهُ كَانَ حَرِيصًا عَلَى قَتْلِ صَاحِبِهِ.

(3) CHAPTER. The Statement of Allāh ﷻ :—

'O you who believe! Al-Qiṣāṣ (The law of equality in punishment) is prescribed
For you in case of murder :
The free for the free, and
The slave for the slave, and
The female for the female.
But if the relatives (or one of them) of the killed (person) forgave their brother (the killer) something of the law of equality in punishment (i. e. not to kill the killer, by accepting the Blood-money in intentional murders) then the relatives (of the killed person) should demand Blood-money in a reasonable manner, and the killer must pay with handsome gratitude.
This is an alleviation and a
Mercy from your Lord. So after this,
Whoever transgresses the limits, (whoever commits murder after

بابُ قَوْلِ اللهِ تَعَالَى - يا أيُّها الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ القِصَاصُ فِى القَتْلَى، الحُرُّ بِالحُرِّ، وَالعَبْدُ بِالعَبْدِ، وَالأُنْثَى بِالأُنْثَى، فَمَنْ عُفِىَ لَهُ مِنْ أخِيهِ شَىْءٌ فَاتِّبَاعٌ بِالمَعْرُوفِ وَأَدَاءٌ إلَيْهِ بِإحْسَانٍ، ذٰلِكَ تَخْفِيفٌ مِنْ رَبِّكُمْ وَرَحْمَةٌ، فَمَنِ اعْتَدَى بَعْدَ ذٰلِكَ فَلَهُ عَذَابٌ أَلِيمٌ -

accepting the Bood-money)
Shall have a painful punishment.
(2 : 178)

(4) CHAPTER. To question the killer till he confesses ; and confession in cases where divinely prescribed punishments are imperative.

بابُ سُؤَالِ القَاتِلِ حتى يُقِرَّ ، والاِقْرَارِ فى الحُدُودِ .

15. Narrated Anas bin Mālik ﷺ : A Jew crushed the head of a girl between two stones, and the girl was asked, " Who has done that to you, so-and-so or so and so? " (Some names were mentioned for her) till the name of that Jew was mentioned (whereupon she agreed). The Jew was brought to the Prophet ﷺ and the Prophet ﷺ kept on questioning him till he confessed, whereupon his head was crushed with stones.

١٥ ـ حدَّثنا حَجَّاجُ بْنُ مِنْهالٍ : حدَّثنا هَمَّامٌ ، عَنْ قَتادَةَ ، عَنْ أنَسِ بْنِ مالِكٍ رَضِىَ اللهُ عَنْهُ أنَّ يَهُودِيًّا رَضَّ رَأسَ جارِيَةٍ بَيْنَ حَجَرَيْنِ فَقِيلَ لَها : مَنْ فَعَلَ بِكِ هٰذا ؟ أفُلانٌ أوْ فُلانٌ ؟ حتى سُمِّىَ اليَهُودى ، فَأُتِىَ بِهِ النَّبِىَّ صلى اللهُ عليهِ وسلَّم فَلَمْ يَزَلْ بِهِ حتى أقَرَّ بِهِ ، فَرُضَّ رَأسُهُ بِالحِجارَةِ .

(5) CHAPTER. If someone kills (somebody) with a stone or with a stick.

بابٌ إذا قَتَلَ بِحَجَرٍ أوْ بِعَصًا.

16. Narrated Anas bin Mālik ﷺ : A girl wearing ornaments, went out at Medina. Somebody struck her with a stone. She was brought to the Prophet ﷺ while she was still alive. Allāh's Apostle ﷺ asked her, " Did such-and-such a person strike you? " She

١٦ ـ حدَّثنا مُحَمَّدٌ : أخْبَرَنا عَبْدُ اللهِ بْنُ إدْرِيسَ ، عَنْ شُعْبَةَ ، عَنْ هِشامِ بْنِ زَيْدِ بْنِ أنَسٍ ، عَنْ جَدِّهِ أنَسِ بْنِ مالِكٍ قالَ : خَرَجَتْ جارِيَةٌ عَلَيْها أوْضاحٌ بِالمَدِينَةِ ، قالَ : فَرَماها بِحَجَرٍ ، قالَ : فَجِيءَ بِها

raised her head, denying that. He asked her a second time, saying, "Did so-and-so strike you?" She raised her head, denying that. He said for the third time, "Did so-and-so strike you?" She lowered her head, agreeing. Allāh's Apostle ﷺ then sent for the killer and killed him between two stones.

إلى النَّبِيِّ صلى اللهُ عليهِ وسلَّم وَبِهَا رَمَقٌ ، فَقَالَ لَهَا رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم : فُلانٌ قَتَلَكِ ؟ فَرَفَعَتْ رَأْسَهَا ، فَأَعَادَ عَلَيْهَا ، قَالَ : فُلانٌ قَتَلَكِ ؟ فَرَفَعَتْ رَأْسَهَا ، فَقَالَ لَهَا فِي الثَّالِثَةِ : فُلانٌ قَتَلَكِ ؟ فَخَفَضَتْ رَأْسَهَا ، فَدَعَا بِهِ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم فَقَتَلَهُ بَيْنَ الحَجَرَيْنِ .

(6) CHAPTER. The Statement of Allāh ﷻ :—

'(We ordained therein for them), Life for life, eye for eye, Nose for nose, ear for ear, Tooth for tooth and Wounds equal for equal, but If anyone remits the Qiṣāṣ (1) by way of charity, it shall be expiation for him. And whoever fail to judge by that which Allāh has revealed, such are wrongdoers.' (5 : 45)

بابُ قَوْلِ اللهِ تَعالى - أَنَّ النَّفْسَ بِالنَّفْسِ والعَيْنَ بِالعَيْنِ والأَنْفَ بالأَنْفِ والأُذُنَ بِالأُذُنِ والسِّنَّ بالسِّنِّ و الجُرُوحَ قِصاصٌ فمَنْ تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لهُ وَمَنْ لمْ يَحْكُمْ بِمَا أَنْزَلَ اللهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ - .

17. Narrated ʿAbdullāh ﷺ : Allāh's Apostle ﷺ said, "The blood

١٧ - حدَّثَنا عُمَرُ بْنُ حَفْصٍ : حدَّثَنا أبي : حدَّثَنا الأَعْمَشُ ، عَنْ

(1) QIṢĀṢ : Equality in punishment.

of a Muslim who confesses that none has the right to be worshipped but Allāh and that I am His Apostle, cannot be shed except in three cases: In Qiṣāṣ for murder, a married person who commits illegal sexual intercourse and the one who reverts from Islam (apostate) and leaves the Muslims."

عَبْدِ اللهِ بْنِ مُرَّةَ ، عَنْ مَسْرُوقٍ ، عَنْ عَبْدِ اللهِ قَالَ : قَالَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم : لا يَحِلُّ دَمُ امْرِئٍ مُسْلِمٍ يَشْهَدُ أَنْ لا إِلَهَ إِلاَّ اللهُ ، و أَنِّى رَسُولُ اللهِ إِلاَّ بِإِحْدَى ثَلاثٍ : النَّفْسُ بِالنَّفْسِ ، والثَّيِّبُ الزَّانِى و المُفَارِقُ لِدِينِهِ ، التَّارِكُ لِلْجَمَاعَةِ .

(7) CHAPTER. Whoever punished (a killer) with a stone (in retaliation).

بابُ مَنْ أَقَادَ بِالحَجَرِ .

18. Narrated Anas ﷺ : A Jew killed a girl so that he may steal her ornaments. He struck her with a stone, and she was brought to the Prophet ﷺ while she was still alive. The Prophet ﷺ asked her, "Did such-and-such person strike you?" She gestured with her head, expressing denial. He asked her for the second time, and she again gestured with her head, expressing denial. When he asked her for the third time, she beckoned, "Yes." So the Prophet ﷺ killed him (the Jew) with two stones.

١٨ ـ حدَّثنا مُحَمَّدُ بْنُ بَشَّارٍ : حدَّثنا مُحَمَّدُ بْنُ جَعْفَرٍ : حدَّثنا شُعْبَةُ ، عَنْ هِشَامِ بْنِ زَيْدٍ ، عَنْ أَنَسٍ رَضِىَ اللهُ عَنْهُ : أَنَّ يَهُودِيًّا قَتَلَ جَارِيَةً عَلَى أَوْضَاحٍ لَهَا فَقَتَلَهَا بِحَجَرٍ فَجِىءَ بِهَا إِلَى النَّبِىِّ صلى اللهُ عليه وسلَّم وَبِهَا رَمَقٌ فَقَالَ لَهَا : أَقَتَلَكِ فُلانٌ ؟ فَأَشَارَتْ بِرَأْسِهَا أَنْ لا ، ثُمَّ قَالَ الثَّانِيَةَ فَأَشَارَتْ بِرَأْسِهَا أَنْ لا ، ثُمَّ سَأَلَهَا الثَّالِثَةَ فَأَشَارَتْ أَنْ نَعَمْ ، فَقَتَلَهُ النَّبِىُّ صلى اللهُ عليه وسلَّم بِحَجَرَيْنِ

(8) CHAPTER. The relative of the

بابٌ مَنْ قُتِلَ لَهُ قَتِيلٌ فَهُوَ

killed person has the right to choose one of two compensations (i, e. to have the killer killed, or to accept blood money).

بِخَيْرِ النَّظَرَيْنِ .

19. Narrated Abū Huraira ﷺ : In the year of the Conquest of Mecca, the tribe of Khuzā'a killed a man from the tribe of Banī Laith in revenge for a killed person belonging to them in the Pre-Islamic Period of Ignorance. So Allāh's Apostle ﷺ got up saying, "Allāh held back the (army containing the) elephant from Mecca, but He let His Apostle and the believers overpower the infidels (of Mecca). Beware! (Mecca is a sanctury)! Verily! Fighting in Mecca was not permitted for anybody before me, nor will it be permitted for anybody after me; It was permitted for me only for a while (an hour or so) of that day. No doubt! It is at this moment a sanctury; its thorny shrubs should not be uprooted; its trees should not be cut down; and its Luqata (fallen things) should not be picked up except by the one who would look for its owner. And if somebody is killed, his closest relative has the right to choose one of two things, i. e., either the Blood-money or retaliation by having the killer killed." Then a man from Yemen, called Abū Shah, stood up and said, "Write (that) for me, O Allāh's Apostle!"

١٩ ـ حدَّثنا أبُو نُعَيم : حدَّثنا شَيْبانُ ، عَنْ يَحْيَى ، عَنْ أبي سَلَمَةَ ، عَنْ أبي هُرَيْرَةَ : أنَّ خُزَاعَةَ قَتَلُوا رَجُلاً . وَقالَ عَبْدُ اللهِ بْنُ رَجاءٍ : حدَّثنا حَرْبٌ ، عَنْ يَحْيَى : حدَّثنا أبُو سَلَمَةَ : حدَّثنا أبُو هُرَيْرَةَ أنَّهُ عامَ فَتْحِ مَكَّةَ قَتَلَتْ خُزَاعَةُ رَجُلاً مِنْ بَنِي لَيْثٍ بِقَتِيلٍ لَهُمْ فِي الجاهِلِيَّةِ ، فَقامَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ فَقالَ : إنَّ اللهَ حَبَسَ عَنْ مَكَّةَ الفِيلَ وسلَّطَ عَلَيْهِمْ رَسُولَهُ وَالمُؤْمِنِينَ ، ألا وَإنَّها لَمْ تَحِلَّ لأحَدٍ قَبْلِي ، وَلا تَحِلُّ لأحَدٍ بَعْدِي ألا وَإنَّما أُحِلَّتْ لِي ساعَةً مِنْ نَهارٍ ، ألا وَإنَّها ساعَتِي هَذِهِ ، حَرامٌ لا يُخْتَلَى شَوْكُها وَلا يُعْضَدُ شَجَرُها وَلا يَلْتَقِطُ ساقِطَتَها إلاَّ مُنْشِدٌ . وَمَنْ قُتِلَ لَهُ قَتِيلٌ فَهُوَ بِخَيْرِ النَّظَرَيْنِ ، إمَّا يُودَى وَإمَّا يُقادُ . فَقامَ رَجُلٌ مِنْ أهْلِ اليَمَنِ يُقالُ لَهُ أبُو شاةَ فَقالَ : اكْتُبْ لِي يا رَسُولَ اللهِ ، فَقالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ : اكْتُبُوا لأبِي شاةٍ . ثُمَّ قامَ رَجُلٌ مِنْ

Allāh's Apostle ﷺ said (to his companions), "Write that for Abū Shah." Then another man from Quraish got up, saying, "O Allāh's Apostle! Except Al-Idhkhir (a special kind of grass) as we use it in our houses and for graves." Allāh's Apostle ﷺ said, "Except Al-Idhkhir."(1)

قُرَيْشٍ فَقَالَ: يَا رَسُولَ اللهِ، إِلاَّ الإِذْخِرَ فَإِنَّمَا نَجْعَلُهُ فِى بُيُوتِنَا وَقُبُورِنَا. فَقَالَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم: إِلاَّ الإِذْخِرَ. وَتَابَعَهُ عُبَيْدُ اللهِ عَنْ شَيْبَانَ فِى الفِيلِ. قَالَ بَعْضُهُمْ عَنْ أَبِى نُعَيْمٍ: القَتْلَ، وَقَالَ عُبَيْدُ اللهِ إِمَّا أَنْ يُقَادَ أَهْلُ القَتِيلِ.

20. Narrated Ibn 'Abbas رضي الله عنهما: For the children of Israel the punishment for crime was Al-Qiṣāṣ only (i.e., the law of equality in punishment) and the payment of Bloodmoney was not permitted as an alternate. But Allāh said to this nation (Muslims):—

'O you who believe! Qiṣāṣ (2) is prescribed for you in case of murder, ...(up to).....end of the Verse. (2: 178)

Ibn 'Abbās added: Remission (forgiveness) in this Verse, means to accept the Blood-money in an intentional murder. Ibn 'Abbās added: The Verse:—

'Then the relatives should demand Blood-money in a reasonable manner.' (2: 178)

means that the demand should be reasonable and it is to be compensated with handsome gratitude.

٢٠ ـ حدَّثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حدَّثنا سُفْيَانُ، عَنْ عَمْرٍو، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ رَضِىَ اللهُ عَنْهُمَا قَالَ: كَانَتْ فِى بَنِى إِسْرَائِيلَ قِصَاصٌ وَلَمْ تَكُنْ فِيهِمُ الدِّيَةُ، فَقَالَ اللهُ لِهَذِهِ الأُمَّةِ ـ كُتِبَ عَلَيْكُمُ القِصَاصُ فِى القَتْلَى ـ إِلَى هَذِهِ الآيَةِ ـ فَمَنْ عُفِىَ لَهُ مِنْ أَخِيهِ شَىْءٌ ـ قَالَ ابْنُ عَبَّاسٍ: فَالعَفْوُ أَنْ يَقْبَلَ الدِّيَةَ فِى العَمْدِ، قَالَ ـ فَاتِّبَاعٌ بِالمَعْرُوفِ ـ أَنْ يَطْلُبَ بِمَعْرُوفٍ وَيُؤَدِّىَ بِإِحْسَانٍ.

(1) Al-Idhkhir is permitted to be cut in Mecca.
(2) See the glossary.

(9) CHAPTER. Whoever seeks to shed somebody's blood without any right.

بِابُ مَنْ طَلَبَ دَمَ امْرِئٍ بِغَيْرِ حَقٍّ .

21. Narrated Ibn ʿAbbās ﷺ : The Prophet ﷺ said, "The most hated persons to Allāh are three : (1) A person who deviates from the right conduct, i. e., an evil doer, in the Haram (sanctuaries of Mecca and Medina); (2) a person who seeks that the traditions of the Pre-Islamic Period of Ignorance, should remain in Islam. (3) and a person who seeks to shed somebody's blood without any right."

٢١ ـ حدَّثنا أبُو اليَمانِ : أخبرَنا شُعَيْبٌ ، عَنْ عَبْدِ اللهِ بْنِ أبي حُسَيْنٍ : حدَّثنا نافِعُ بْنُ جُبَيْرٍ ، عَنِ ابْنِ عَبَّاسٍ : أنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ قالَ : أبْغَضُ النَّاسِ إلى اللهِ ثَلاثَةٌ : مُلْحِدٌ فى الحَرَمِ ، وَمُبْتَغٍ فى الإسْلامِ سُنَّةَ الجاهِلِيَّةِ ، وَمُطَّلِبُ دَمِ امْرِئٍ بِغَيْرِ حَقٍّ لِيُهْرِيقَ دَمَهُ .

(10) CHAPTER. Excusing somebody who killed another by mistake.

بِابُ العَفْوِ فى الخَطَإِ بَعْدَ المَوْتِ .

22. Narrated ʿĀisha ﷺ : The pagans were defeated on the day (of the battle) of Uḥud. Satan shouted among the people on the day of Uḥud, "O Allāh's worshippers! Beware of what is behind you!" So the front file of the army attacked the back files (mistaking them for the enemy) till they killed Al-Yamān. Ḥudhaifa (bin Al-Yamān) shouted, "My father!" My father! But they killed him. Ḥudhaifa said,

٢٢ ـ حدَّثنا فَرْوَةُ : حدَّثنا عَلِيُّ بْنُ مُسْهِرٍ ، عَنْ هِشامٍ ، عَنْ أبِيهِ ، عَنْ عائِشَةَ : هُزِمَ المُشْرِكُونَ يَوْمَ أُحُدٍ . وَحدَّثَنِي مُحَمَّدُ بْنُ حَرْبٍ : حدَّثنا أبُو مَرْوَانَ : يَحْيَى ابْنُ أبِي زَكَرِيَّاءَ ، عَنْ هِشامٍ ، عَنْ عُرْوَةَ ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْهَا قالَتْ : صَرَخَ إبْلِيسُ يَوْمَ أُحُدٍ فى

"May Allāh forgive you."' (The narrator added : Some of the defeated pagans fled till they reached Tā'if.)

النَّاسِ : يَاعِبَادَ اللهِ أُخْرَاكُمْ . فَرَجَعَتْ أُولاهُمْ عَلَى أُخْرَاهُمْ حَتَّى قَتَلُوا الْيَمَانِ . فَقَالَ حُذَيْفَةُ : أَبِي أَبِي . فَقَتَلُوهُ . فَقَالَ حُذَيْفَةُ : غَفَرَ اللهُ لَكُمْ . قَالَ : وَقَدْ كَانَ انْهَزَمَ مِنْهُمْ قَوْمٌ حَتَّى لَحِقُوا بِالطَّائِفِ .

(11) CHAPTER. The Statement of Allāh ﷻ :—

'It is not for a believer to kill a believer unless (it is done) by mistake. And whoever kills a believer by mistake it is ordained that he should free a believing slave and pay the Diyā (Blood-money) to the family of the killed, unless they remit it. If he (the victim) belonged to the people at war with you, and he was a believer, then (the penance is) to set free a believing slave. And if he belonged to the people with whom you had a treaty of mutual alliance, then Blood-money must be paid to his family, and also a believing slave must be set free. And whoso has not the ability to do so (cannot afford to free a slave) must fast two consecutive months by way of repentance to Allāh. And Allāh is ever All-Knowing, All-Wise.' (4 : 92)

بَابُ قَوْلِ اللهِ تَعَالَى - وَمَا كَانَ لِمُؤْمِنٍ أَنْ يَقْتُلَ مُؤْمِنًا إِلاَّ خَطَأً ، وَمَنْ قَتَلَ مُؤْمِنًا خَطَأً فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَدِيَةٌ مُسَلَّمَةٌ إِلَى أَهْلِهِ إِلاَّ أَنْ يَصَّدَّقُوا ، فَإِنْ كَانَ مِنْ قَوْمٍ عَدُوٍّ لَكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ . وَإِنْ كَانَ مِنْ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ فَدِيَةٌ مُسَلَّمَةٌ إِلَى أَهْلِهِ وَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ ، فَمَنْ لَمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً مِنَ اللهِ وَكَانَ اللهُ عَلِيمًا حَكِيمًا .

(12) CHAPTER. If a killer confesses

بَابُ إِذَا أَقَرَّ بِالْقَتْلِ مَرَّةً قُتِلَ

once, he should be killed.

بـه .

23. Narrated Anas bin Mālik ﷺ : A Jew crushed the head of a girl between two stones. It was said to her, " Who has done this to you, such-and-such person, such-and-such person?" When the name of the Jew was mentioned, she nodded with her head, agreeing. So the Jew was brought and he confessed. The Prophet ﷺ ordered that his head be crushed with the stones. (Hammām said, "with two stones.")

٢٣ ـ حدّثني إسحاق : أخبرنا حبّان : حدّثنا همّام : حدّثنا قتادة : حدّثنا أنس بن مالك أنّ يهوديّا رضّ رأس جارية بين حجرين ، فقيل لها من فعل بك هذا : أفلان ؟ أفلان ؟ حتّى سمّي اليهوديّ فأومأت برأسها . فجيء باليهوديّ فاعترف فأمر به النّبيّ صلى الله عليه وسلّم فرضّ رأسه بالحجارة . وقد قال همّام : بحجرين .

(13) CHAPTER. Killing a man for having killed a woman.

باب قتل الرّجل بالمرأة .

24. Narrated Anas bin Mālik ﷺ : The Prophet ﷺ killed a Jew for killing a girl in order to take her ornaments.

٢٤ ـ حدّثنا مسدّد : حدّثنا يزيد بن زريع : حدّثنا سعيد ، عن قتادة ، عن أنس بن مالك رضي الله عنه : أنّ النّبيّ صلى الله عليه وسلّم قتل يهوديّا بجارية ، قتلها على أوضاح لها .

(14) CHAPTER. Al-Qisas (law of

باب القصاص بين الرّجال والنّساء

equality in punishment) in cases of injury among men and women.

And religious learned people said, "A man should be killed if he has killed a woman."

It is related from ʿUmar that a man should be punished with the law of Qiṣāṣ(1) for intentionally causing a woman any injury. Punishment may be the loss of his life or the receiving of similar wounds.

ʿUmar bin ʿAbdul ʿAzīz, Ibrāhīm, and Abū Az-Zinad agreed to that.

The sister of Ar-Rubaiyiʿ wounded somebody whereupon the Prophet ﷺ gave the judgement of Qiṣāṣ.

فى الجِرَاحاتِ. وَقَالَ أَهْلُ العِلْمِ: يُقْتَلُ الرَّجُلُ بِالمَرْأَةِ وَيُذْكَرُ عَنْ عُمَرَ: تُقَادُ المَرْأَةُ مِنَ الرَّجُلِ فى كُلِّ عَمْدٍ يَبْلُغُ نَفْسَهُ فمَا دونها مِنَ الجِرَاحِ، وَبِهِ قَالَ عُمَرُ بْنُ عَبْدِ العَزِيزِ، و إِبْرَاهِيمُ، و أَبُو الزِّنَادِ عَنْ أَصْحَابِهِ. وَجَرَحَتْ أُخْتُ الرُّبَيِّعِ إِنْسَانًا، فَقَالَ النَّبِيُّ صلى اللهُ عليه وسلَّم: القِصَاصُ.

25. Narrated ʿĀisha رضي الله عنها: We poured medicine into the mouth of the Prophet ﷺ during his ailment. He said, "Don't pour medicine into my mouth." (We thought he said that) out of the aversion a patient usually has for medicines. When he improved and felt better he said, "There is none of you but will be forced to drink medicine, except Al-ʿAbbās, for he did not witness your deed."

٢٥ ـ حدَّثَنَا عَمْرُو بْنُ عَلِيٍّ: حدَّثَنَا يَحْيَى: حدَّثَنَا سُفْيَانُ: حدَّثَنَا مُوسَى بْنُ أَبِي عَائِشَةَ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: لَدَدْنَا النَّبِيَّ صلى اللهُ عليه وسلَّم فى مَرَضِهِ فَقَالَ: لا تَلُدُّونِى، فَقُلْنَا كَرَاهِيَةُ المَرِيضِ لِلدَّوَاءِ، فَلَمَّا أَفَاقَ قَالَ: لا يَبْقَى أَحَدٌ مِنْكُمْ إِلاَّ لُدَّ غَيْرَ العَبَّاسِ فَإِنَّهُ لَمْ يَشْهَدْكُمْ

(1) QIṢĀṢ: See the glossary.

(15) CHAPTER. Whoever took his right or retaliation from somebody without submitting the case to the ruler.

بابُ مَنْ أخذَ حقَّهُ أو اقتصَّ دُونَ السُّلْطانِ .

26. Narrated Abū Huraira ﷺ that he heard Allāh's Apostle ﷺ saying, "We (Muslims) are the last (to come) but (will be) the foremost (on the Day of Resurrection)." And added, "If someone is peeping (looking secretly) into your house without your permission, and you throw a stone at him and destroy his eyes, there will be no blame on you.

٢٦ ـ حدَّثنا أبُو اليَمانِ : أخبرَنا شُعَيْبٌ : حدَّثنا أبُو الزِّنادِ أنَّ الأعْرَجَ حدَّثَهُ : أنَّهُ سَمِعَ أبَا هُرَيْرَةَ يَقُولُ : إنَّهُ سَمِعَ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم يَقُولُ : نَحْنُ الآخِرُونَ السَّابِقُونَ . وبِإسْنادِهِ : لَوِ اطَّلَعَ فِي بَيْتِكَ أحَدٌ ولَمْ تَأذَنْ لَهُ حَذَفْتَهُ بِحَصاةٍ فَفَقَأتَ عَيْنَهُ ما كانَ عَلَيْكَ مِنْ جُناحٍ .

27. Narrated Yaḥyā : Ḥumaid said, "A man peeped into the house of the Prophet ﷺ and the Prophet ﷺ aimed an arrow head at him to hit him." I asked, "Who told you that?" He said, "Anas bin Mālik."

(See Hadith No. 258 and 259 Vol. 8)

٢٧ ـ حدَّثنا مُسَدَّدٌ : حدَّثنا يَحْيَى، عَنْ حُمَيْدٍ أنَّ رَجُلاً اطَّلَعَ فِي بَيْتِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم فَسَدَّدَ إلَيْهِ مِشْقَصًا ، فَقُلْتُ : مَنْ حَدَّثَكَ؟ قالَ : أنَسُ بْنُ مالِكٍ .

(16) CHAPTER. If someone dies or is killed in a big crowd.

بابٌ إذا ماتَ فِي الزِّحامِ أوْ قُتِلَ بِهِ .

28. Narrated Āisha رضي الله عنها : "When it was the day of (the battle of) Uhud, the pagans were defeated. Then Satan shouted,

٢٨ ـ حدَّثَنِي إسحاقُ : أخبرَنا مَنْصُورٌ : أخبرَنا أبُو أُسامَةَ قالَ هِشامٌ : أخبرَنا عَنْ أبِيهِ ، عَنْ عائِشَةَ قالَتْ : "لَمَّا

" O Allāh's worshippers ! Beware of what is behind you ! " So the front files attacked the back files of the army. Ḥudhaifa looked, and behold, there was his father, Al-Yamān (being attacked) ! He shouted (to his companions), " O Allāh's worshippers, my father, my father!" But by Allāh, they did not stop till they killed him (i. e., Ḥudhaifa's father). Ḥudhaifa said, " May Allāh forgive you." ('Urwa said, Ḥudhaifa continued asking Allāh's Forgivenen for the killer of his father till he died.

كانَ يَوْمُ أُحُدٍ هُزِمَ الْمُشْرِكُونَ فَصَاحَ إِبْلِيسُ: أَيْ عِبَادَ اللهِ، أُخْرَاكُمْ، فَنَظَرَ حُذَيْفَةُ فَإِذَا هُوَ بِأَبِيهِ الْيَمَانِ، فَقَالَ: أَيْ عِبَادَ اللهِ، أَبِي أَبِي، قَالَتْ: فَوَ اللهِ مَا احْتَجَزُوا حَتَّى قَتَلُوهُ، قَالَ حُذَيْفَةُ: غَفَرَ اللهُ لَكُمْ. قَالَ عُرْوَةُ: فَمَا زَالَتْ فِي حُذَيْفَةَ مِنْهُ بَقِيَّةٌ حَتَّى لَحِقَ بِاللهِ.

(17) CHAPTER. If someone kills himself by mistake then there is no Diya (Blood-money) for him.

بَابٌ إِذَا قَتَلَ نَفْسَهُ خَطَأً فَلَا دِيَةَ لَهُ

29. Narrated Salama : We went out with the Prophet ﷺ to Khaibar. A man (from the companions) said, "O 'Āmir ! Let us hear some of your "Huda" (camel-driving songs.)" So he sang some of them (i. e., a lyric in harmony with the camels' walk). The Prophet ﷺ said, " Who is the driver (of these camels) ? " They said, "'Āmir." The Prophet ﷺ said, " May Allāh bestow His Mercy on him ! " (1) The people said, " O Allāh's Apostle ! Would that

٢٩ ـ حَدَّثَنَا الْمَكِّيُّ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا يَزِيدُ بْنُ أَبِي عُبَيْدٍ، عَنْ سَلَمَةَ قَالَ: خَرَجْنَا مَعَ النَّبِيِّ صلى الله عليه وسلم إِلَى خَيْبَرَ فَقَالَ رَجُلٌ مِنْهُمْ: أَسْمِعْنَا يَا عَامِرُ مِنْ هُنَيْهَاتِكَ، فَحَدَا بِهِمْ. فَقَالَ النَّبِيُّ صلى الله عليه وسلم: مَنِ السَّائِقُ؟ قَالُوا: عَامِرٌ، فَقَالَ: رَحِمَهُ اللهُ. فَقَالُوا: يَا رَسُولَ اللهِ، هَلَّا أَمْتَعْتَنَا بِهِ؟ فَأُصِيبَ صَبِيحَةَ لَيْلَتِهِ، فَقَالَ الْقَوْمُ: حَبِطَ عَمَلُهُ

(1) The Prophet ﷺ anticipated 'Āmir's martyrdom.

قَتَلَ نَفْسَهُ. فَلَمَّا رَجَعْتُ وَهُمْ يَتَحَدَّثُونَ أَنَّ عَامِرًا حَبِطَ عَمَلُهُ فَجِئْتُ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقُلْتُ : يَا نَبِيَّ اللهِ، فِدَاكَ أَبِي وَأُمِّي. زَعَمُوا أَنَّ عَامِرًا حَبِطَ عَمَلُهُ. فَقَالَ: كَذَبَ مَنْ قَالَهَا. إِنَّ لَهُ لَأَجْرَيْنِ اثْنَيْنِ : إِنَّهُ لَجَاهِدٌ مُجَاهِدٌ. وَأَيُّ قَتِيلٍ يَزِيدُهُ عَلَيْهِ.

you let us enjoy his company longer !" Then ʿĀmir was killed the following morning. The people said, "The good deeds of ʿĀmir are lost as he has killed himself." (1) I returned at the time while they were talking about that. I went to the Prophet ﷺ and said, "O Allāh's Prophet ! Let my father be sacrificed for you ! The people claim that ʿĀmir's good deeds are lost." The Prophet ﷺ said, "Whoever says so is a liar, for ʿĀmir will have a double reward as he exerted himself to obey Allāh and fought in Allāh's Cause. No other way of killing would have granted him greater reward."

بَابٌ إِذَا عَضَّ رَجُلاً فَوَقَعَتْ ثَنَايَاهُ.

(18) CHAPTER. If somebody bites a man and has his one tooth broken.

٣٠ ـ حَدَّثَنَا آدَمُ : حَدَّثَنَا شُعْبَةُ : حَدَّثَنَا قَتَادَةُ قَالَ: سَمِعْتُ زُرَارَةَ بْنَ أَوْفَى عَنْ عِمْرَانَ بْنِ حُصَيْنٍ : أَنَّ رَجُلاً عَضَّ يَدَ رَجُلٍ فَنَزَعَ يَدَهُ مِنْ فَمِهِ فَوَقَعَتْ ثَنِيَّتَاهُ. فَاخْتَصَمُوا

30. Narrated ʿImrān bin Husain : A man bit another man's hand and the latter pulled his hand out of his mouth by force, causing two of his incisors (teeth) to fall out. They submitted their case to the Prophet ﷺ who said,

(1) ʿĀmir tried to hit a Jew with his sword, but the sword turned towards himself and killed him, so he killed himself accidentally.

" One of you bit his brother as a male camel bites. (Go away), there is no Diya (Blood-money) for you."

إلى النَّبِـي صلى اللهُ عليهِ وسلَّم فقالَ : يَعَضُّ أحَدُكُمْ أخَاهُ كما يَعَضُّ الفَحْـلُ ! لا دِيَـةَ لك .

31. Narrated Ya'lā : I went out in one of the Ghazwa (1) and a man bit another man and as a result, an incisor tooth of the former was pulled out. The Prophet ﷺ cancelled the case.

٣١ ـ حدَّثنـا أبو عاصِمٍ ، عَنِ ابْنِ جُرَيْجٍ ، عَنْ عَطاءٍ ، عَنْ صَفْوانَ بْنِ يَعْلَى عَنْ أبِيهِ قالَ : خَرَجْتُ فى غَزْوَةٍ فَعَضَّ رَجُلٌ فَانْتَزَعَ ثَنِيَّتَهُ فَأبْطَلَها النَّبِـيُّ صلى اللهُ عليهِ وسلَّم .

(19) CHAPTER. Tooth for tooth.

بابُ السنُّ بالسنِّ .

32. Narrated Anas رضي الله عنه : The daughter of An-Nadr slapped a girl and broke her incisor tooth. They (the relatives of that girl), came to the Prophet ﷺ and he gave the order of Qiṣāṣ (equality in punishment).

٣٢ ـ حدَّثنـا الأنْصارِيُّ : حدَّثنـا حُمَيْدٌ ، عَنْ أنَسٍ رَضِـيَ اللهُ عَنْهُ أنَّ ابْنَةَ النَّضْرِ لَطَمَتْ جارِيَةً فَكَسَرَتْ ثَنِيَّتَها ، فَأتَوُا النَّبِـيَّ صلى اللهُ عليهِ وسلَّم فَأمَرَ بِالقِصاصِ .

(20) CHAPTER. The Diya for (cutting) fingers.

بابُ دِيَـةِ الأصابِعِ

33. Narrated Ibn 'Abbās رضي الله عنهما : The

٣٣ ـ حدَّثنا آدَمُ : حدَّثنا شُعْبَةُ ،

(1) Ghazwa : See the glossary.

Prophet ﷺ said, "This and this are the same." He meant the little finger and the thumb. (1)

عَنْ قَتَادَةَ ، عَنْ عِكْرِمَةَ ، عَنِ ابْنِ عَبَّاسٍ ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ : هٰذِهِ وَهٰذِهِ سَوَاءٌ ، يَعْنِي الخِنْصَرَ وَالإِبْهَامَ .

34. Narrated Ibn ʿAbbās ﷺ : I heard the Prophet ﷺ (saying the same as above).

٣٤ ـ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ : حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ ، عَنْ شُعْبَةَ ، عَنْ قَتَادَةَ ، عَنْ عِكْرِمَةَ ، عَنِ ابْنِ عَبَّاسٍ قَالَ : سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم نَحْوَهُ

(21) CHAPTER. If a group of people have killed or injured one man, will all of them have to give the Diya or be punished with the law of Qiṣāṣ (equality in punishment) ?

Narrated Mutṛif from Ash-Shaʿbī : Two men bore witness against a man whom they accused of theft. ʿAlī cut off his hand. Then they brought another man and said (to ʿAlī), "We have committed a mistake (by accusing the first man)." ʿAlī regarded their former witness as invalid and took from them the Diya for being the cause of cutting off the hand of the first man, and said.

بَابٌ إِذَا أَصَابَ قَوْمٌ مِنْ رَجُلٍ : هَلْ يُعَاقَبُ أَوْ يَقْتَصُّ مِنْهُمْ كُلِّهِمْ ؟ وَقَالَ مُطَرِّفٌ عَنِ الشَّعْبِيِّ فِي رَجُلَيْنِ شَهِدَا عَلَى رَجُلٍ أَنَّهُ سَرَقَ فَقَطَعَهُ عَلِيٌّ ، ثُمَّ جَاءَا بِآخَرَ وَقَالَا : أَخْطَأْنَا ، فَأَبْطَلَ شَهَادَتَهُمَا وَأَخَذَا بِدِيَةِ الأَوَّلِ . وَقَالَ : لَوْ عَلِمْتُ أَنَّكُمَا تَعَمَّدْتُمَا لَقَطَعْتُكُمَا . وَقَالَ لِي ابْنُ بَشَّارٍ : حَدَّثَنَا يَحْيَى ، عَنْ عُبَيْدِ اللهِ ، عَنْ نَافِعٍ ، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا : أَنَّ غُلَامًا قُتِلَ غِيلَةً ، فَقَالَ

(1) The Diya (Blood-moeny) is the same for each finger.

" If I were of the opinion that you have intentionally given a false witness, I would cut off your hands."

Ibn ʿUmār said : A boy was assasinated. ʿUmar said, " If all the people of Sanʿā'(1) took part in the assasination I would kill them all."

Al-Mughīra bin Ḥakīm said that his father said, " Four persons killed a boy, and ʿUmar said (as above)."

Abū Bakr, Ibn Az-Zubair, ʿAlī and Suwaid bin Muqarrin gave the judgement of Qiṣāṣ (Equality in punishment) in Cases of slapping. And ʿUmar carried out Qiṣāṣ for a strike with a stick. And ʿAlī carried out Qiṣāṣ for three lashes with a whip. And Shuraih carried out for one lash and for scratching.

عُمَرُ : لَوِ اشْتَرَكَ فِيهَا أَهْلُ صَنْعَاءَ لَقَتَلْتُهُمْ. وَ قَالَ مُغِيرَةُ بْنُ حَكِيمٍ ، عَنْ أَبِيهِ : إِنَّ أَرْبَعَةً قَتَلُوا صَبِيًّا فَقَالَ عُمَرُ مِثْلَهُ. وَأَقَادَ أَبُو بَكْرٍ ، وَابْنُ الزُّبَيْرِ ، وَعَلِيٌّ ، وَسُوَيْدُ بْنُ مُقَرِّنٍ مِنْ لَطْمَةٍ. وَأَقَادَ عُمَرُ مِنْ ضَرْبَةٍ بِالدِّرَّةِ . وَأَقَادَ عَلِيٌّ مِنْ ثَلاثَةِ أَسْوَاطٍ. وَ اقْتَصَّ شُرَيْحٌ مِنْ سَوْطٍ وَخُمُوشٍ.

35. Narrated ʿĀisha ﵂ : We poured medicine into the mouth of Allāh's Apostle ﷺ during his illness, and he pointed out to us intending to say, " Don't pour medicine into my mouth." We thought that his refusal was out of the aversion a patient usually has for medicine. When he improved and felt a bit better he said (to us.) " Didn't I forbid you to pour medicine into my mouth?" We said, "We thought (you

٣٥ ـ حَدَّثَنَا مُسَدَّدٌ : حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ : حَدَّثَنَا مُوسَى بْنُ أَبِي عَائِشَةَ ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ قَالَ : قَالَتْ عَائِشَةُ : لَدَدْنَا رَسُولَ اللهِ صلى اللهُ عليه وسلّم فِي مَرَضِهِ وَجَعَلَ يُشِيرُ إِلَيْنَا : لا تُلِدُّونِي . قَالَ : فَقُلْنَا كَرَاهِيَةُ المَرِيضِ بِالدَّوَاءِ . فَلَمَّا أَفَاقَ قَالَ : أَلَمْ أَنْهَكُمْ أَنْ تُلِدُّونِي ؟ قَالَ : قُلْنَا كَرَاهِيَةٌ لِلدَّوَاءِ ، فَقَالَ رَسُولُ اللهِ

(1) The Capital of Yemen.

صلى اللهُ عليهِ وسلَّم: لايَبْقَىَ مِنْكُمْ أحَدٌ إلاَّ لُدَّ ، وَأنا أنْظُرُ إلاَّ العَبَّاسَ فَإنَّهُ لَمْ يَشْهَدْكُمْ .

did so) because of the aversion one usually have for medicine." Allah's Apostle said, "There is none of you but will be forced to drink medicine, and I will watch you, except Al-ʿAbbās, for he did not witness this act of yours."

بابُ القَسامَةِ ، وَقالَ الأشْعَثُ ابْنُ قَيْسٍ :قالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم: شاهِداكَ أوْ يَمِينُهُ. وَقالَ ابْنُ أبِي مُلَيْكَةَ: لَمْ يُقِدْ بِهَا مُعاوِيَةُ وَكَتَبَ عُمَرُ بْنُ عَبْدِ العَزِيزِ إلَى عَدِيِّ بْنِ أرْطاةَ ، وكانَ أمَّرَهُ عَلَى البَصْرَةِ ، فِي قَتِيلٍ وُجِدَ عِنْدَ بَيْتٍ مِنْ بُيُوتِ السَّمَّانِينَ : إنْ وَجَدَ أصْحابُهُ بَيِّنَةً وإلاَّ فَلا تَظْلِمِ النَّاسَ، فَإنَّ هَذا لا يُقْضَى فِيهِ إلَى يَوْمِ القِيامَةِ .

(22) CHAPTER. Al-Qasāma(1) (the oath taken by fifty people (of the defendant) regarding a murder case when no evidence is available).

Al-Ashʿath bin Qais said: The Prophet ﷺ said (to a plaintiff), " You should bring two witnesses, otherwise the defendant will be asked to take an oath (in case of denial)."

Ibn Abī Mulaika said: Muʿāwiya didn't carry out the penalty of Qiṣāṣ(2) according to Al-Qasāma.

ʿUmar bin ʿAbdul ʿAzīz wrote to ʿAdī bin Arṭaʾa whom he had appointed governor of Al-Basra, regarding a person who had been found (murdered) near one of the houses of the oil merchants : ' If the relatives of the deceased proved their claim (by presenting witnesses), (then kill the killer) ; otherwise, do not wrong the people, as this case may remain pending till the Day of Resurrection.

(1) Al-Qasāma : See the glossary,

(2) QIṢĀṢ : Equality in punishment.

36. Narrated Sahl bin Abī Ḥathma, (a man from the Anṣār) that a number of people from his tribe went to Khaibar and dispersed, and then they found one of them murdered. They said to the people with whom the corpse had been found, "You have killed our companion!" Those people said, "Neither have we killed him, nor do we know his killer." The bereaved group went to the Prophet ﷺ, and said, "O Allāh's Apostle! We went to Khaibar and found one of us murdered." The Prophet ﷺ said, "Let the older among you come forward and speak." Then the Prophet ﷺ said, to them, "Bring your proof against the killer." They said, "We have no proof." The Prophet ﷺ said, "Then they (the defendants) will take an oath." They said, "We do not accept the oaths of the Jews." Allāh's Apostle ﷺ did not like that the Blood-money of the killed one be lost without compensation, so he paid one-hundred of the camels of Zakāt (to the relatives of the deceased) as Diya (Blood-money).

٣٦ ـ حدَّثنا أبُو نُعَيم: حدَّثنا سَعيدُ بْنُ عُبَيْد، عَنْ بُشَيرِ بْنِ يَسَار: زَعَمَ أنَّ رَجُلاً مِنَ الأنْصَارِ يُقالُ لَهُ سَهْلُ بْنُ أبي حَثْمَةَ أخْبَرَهُ أنَّ نَفَرًا مِنْ قَوْمِهِ انْطَلَقُوا إلى خَيْبَرَ فَتَفَرَّقُوا فِيها، وَوَجَدُوا أحَدَهُمْ قَتِيلاً، وَقالوا لِلَّذِي وُجِدَ فِيهِمْ: قَتَلْتُمْ صَاحِبَنا! قالُوا: ما قَتَلْنَا وَلا عَلِمْنَا قاتِلاً، فَانْطَلَقُوا إلَى النَّبِيِّ صلى اللهُ عليهِ وسلَّم: فَقالُوا: يا رَسُولَ اللهِ، انْطَلَقْنا إلَى خَيْبَرَ فَوَجَدْنا أحَدَنا قَتِيلاً. فَقالَ: الكُبْرَ الكُبْرَ، فَقالَ لَهُمْ: تَأتُونَ بِالبَيِّنَةِ عَلَى مَنْ قَتَلَهُ؟ قَالُوا: مالَنا بَيِّنَةٌ، قالَ: فَيَحْلِفُونَ، قَالُوا: لا نَرْضَى بِأيْمانِ اليَهُودِ، فَكَرِهَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم أنْ يُطَلَّ دَمُهُ، فَوَدَاهُ مِائَةً مِنْ إبِلِ الصَّدَقَةِ.

37. Narrated Abū Qilāba: One day ʿUmar bin ʿAbdul ʿAzīz sat on his throne in the courtyard of his house so that the people might gather before him. Then he admitted them and (when they

٣٧ ـ حدَّثنا قُتَيْبَةُ بْنُ سَعِيد: حدَّثَنا أبُو بِشْرٍ إسْماعِيلُ بْنُ إبْرَاهِيمَ الأسَدِيُّ: حدَّثَنا الحَجَّاجُ بْنُ أبي عُثْمانَ: حدَّثَنِي أبُو رَجَاءٍ مِنْ آلِ

came in). he said, "What do you think of Al-Qasāma ?"(1) They said, "We say that it is lawful to depend on Al-Qasāma in Qiṣāṣ (2). as the previous Muslim Caliphs carried out Qiṣāṣ depending it." Then he said to me, "O Abū Qilāba ! What do you say about it ?" He let me appear before the people and I said, "O Chief of the Believers ! You have the chiefs of the army staff and the nobles of the Arabs. If fifty of them testified that a married man had committed illegal sexual intercourse in Damascus but they had not seen him (doing so), would you stone him ?" He said, "No." I said, "If fifty of them testified that a man had committed theft in Hums. would you cut off his hand though they did not see him ?" He replied, "No." I said, "By Allāh, Allāh's Apostle ﷺ never killed anyone except in one of the following three situations : (1) A person who killed somebody unjustly, was killed (in Qiṣāṣ,) (2) a married person who committed illegal sexual intercourse and (3) a man who fought against Allāh and His Apostle and deserted Islām and became an apostate." Then the people said, "Didn't Anas bin Malik narrated that Allāh's Apostle ﷺ cut off the hands of the thieves, branded their

أبي قِلابَةَ : حدَّثَنِي أبو قِلابَةَ : أنَّ عُمَرَ بْنَ عَبْدِ العَزِيزِ أبْرَزَ سَرِيرَهُ يَوْماً لِلنَّاسِ ثُمَّ أذِنَ لَهُمْ فَدَخَلُوا فَقَالَ : ما تَقُولُونَ فِي القَسامَةِ ؟ قَالَ : نَقُولُ القَسَامَةُ القَوَدُ بِهَا حَقٌّ . وَقَدْ أقَادَتْ بِهَا الخُلَفَاءُ . قَالَ لِي : ماتَقُولُ يَا أبَا قِلابَةَ : وَنَصَبَنِي لِلنَّاسِ ، فَقُلْتُ : يَا أمِيرَ المُؤمِنِينَ . عِنْدَكَ رُءُوسُ الأجْنَادِ وأشْرَافُ العَرَبِ ،أرَأيْتَ لَوْ أنَّ خَمْسِينَ مِنهُمْ شَهِدوا عَلَى رَجُلٍ مُحْصَنٍ بِدِمَشْقَ أنَّهُ قَدْ زَنَى ،لَمْ يَرَوْهُ . أكُنْتَ تَرْجُمُهُ ؟ قالَ : لا . قُلْتُ : أرَأيْتَ لَوْ أنَّ خَمْسِينَ مِنْهُمْ شَهِدوا عَلَى رَجُلٍ بِحِمْصَ أنَّهُ سَرَقَ ، أكُنْتَ تَقْطَعُهُ ولَمْ يَرَوْهُ ؟ قالَ : لا . قُلْتُ : فَوَاللهِ ما قَتَلَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم أحَدًا قَطُّ إلاَّ فِي إحْدَى ثَلاثِ خِصَالٍ : رَجُلٌ قَتَلَ بِجَرِيرَةِ نَفْسِهِ فَقُتِلَ . أوْ رَجُلٌ زَنَى بَعْدَ إحْصانٍ ، أوْ رَجُلٌ حارَبَ اللهَ وَرَسُولَهُ وَارْتَدَّ عَنِ الإسْلامِ . فَقَالَ القَوْمُ : أوَ لَيْسَ قَدْ حَدَّثَ أنَسُ بْنُ مالِكٍ أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم قَطَعَ فِي السَّرَقِ و سَمَرَ الأعْيُنَ ثُمَّ نَبَذَهُمْ فِي الشَّمْسِ ؟

(1) Al-Qasāma : See the glossary.

(2) Qiṣāṣ : Equality in punishment.

eyes and then, threw them in the sun ?" I said, "I shall tell you the narration of Anas. Anas said : "Eight persons from the tribe of 'Ukl came to Allāh's Apostle ﷺ and gave the Pledge of allegiance for Islām (became Muslim). The climate of the place (Medina) did not suit them, so they became sick and complained about that to Allāh's Apostle ﷺ . He said (to them), "Won't you go out with the shepherd of our camels and drink of the camels' milk and urine (as medicine) ?" They said, "Yes." So they went out and drank the camels' milk and urine, and after they became healthy, they killed the shepherd of Allāh's Apostle ﷺ and took away all the camels. This news reached Allāh's Apostle ﷺ , so he sent (men) to follow their traces and they were captured and brought (to the Prophet ﷺ). He then ordered to cut their hands and feet, and their eyes were branded with heated pieces of iron, and then he threw them in the sun till they died." I said, " What can be worse than what those people did ? They deserted Islam, committed murder and theft." Then ʿAnbasa bin Saʿīd said, " By Allah, I never heard a narration like this of today." I said, " O ʿAnbasa! You deny my narration ? " ʿAnbasa said, " No, but you have related the narration in the way it should be related. By Allāh, those people are in welfare as long as this Sheikh (Abū Qilāba)

فَقُلْتُ . أَنَا أُحَدِّثُكُمْ حَدِيثَ أَنَسٍ : حَدَّثَنِي أَنَسٌ أَنَّ نَفَرًا مِنْ عُكْلٍ ثَمَانِيَةً قَدِمُوا عَلَى رَسُولِ اللهِ صلى اللهُ عليه وسلَّم فَبَايَعُوهُ عَلَى الإِسْلاَمِ ، فَاسْتَوخَمُوا الأَرْضَ فَسَقِمَتْ أَجْسَامُهُمْ . فَشَكَوْا ذلكَ إِلَى رَسُولِ اللهِ صلى اللهُ عليه وسلَّم. قالَ : أَفَلا تَخْرُجُونَ مَعَ رَاعِينَا فِى إِبِلِهِ فَتُصِيبُونَ مِنْ أَلْبَانِهَا وَأَبْوَالِهَا؟ قالُوا: بَلَى ، فَخَرَجُوا فَشَرِبُوا مِنْ أَلْبَانِهَا وَأَبْوَالِهَا فَصَحُّوا، فَقَتَلُوا رَاعِيَ رَسُولِ اللهِ صلى اللهُ عليه وسلَّم وَأَطْرَدُوا النَّعَمَ ، فَبَلَغَ ذلكَ رَسُولَ اللهِ صلى اللهُ عليه وسلَّم فَأَرْسَلَ فِى آثَارِهِمْ فَأُدْرِكُوا فَجِيءَ بِهِمْ فَأَمَرَ بِهِمْ فَقُطِّعَتْ أَيْدِيَهُمْ وَأَرْجُلُهُمْ وَسُمِرَ أَعْيُنُهُمْ ثُمَّ نُبِذُوا فِى الشَّمْسِ حَتَّى مَاتُوا . قُلْتُ : وَأَىُّ شَىْءٍ أَشَدَّ مِمَّا صَنَعَ هَؤُلاَءِ ؟ ارْتَدُّوا عَنِ الإِسْلاَمِ وَقَتَلُوا وَسَرَقُوا . فَقَالَ عَنْبَسَةُ بْنُ سَعِيدٍ : وَاللهِ إِنْ سَمِعْتُ كَالْيَوْمِ قَطُّ . فَقُلْتُ : أَتَرُدُّ عَلَىَّ حَدِيثِى يَا عَنْبَسَةُ ؟ قالَ : لاَ ، وَلَكِنْ جِئْتَ بِالْحَدِيثِ عَلَى وَجْهِهِ ، وَاللهِ لاَ يَزَالُ هَذَا الْجُنْدُ بِخَيْرٍ مَا عَاشَ هَذَا الشَّيْخُ بَيْنَ أَظْهُرِهِمْ. قُلْتُ : وَقَدْ كَانَ فِى هَذَا سُنَّةٌ مِنْ رَسُولِ اللهِ صلى اللهُ عليه وسلَّم ، دَخَلَ عَلَيْهِ نَفَرٌ مِنَ الأَنْصَارِ

is among them." I added, "Indeed in this event there has been a tradition set by Allāh's Apostle ﷺ The narrator added: Some Anṣārī people came to the Prophet ﷺ and discussed some matters with him, a man from amongst them went out and was murdered. Those people went out after him. and behold, their companion was swimming in blood. They returned to Allāh's Apostle ﷺ and said to him, "O Allāh's Apostle, we have found our companion who had talked with us and gone out before us, swimming in blood (killed)." Allāh's Apostle ﷺ went out and asked them, "Whom do you suspect or whom do you think has killed him?" They said, "We think that the Jews have killed him." The Prophet ﷺ sent for the Jews and asked them, "Did you kill this (person)?" They replied, "No." He asked the Anṣārs, "Do you agree that I let fifty Jews take an oath that they have not killed him?" They said, "It matters little. for the Jews to kill us all and then take false oaths." He said, "Then would you like to receive the Diya after fifty of you have taken an oath (that the Jews have killed your man)?" They said, "We will not take the oath." Then the Prophet ﷺ himself paid them the Diya (Blood-money)." The narrator added, "The tribe of Hudhail repudiated one of their men (for his evil conduct) in the Pre-Islamic period of Ignorance

فَتَحَدَّثُوا عِنْدَهُ. فَخَرَجَ رَجُلٌ مِنْهُمْ بَيْنَ أَيْدِيهِمْ فَقُتِلَ، فَخَرَجُوا بَعْدَهُ، فَإِذَا هُمْ بِصَاحِبِهِمْ يَتَشَحَّطُ فِي الدَّمِ، فَرَجَعُوا إِلَى رَسُولِ اللهِ صلى الله عليه وسلم فَقَالُوا: يَا رَسُولَ اللهِ، صَاحِبُنَا كَانَ تَحَدَّثَ مَعَنَا فَخَرَجَ بَيْنَ أَيْدِينَا فَإِذَا نَحْنُ بِهِ يَتَشَحَّطُ فِي الدَّمِ. فَخَرَجَ رَسُولُ اللهِ صلى الله عليه وسلم فَقَالَ: بِمَنْ تَظُنُّونَ أَوْ تَرَوْنَ قَتَلَهُ؟ قَالُوا: نَرَى أَنَّ الْيَهُودَ قَتَلَتْهُ. فَأَرْسَلَ إِلَى الْيَهُودِ فَدَعَاهُمْ، فَقَالَ: آنْتُمْ قَتَلْتُمْ هٰذَا؟ قَالُوا: لَا. قَالَ: أَتَرْضَوْنَ نَفَلَ خَمْسِينَ مِنَ الْيَهُودِ مَا قَتَلُوهُ؟ فَقَالُوا: مَا يُبَالُونَ أَنْ يَقْتُلُونَا أَجْمَعِينَ، ثُمَّ يَنْقَلِبُونَ. قَالَ: أَفَتَسْتَحِقُّونَ الدِّيَةَ بِأَيْمَانِ خَمْسِينَ مِنْكُمْ؟ قَالُوا: مَا كُنَّا لِنَحْلِفَ، فَوَدَاهُ مِنْ عِنْدِهِ. قُلْتُ: وَقَدْ كَانَتْ هُذَيْلٌ خَلَعُوا خَلِيعًا لَهُمْ فِي الْجَاهِلِيَّةِ، فَطَرَقَ أَهْلَ بَيْتٍ مِنَ الْيَمَنِ بِالْبَطْحَاءِ فَانْتَبَهَ لَهُ رَجُلٌ مِنْهُمْ فَحَذَفَهُ بِالسَّيْفِ فَقَتَلَهُ، فَجَاءَتْ هُذَيْلٌ، فَأَخَذُوا الْيَمَانِيَ فَرَفَعُوهُ إِلَى عُمَرَ بِالْمَوْسِمِ وَقَالُوا قَتَلَ صَاحِبَنَا. فَقَالَ: إِنَّهُمْ قَدْ خَلَعُوهُ فَقَالَ: يُقْسِمُ خَمْسُونَ مِنْ هُذَيْلٍ مَا خَلَعُوهُ. قَالَ: فَأَقْسَمَ مِنْهُمْ تِسْعَةٌ وَأَرْبَعُونَ رَجُلًا، وَقَدِمَ رَجُلٌ مِنْهُمْ

Then, at a place called Al-Batha' (near Mecca), the man attacked a Yemenite family at night to steal from them, but a man from the family noticed him and struck him with his sword and killed him. The tribe of Hudhail came and captured the Yemenite and brought him to 'Umar during the Hajj season and said, "He has killed our companion." The Yemenite said, "But these people had repudiated him (i.e., their companion)." 'Umar said, "Let fifty persons of Hudhail swear that they had not repudiated him." So forty-nine of them took the oath and then a person belonging to them, came from Sha'm and they requested him to swear similarly, but he paid one-thousand Dirhams instead of taking the oath. They called another man instead of him and the new man shook hands with the brother of the deceased. Some people said, "We and those fifty men who had taken false oaths (Al-Qasāma) set out, and when they reached a place called Nakhlah, it started raining so they entered a cave in the mountain, and the cave collapsed on those fifty men who took the false oath, and all of them died except the two persons who had shaken hands with each other. They escaped death but a stone fell on the leg of the brother of the deceased and broke it, whereupon he survived for one year and then died." I further said, "'Abdul Malik bin Marwān sentenced a man to death in Qiṣāṣ (equality in punishment) for

مِنَ الشَّامِ، فَسَأَلُوهُ أَنْ يُقْسِمَ، فَافْتَدَى يَمِينَهُ مِنْهُمْ بِأَلْفِ دِرْهَمٍ، فَادْخَلُوا مَكَانَهُ رَجُلاً آخَرَ، فَدَفَعَهُ إِلَى أَخِي الْمَقْتُولِ، فَقَرَنَتْ يَدُهُ بِيَدِهِ، قَالُوا: فَانْطَلَقْنَا وَالْخَمْسُونَ الَّذِينَ أَقْسَمُوا، حَتَّى إِذَا كَانُوا بِنَخْلَةَ، أَخَذَتْهُمُ السَّمَاءُ، فَدَخَلُوا فِي غَارٍ فِي الْجَبَلِ فَانْهَجَمَ الْغَارُ عَلَى الْخَمْسِينَ الَّذِينَ أَقْسَمُوا فَمَاتُوا جَمِيعًا وَأَفْلَتَ الْقَرِينَانِ وَاتَّبَعَهُمَا حَجَرٌ فَكَسَرَ رِجْلَ أَخِي الْمَقْتُولِ، فَعَاشَ حَوْلاً ثُمَّ مَاتَ. قُلْتُ: وَقَدْ كَانَ عَبْدُ الْمَلِكِ بْنُ مَرْوَانَ أَقَادَ رَجُلاً بِالْقَسَامَةِ ثُمَّ نَدِمَ بَعْدَ مَا صَنَعَ. فَأَمَرَ بِالْخَمْسِينَ الَّذِينَ أَقْسَمُوا فَمُحُوا مِنَ الدِّيوَانِ وَسَيَّرَهُمْ إِلَى الشَّامِ.

murder, basing his judgement on Al-Qasama, but later on he regretted that judgement and ordered that the names of the fifty persons who had taken the oath (Al-Qasāma), be erased from the register, and he exiled them in Sha'm."

(23) CHAPTER. If somebody peeps into the house of some people whereupon they poked his eye; he has no right to claim blood money.

باب مَنِ اطَّلَعَ فِى بَيْتِ قَوْمٍ فَفَقَئُوا عَيْنَهُ فَلا دِيَةَ لَهُ .

38. (a) Narrated Anas ﷺ : A man peeped into one of the dwelling places of the Prophet ﷺ. The Prophet ﷺ got up and aimed a sharp-edged arrow head (or wooden stick) at him to poke him stealthily.

٣٨ ـ(الف) حدَّثَنا أبُواليَمانِ : حدَّثَنا حَمَّادُ بْنُ زَيْدٍ ، عَنْ عُبَيْدِ اللهِ بْنِ أبِى بَكْرِ بْنِ أنَسٍ ، عَنْ أنَسٍ رَضِىَ اللهُ عَنْهُ : أنَّ رَجُلاً اطَّلَعَ فِى بَعْضِ حُجَرِ النَّبِىِّ صلى اللهُ عليهِ وسلَّم فَقَامَ إلَيْهِ بِمِشْقَصٍ أوْ بِمَشَاقِصَ وَجَعَلَ يَخْتِلُهُ لِيَطْعَنَهُ .

38. (b) Narrated Sahl bin Sa'd As-Sā'idī: A man peeped through a hole in the door of Allāh's Apostle's house, and at that time, Allāh's Apostle ﷺ had a Midri (an iron comb or bar) with which he was rubbing his head. So when Allāh's Apostle ﷺ saw him, he said (to him), "If I had been sure that you were looking at me (through the door), I would have poked your eye with this (sharp iron bar)." Allāh's Apostle ﷺ added.

٣٨ ـ (ب) حدَّثَنا قُتَيْبَةُ بْنُ سَعِيدٍ : حدَّثَنا لَيْثٌ ، عَنِ ابْنِ شِهابٍ : أنَّ سَهْلَ بْنَ سَعْدٍ السَّاعِدِىَّ أخْبَرَهُ أنَّ رَجُلاً اطَّلَعَ فِى حُجْرٍ فِى بَابِ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم وَمَعَ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم مِدْرًى يَحُكُّ بِهِ رَأسَهُ ، فَلَمَّا رَآهُ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم قالَ : لَوْ أعْلَمُ أنَّكَ تَنْتَظِرُنِى

"The asking for permission to enter has been enjoined so that one may not look unlawfully (at what there is in the house without the permission of the people)."

لَطَعَنْتُ بِهِ فِي عَيْنِكَ. قَالَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم : إِنَّمَا جُعِلَ الإِذْنُ مِنْ قِبَلِ البَصَرِ .

39. Narrated Abū Huraira رضي الله عنه : Abul Qāsim ﷺ said, "If any person peeps at you without your permission and you poke him with a stick and injure his eye, you will not be blamed."

٣٩ ـ حدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللهِ : حدَّثَنَا سُفْيَانُ : حدَّثَنَا أَبُو الزِّنَادِ ، عَنِ الأَعْرَجِ ، عَنْ أَبِي هُرَيْرَةَ قَالَ : قَالَ أَبُو القَاسِمِ صلى اللهُ عليه وسلَّم : لَوْ أَنَّ امْرَأً اطَّلَعَ عَلَيْكَ بِغَيْرِ إِذْنٍ فَحَذَفْتَهُ بِعَصَاةٍ فَفَقَأْتَ عَيْنَهُ لَمْ يَكُنْ عَلَيْكَ جُنَاحٌ .

(24) CHAPTER. Al-ʿĀqila (The relatives from the father's side) who pay the Diya (Blood-money).

بَابُ العَاقِلَةِ .

40. Narrated Ash-Shaʿbī : I heard Abū Juhaifa saying, "I asked ʿAlī رضي الله عنه , 'Have you got any Divine literature apart from the Qurʾān ?' (Once he said ...apart from what the people have ?) ʿAlī replied, 'By Him Who made the grain split (germinate) and created the soul we have nothing except what is in the Qur'ān and the ability (gift) of understanding Allāh's Book which He may endow a man with and we have what is written in this paper.' I asked, 'What is written in this paper ?' He replied, 'Al-ʿAql (the

٤٠ ـ حدَّثَنَا صَدَقَةُ بْنُ الفَضْلِ : أَخْبَرَنَا ابْنُ عُيَيْنَةَ : حدَّثَنَا مُطَرِّفٌ قَالَ : سَمِعْتُ الشَّعْبِيَّ قَالَ : سَمِعْتُ أَبَا جُحَيْفَةَ قَالَ : سَأَلْتُ عَلِيًّا رضي الله عنه : هَلْ عِنْدَكُمْ شَيْءٌ مَا لَيْسَ فِي القُرْآنِ ؟ وَ قَالَ مَرَّةً : مَا لَيْسَ عِنْدَ النَّاسِ ؟ فَقَالَ : وَالَّذِي فَلَقَ الحَبَّ وَبَرَأَ النَّسَمَةَ مَا عِنْدَنَا إِلاَّ مَا فِي القُرْآنِ إِلاَّ فَهْمًا يُعْطَى رَجُلٌ فِي كِتَابِهِ وَمَا فِي الصَّحِيفَةِ ، قُلْتُ : وَمَا فِي الصَّحِيفَةِ ؟

regulation of Diya), about the ransom of captives, and the Judgement that a Muslim should not be killed in Qiṣāṣ (equality in punishment) for killing a disbeliever.' "

(See Hadith No. 283 Vol. 4)

قَالَ : الْعَقْلُ وَفِكَاكُ الأَسِيرِ ، وَأَنْ لاَ يُقْتَلَ مُسْلِمٌ بِكَافِرٍ .

(25) CHAPTER. The foetus (that is inside the uterus) of a (pregnant) woman.

بَابُ جَنِينِ الْمَرْأَةِ .

41. Narrated Abū Huraira ﷺ Two women from the tribe of Hudhail (fought with each other) and one of them threw (a stone at) the other, causing her to have a miscarriage and Allāh's Apostle ﷺ gave his verdict that the killer (of the foetus) should give a male or female slave (as a Diya).

٤١ ـ حَدَّثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ : أَخْبَرَنَا مَالِكٌ ح وَحَدَّثَنَا إِسْمَاعِيلُ : حَدَّثَنَا مَالِكٌ ، عَنِ ابْنِ شِهَابٍ ، عَنْ أَبِي سَلَمَةَ ابْنِ عَبْدِ الرَّحْمَنِ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ : أَنَّ امْرَأَتَيْنِ مِنْ هُذَيْلٍ رَمَتْ إِحْدَاهُمَا الأُخْرَى فَطَرَحَتْ جَنِينَهَا فَقَضَى رَسُولُ اللهِ صلى اللهُ عليه وسلَّم فِيهَا بِغُرَّةٍ عَبْدٍ أَوْ أَمَةٍ

42 (a). Narrated Hisham's father from Al-Mughīra bin Shuʿba : ʿUmar ﷺ consulted the companions about the case of a woman's abortion (caused by somebody else). Al-Mughīra said : The Prophet ﷺ gave the verdict that a male or female slave should be given (as a Diya). Then Muḥammad bin Maslama testified that he had witnessed the Prophet ﷺ giving such a verdict.

٤٢ ـ (الف) حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ : حَدَّثَنَا وُهَيْبٌ : حَدَّثَنَا هِشَامٌ ، عَنْ أَبِيهِ ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ ، عَنْ عُمَرَ رَضِيَ اللهُ عَنْهُ : أَنَّهُ اسْتَشَارَهُمْ فِي إِمْلاَصِ الْمَرْأَةِ فَقَالَ الْمُغِيرَةُ : قَضَى النَّبِيُّ صلى اللهُ عليه وسلَّم بِالْغُرَّةِ عَبْدٍ أَوْ أَمَةٍ ، فَشَهِدَ مُحَمَّدُ بْنُ مَسْلَمَةَ أَنَّهُ شَهِدَ النَّبِيَّ صلى اللهُ عليه وسلَّم قَضَى بِهِ .

42 (b). Narrated Hisham's father : ʿUmar asked the people, "Who heard the Prophet ﷺ giving his verdict regarding abortions?" Al-Mughira said, "I heard him judging that a male or female slave should be given (as a Diya)." ʿUmar said, "Present a witness to testify your statement." Muhammad bin Maslama said, "I testify that the Prophet ﷺ gave such a judgement."

٤٢ ـ (ب) حدَّثنا عُبَيْدُ اللهِ بْنُ مُوسَى ، عَنْ هِشامٍ ، عَنْ أبيهِ : أنَّ عُمَرَ نَشَدَ النَّاسَ : مَنْ سَمِعَ النَّبِيَّ صلى اللهُ عليهِ وسلَّم قَضَى فى السِّقْطِ ؟ وَقالَ المُغِيرَةُ : أنَا سَمِعْتُهُ قَضَى فيهِ بِغُرَّةٍ عَبْدٍ أوْ أمَةٍ ، قالَ : ائْتِ مَنْ يَشْهَدُ مَعَكَ عَلى هٰذا. فَقالَ مُحَمَّدُ بْنُ مَسْلَمَةَ : أنا أشْهَدُ عَلى النَّبِيِّ صلى اللهُ عليهِ وسلَّم بِمِثْلِ هٰذا .

43. Narrated ʿUrwa : I heard Al-Maghira bin Shuʿba narrating that ʿUmar had consulted them about the case of abortion (similarly as narrated in No. 42).

٤٣ ـ حدَّثَنِى مُحَمَّدُ بْنُ عَبْدِ اللهِ : حدَّثَنا مُحَمَّدُ بْنُ سابِقٍ : حدَّثَنا زائِدَةُ : حدَّثَنا هِشامُ بْنُ عُرْوَةَ ، عَنْ أبيهِ أنَّهُ سَمِعَ المُغِيرَةَ بْنَ شُعْبَةَ يُحَدِّثُ عَنْ عُمَرَ أنَّهُ اسْتَشارَهُمْ فى إمْلاصِ المَرْأةِ مِثْلَهُ .

(26) CHAPTER. The foetus of a woman. The Diya for the killed one is to be collected from the father of the killer, and his Asaba (near relatives from the father's side) but not from the killer's children.

بابُ جَنِينِ المَرْأةِ ، وَأنَّ العَقْلَ عَلى الوَالِدِ وَعَصَبَةِ الوَالِدِ لا عَلى الوَلَدِ .

44. Narrated Abū Huraira ﷺ : Allāh's Apostle ﷺ gave a verdict regarding an aborted foetus of a woman from Banī Liḥyān that the killer

٤٤ ـ حدَّثَنا عَبْدُ اللهِ بْنُ يُوسُفَ : حدَّثَنا اللَّيْثُ ، عَنِ ابْنِ شِهابٍ ، عَنْ سَعِيدِ بْنِ المُسَيَّبِ ، عَنْ أبى هُرَيْرَةَ :

(of the foetus) should give a male or female slave (as a Diya) But the woman who was required to give the slave, died, so Allāh's Apostle ﷺ gave the verdict that her inheritance be given to her children and her husband and the Diya be paid by her ʿAsaba. (1)

أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم قَضى فى جَنِينِ امْرَأةٍ مِنْ بَنِى لِحْيَانَ بِغُرَّةٍ عَبْدٍ أوْ أمَةٍ . ثُمَّ إنَّ المَرْأةَ التى قَضَى عَلَيْها بالغُرَّةِ تُوُفِّيَتْ فَقَضَى رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم أنَّ مِيرَاثَها لِبَنِيها وَزَوْجِها ، وَأنَّ العَقْلَ عَلى عَصَبَتِها .

45. Narrated Abū Huraira ﷺ : Two women from Hudhail fought with each other and one of them hit the other with a stone that killed her and what was in her womb. The relatives of the killer and the relitives of the victim submitted their case to the Prophet ﷺ who judged that the Diya for the foetus was a male or female slave, and the Diya for the killed woman was to be paid by the ʿAsaba (near relatives) of the killer.

٤٥ ـ حدَّثَنا أحْمَدُ بْنُ صَالِحٍ : حدَّثَنا ابْنُ وَهْبٍ : حدَّثَنا يُونُسُ عَنِ ابْنِ شِهابٍ . عَنِ ابْنِ المُسَيَّبِ وَأبِى سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ : أنَّ أبا هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ قَالَ : اقْتَتَلَتِ امْرَأتانِ مِنْ هُذَيْلٍ فَرَمَتْ إحْداهُما الأُخْرَى بِحَجَرٍ فَقَتَلَتْها وَما فى بَطْنِها. فاخْتَصَمُوا إلَى النَّبِىِّ صلى اللهُ عليهِ وسلَّم فَقَضَى أنَّ دِيَةَ جَنِينِها غُرَّةٌ عَبْدٌ أوْ وَلِيدَةٌ. وَقَضَى دِيَةَ المَرْأةِ عَلى عاقِلَتِها .

(27) CHAPTER. Whoever sought the help of a slave or a boy.

It is said that Um Salama sent (a message) to the teacher of the school (saying), "Send me some boys to tease the wool, but do not send me a free boy."

بابُ مَنِ اسْتَعَانَ عَبْدًا أوْ صَبِيًّا. وَيُذْكَرُ أنَّ أُمَّ سَلَمَةَ بَعَثَتْ إلَى مُعَلِّمِ الكُتَّابِ : ابْعَثْ إلَىَّ غِلْمَانًا يَنْفُشُونَ صُوفًا وَلا تَبْعَثْ إلَىَّ حُرًّا .

(1) ʿASABA : See the glossary.

46. Narrated ʿAbdul-ʿAziz : Anas said, " When Allāh's Apostle ﷺ arrived at Medina, Abū Ṭalha took hold of my hand and brought me to Allāh's Apostle ﷺ and said, " O Allāh's Apostle ! Anas is an intelligent boy, so let him serve you." Anas added, " So I served the Prophet ﷺ at home and on journeys; by Allāh, he never said to me for anything which I did : Why have you done this like this or, for anything which I did not do : 'Why have you not done this like this ? "

٤٦ ـ حدَّثَنِي عَمْرُو بنُ زُرَارَةَ : أخبرَنا إسْماعِيلُ بْنُ إبْرَاهِيمَ ، عَنْ عَبْدِ العَزِيزِ ، عَنْ أنَسٍ قَالَ : لَمَّا قَدِمَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم المَدِينَةَ أخَذَ أبُوطَلْحَةَ بِيَدِي فانْطَلَقَ بِي إلى رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم فَقالَ : يا رَسُولَ اللهِ ، إنَّ أنَسًا غُلامٌ كَيِّسٌ فَلْيَخدُمْكَ . قَالَ : فَخَدَمْتُهُ فِي الحَضَرِ وَالسَّفَرِ ، فَواللهِ ما قالَ لِي لِشَيءٍ صَنَعْتُهُ : لِمَ صَنَعْتَ هَذا هَكَذا ؟ وَلا لِشَيءٍ لَمْ أصْنَعْهُ : لِمَ لَمْ تَصْنَعْ هَذا هَكَذا ؟.

(28) CHAPTER. No Diya (Blood-money) is to be paid in cases of mines and wells.

بابُ المَعْدِنُ جُبَارٌ وَالبِئْرُ جُبَارٌ.

47. Narrated Abū Huraira ﷺ : Allāh's Apostle ﷺ said, " There is no Diya for persons killed by animals or for the one who has been killed accidentally by falling into a well or for the one killed in a mine. And one-fifth of Rikaz (treasures buried before the Islamic era) is to be given to the state."

٤٧ ـ حدَّثَنا عَبْدُ اللهِ بْنُ يُوسُفَ : حدَّثَنا اللَّيْثُ : حدَّثَنا ابْنُ شِهابٍ ، عَنْ سَعِيدِ بْنِ المُسَيَّبِ ، وَأبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ ، عَنْ أبِي هُرَيْرَةَ : أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم قالَ : العَجْماءُ جَرْحُها جُبَارٌ ، وَالبِئْرُ جُبَارٌ ، وَالمَعْدِنُ جُبَارٌ ، وَفِي الرِّكازِ الخُمُسُ .

(29) CHAPTER. There is no Diya (Blood

بابُ العَجْمَاءُ جُبَارٌ : وَقالَ ابْنُ

Money) for the one killed by an animal unaccompanied by somebody to control it.

Ibn Sīrīn said : They used not to guarantee any compensation for any damage caused by an animal's kick, but if the rider of the animal pulled the rein (causing the animal to turn and damage something with its feet), the rider is responsible.

Ḥammād said: There is no compensation for the damage caused by an animal's kick, unless somebody has kicked (and startled) the animal.

Shuraiḥ said : There is no compensation for punishment inflicted by an animal on somebody who hits it whereupon it kicks him.

And Al-Ḥakam and Ḥammād said : If a hirer of mounts drives a donkey mounted by a woman, and the woman falls down, then he is not charged any compensation.

And Ash-Sha'bi said : If someone drives an animal and makes it tired by driving it fast, then he is responsible for any damage it might cause ; and if he drives it slowly, he is not responsible.

سِيرِينَ : كانُوا لا يُضَمِّنُونَ مِنَ النَّفْحَةِ ، وَيُضَمِّنُونَ مِنْ رَدِّ العِنَانِ . وَقالَ حَمَّادٌ : لاتُضْمَنُ النَّفْحَةُ إلاَّ أنْ يَنْخُسَ إنْسَانٌ الدابَّةَ . وَقالَ شُرَيْحٌ : لاتُضْمَنُ مَا عاقَبَتْ أنْ يَضْرِبَهَا فَتَضْرِبُ بِرِجْلِهَا . وَقالَ الحَكَمُ وَحَمَّادٌ : إذا سَاقَ المُكارِي حِمَارًا عَلَيْهِ امْرَأةٌ فَتَخِرُّ : لا شَيْءَ عَلَيْهِ . وَقالَ الشَّعْبِيُّ : إذا سَاقَ دابَّةً فَأتْعَبَهَا فَهُوَ ضَامِنٌ لِمَا أصَابَتْ ، وَإنْ كانَ خَلْفَهَا مُتَرَسِّلًا لَمْ يَضْمَنْ .

48. Narrated Abū Huraira ﷺ : The Prophet ﷺ said, "There is no Diya for a person injured or killed by an animal (going about without somebody to control it) and similarly, there

٤٨ ـ حدثنا مُسْلِمٌ : حدَّثَنا شُعْبَةُ ، عَنْ مُحَمَّدِ بْنِ زِيادٍ : عَنْ أبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ . عَنِ النَّبِيِّ صلى الله عليه وسلم قالَ : العَجْمَاءُ عَقْلُهَا جُبَارٌ ،

is no Diya for the one who falls and dies in a well, and also the one who dies in a mine. As regards the Ar-Rikaz (buried wealth), one-fifth thereof is for the state."

وَالبِئْرُ جُبَارٌ ، وَالمَعْدِنُ جُبَارٌ ، وَفِي الرِّكَازِ الخُمُسُ .

(30) CHAPTER. The sin of a person who killed an innocent Dhimmī (a non-Muslim living in a Muslim state and enjoying the protection of Muslims).

باب إِثْمِ مَنْ قَتَلَ ذِمِيًّا بِغَيْرِ جُرْمٍ .

49. Narrated ʿAbdullāh bin ʿAmr ﷺ : The Prophet ﷺ said, "Whoever killed a Mu'āhid (a person who is granted the pledge of protection by the Muslims) shall not smell the fragrance of Paradise though its fragrance can be smelt at a distance of forty years (of travelling)."

٤٩ ـ حدَّثَنَا قَيْسُ بْنُ حَفْصٍ : حدَّثَنَا عَبْدُ الوَاحِدِ : حدَّثَنَا الحَسَنُ : حدَّثَنَا مُجَاهِدٌ ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو ، عَنِ النَّبِيِّ صلى اللهُ عليه وسلَّم قَالَ : مَنْ قَتَلَ نَفْسًا مُعَاهَدًا لَمْ يَرَحْ رَائِحَةَ الجَنَّةِ ، وَإِنَّ رِيحَهَا يُوجَدُ مِنْ مَسِيرَةِ أَرْبَعِينَ عَامًا

(31) CHAPTER. A Muslim should not be killed for killing a Kafir (disbeliever).

باب لا يُقْتَلُ المُسْلِمُ بِالكَافِرِ .

50. Narratad Abū Juhaifa : I asked ʿAlī ﷺ , "Do you have anything Divine literature besides what is in the Qur'ān?" Or, as Uyaina once said, "Apart from what the people have ?" ʿAlī said, "By Him Who made the grain split (germinate) and created the soul, we have

٥٠ ـ حدَّثَنَا أَحْمَدُ بْنُ يُونُسَ : حدَّثَنَا زُهَيْرٌ : حدَّثَنَا مُطَرِّفٌ أَنَّ عَامِرًا حدَّثَهُمْ ، عَنْ أَبِي جُحَيْفَةَ قَالَ : قُلْتُ لِعَلِيٍّ وَحدَّثَنَا صَدَقَةُ بْنُ الفَضْلِ : أَخْبَرَنَا ابْنُ عُيَيْنَةَ : حدَّثَنَا مُطَرِّفٌ : سَمِعْتُ الشَّعْبِيَّ يُحَدِّثُ قَالَ : سَمِعْتُ

أبَا جُحَيْفَةَ قَالَ : سَأَلْتُ عَلِيًا رَضِيَ اللهُ عَنْهُ : هَلْ عِنْدَكُمْ شَيْءٌ مِمَّا لَيْسَ فِى القُرْآنِ ؟ وَقَالَ ابْنُ عُيَيْنَةَ مَرَّةً : مَا لَيْسَ عِنْدَ النَّاسِ ، فَقَالَ : وَالَّذِى فَلَقَ الحَبَّةَ وَبَرَأَ النَّسَمَةَ مَا عِنْدَنَا إِلاَّ مَا فِى القُرْآنِ ، إِلاَّ فَهْمًا يُعْطَى رَجُلٌ فِى كِتَابِهِ ، وَمَا فِى الصَّحِيفَةِ . قُلْتُ : وَمَا فِى الصَّحِيفَةِ ؟ قَالَ : العَقْلُ ، وَفِكَاكُ الأَسِيرِ ، وَأَنْ لاَ يُقْتَلَ مُسْلِمٌ بِكَافِرٍ .

nothing except what is in the Qur'ān and the ability (gift) of understanding Allāh's Book which He may endow a man, with and what is written in this sheet of paper." I asked, "What is on this paper ?" He replied, "The legal regulations of Diya (Blood-money) and the (ransom for) releasing of the captives, and the judgement that no Muslim should be killed in Qiṣāṣ (equality in punishment) for killing a Kāfir (disbeliever)."

بَابٌ إِذَا لَطَمَ المُسْلِمُ يَهُودِيًا عِنْدَ الغَضَبِ ، رَوَاهُ أَبُو هُرَيْرَةَ عَنِ النَّبِىِّ صلى اللهُ عليه وسلَّم .

(32) CHAPTER. If a Muslim, being furious, slaps a Jew, (no compensation is required). Abū Huraira narrated this from the Prophet ﷺ

٥١ ـ حَدَّثَنَا أَبُو نُعَيْمٍ : حَدَّثَنَا سُفْيَانُ ، عَنْ عَمْرِو بْنِ يَحْيَى ، عَنْ أَبِيهِ ، عَنْ أَبِى سَعِيدٍ ، عَنِ النَّبِىِّ صلى اللهُ عليه وسلَّم قَالَ : لاَ تُخَيِّرُوا بَيْنَ الأَنْبِيَاءِ .

51. Narrated Abū Sa'īd : The Prophet ﷺ said, "Do not prefer some prophets to others."

٥٢ ـ حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ : حَدَّثَنَا سُفْيَانُ ، عَنْ عَمْرِو بْنِ يَحْيَى المَازِنِىِّ ، عَنْ أَبِيهِ ، عَنْ أَبِى سَعِيدٍ الخُدْرِىِّ قَالَ : جَاءَ رَجُلٌ مِنَ اليَهُودِ

52. Narrated Abū Sa'īd Al-Khudri ﷺ : A Jew whose face had been slapped (by someone), came to the Prophet ﷺ and said, "O Muḥammad ! A man from your Anṣārī companions slapped

إِلَى النَّبِيِّ صلى اللهُ عليه وسلَّم قَدْ لُطِمَ وَجْهُهُ فَقَالَ : يا مُحَمَّدُ ، إِنَّ رَجُلاً مِنْ أَصحَابِكَ مِنَ الأَنْصَارِ لَطَمَ فِي وَجْهِي ، قَالَ : ادْعُوهُ فَدَعَوْهُ ، قَالَ : لِمَ لَطَمْتَ وَجْهَهُ ؟ قَالَ : يا رَسُولَ اللهِ ، إِنِّي مَرَرْتُ بِاليَهُودِ فَسَمِعْتُهُ يَقُولُ : وَالَّذِي اصْطَفَى مُوسَى عَلَى البَشَرِ ، قَالَ : قُلْتُ وَعَلَى مُحَمَّدٍ صلى اللهُ عليه وسلَّم ؟ قَالَ : فَأَخَذَتْنِي غَضْبَةٌ فَلَطَمْتُهُ .. قَالَ : لا تُخَيِّرُونِي مِنْ بَيْنِ الأَنْبِيَاءِ فَإِنَّ النَّاسَ يَصْعَقُونَ يَوْمَ القِيَامَةِ فَأَكُونُ أَوَّلَ مَنْ يُفِيقُ . فَإِذَا أَنَا بِمُوسَى آخِذٌ بِقَائِمَةٍ مِنْ قَوَائِمِ العَرْشِ ، فَلا أَدْرِي أَفَاقَ قَبْلِي أَمْ جُوزِيَ بِصَعْقَةِ الطُّورِ .

me." The Prophet ﷺ said, "Call him." They called him and the Prophet ﷺ asked him, "Why did you slap his face?" He said, "O Allāh's Apostle! While I was passing by the Jews, I heard him saying, 'By Him Who chose Moses above all the human beings.' I said (protestingly), 'Even above Muhammad?' So I became furious and slapped him." The Prophet ﷺ said, "Do not give me preference to other prophets, for the people will become unconscious on the Day of Resurrection and I will be the first to gain conscious, and behold, I will find Moses holding one of the pillars of the Throne (of Allāh). Then I will not know whether he has become conscious before me or he has been exempted because of his unconsciousness at the mountain (during his worldly life) which he received.

In the Name of Allāh, the Most Beneficent, the Most Merciful

بسم الله الرحمن الرحيم

LXXXIV. THE BOOK OF OBLIGING THE REVERTERS FROM ISLAM (APOSTATE) to repent, and those who refuse the truth obstinately (though they know that it is the truth) ; and the fight against such people.

كتاب إستتابة المرتدين والمعاندين وقتالهم

(1) CHAPTER. The sin of the person who worships something besides Allāh, and his punishment in this world and in the Hereafter.

Allāh ﷻ said: Verily ! Joining others in worship with Allāh is a great wrong indeed.' (31 : 13)

And :—

' If you join others in worship with Allāh, certainly (all) your deeds will be vain, and surely, you will be among the losers.' (39 : 65)

باب إثم من أشرك بالله، وعقوبته في الدنيا والآخرة.

قال الله عز وجل - إن الشرك لظلم عظيم - ولئن أشركت ليحبطن عملك ولتكونن من الخاسرين - .

53. Narrated 'Abdullāh ﷺ : When the Verse :—

'It is those who believe and confuse not their belief with wrong (i.e., worshipping others besides Allāh): (6 : 82)

٥٣ - حدثنا قتيبة بن سعيد : حدثنا جرير ، عن الأعمش ، عن إبراهيم ، عن علقمة عن عبد الله رضي الله عنه قال : لما نزلت هذه الآية - الذين آمنوا ولم يلبسوا

was revealed. it became very hard on the companions of the Prophet ﷺ and they said, "Who among us has not confused his belief with wrong (oppression)?" On that, Allāh's Apostle ﷺ said, "This is not meant (by the Verse). Don't you listen to Luqmān's statement :—

'Verily! Joining others in worship with Allāh is a great wrong indeed.'

(31 : 13)

إيمانَهُمْ بِظُلْمٍ ـ شَقَّ ذلكَ عَلى أصحابِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم وَقالوا : أيُّنَا لَمْ يَلْبِسْ إيمانَهُ بِظُلْمٍ ؟ فَقالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم: إنَّهُ لَيْسَ بِذاكَ، ألاَ تَسْمَعُونَ إلى قَوْلِ لُقْمانَ ـ إنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ـ .

54. Narrated Abū Bakra ﷺ : The Prophet ﷺ said, "The biggest of the great sins are: To join others in worship with Allāh, to be undutiful to one's parents, and to give a false witness." He repeated it thrice, or said, ".....a false statement," and kept on repeating that warning till we wished he would stop saying it.

(See Hadith No. 7 Vol. 8)

٥٤ ـ حدَّثَنا مُسَدَّدٌ : حدَّثَنا بِشْرُ ابْنُ المُفَضَّلِ :حدَّثَنا الجُرَيْرِيُّ ، وَحَدَّثَنِي قَيْسُ بْنُ حَفْصٍ : حدَّثَنا إسْماعِيلُ بْنُ إبْرَاهِيمَ : أخْبَرَنا سَعِيدٌ الجُرَيْرِيَّ : حدَّثَنا عَبْدُ الرَّحْمَنِ بْنُ أبِي بَكْرَةَ عَنْ أبِيهِ رَضِيَ اللهُ عَنْهُ قالَ : قالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم : أكْبَرُ الكَبائِرِ : الإشْرَاكُ بِاللهِ ، وَعُقُوقُ الوالِدَيْنِ ، وَشَهادَةُ الزُّورِ ، وَشَهادَةُ الزُّورِ ثَلاثاً، أوْ قَوْلُ الزُّورِ. فَما زَالَ يُكَرِّرُهَا حتَّى قُلْنَا لَيْتَهُ سَكَتَ ـ

55. Narrated ʿAbdullāh bin ʿAmr ﷺ : A bedouin came to the Prophet ﷺ and said, "O Allāh's Apostle! What are the biggest sins?" The Prophet ﷺ

٥٥ ـ حدَّثَنِي مُحَمَّدُ بْنُ الحُسَيْنِ ابْنِ إبْرَاهِيمَ : أخْبَرَنا عُبَيْدُ اللهِ : أخْبَرَنا شَيْبَانُ ، عَنْ فِراسٍ ، عَنِ الشَّعْبِيِّ ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو

said, "To join others in worship with Allah." The bedouin said, "What is next?" The Prophet ﷺ said, "To be undutiful to one's parents." The bedouin said, "What is next?" The Prophet ﷺ said, "To take an oath Al-Ghamüs." The bedouin said, "What is an oath "Al-Ghamüs" The Prophet ﷺ said, "The false oath through which one deprives a Muslim of his property (unjustly)."

رَضِيَ اللهُ عَنْهُما قالَ : جاءَ أعْرابِيٌّ إلَى النَّبِيِّ صلى اللهُ عليهِ وسلَّم فَقالَ : يا رَسُولَ اللهِ ، ما الكَبائِرُ ؟ قالَ : الإشْراكُ باللهِ ، قالَ : ثُمَّ ماذا ؟ قالَ : ثُمَّ عُقوقُ الوالِدَيْنِ ، قالَ : ثُمَّ ماذا قالَ : اليمِينُ الغَمُوسُ ، قُلْتُ : وَما اليمِينُ الغَمُوسُ ؟ قالَ : الَّذِي يَقْتَطِعُ مالَ امْرِئٍ مُسْلِمٍ هُوَ فيها كاذِبٌ .

56. Narrated Ibn Mas'ūd ﷺ : A man said, "O Allāh's Apostle! Shall we be punished for what we did in the Pre-Islamic Period of ignorance?" The Prophet ﷺ said, "Whoever does good in Islam will not be punished for what he did in the Pre-Islamic Period of ignorance and whoever does evil in Islam will be punished for his former and later (bad deeds)."

٥٦ ـ حدَّثَنا خَلَّادُ بْنُ يَحْيَى : حدَّثَنا سُفْيانُ ، عَنْ مَنْصُورٍ وَالأعْمَشِ ، عَنْ أبِي وائِلٍ ، عَنِ ابْنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قالَ : قالَ رَجُلٌ : يا رَسُولَ اللهِ ، أنُؤاخَذُ بِما عَمِلْنا فِي الجاهِلِيَّةِ ؟ قالَ : مَنْ أحْسَنَ فِي الإسْلامِ لَمْ يُؤاخَذْ بِما عَمِلَ فِي الجاهِلِيَّةِ ، وَمَنْ أساءَ فِي الإسْلامِ أُخِذَ بِالأوَّلِ وَالآخِرِ .

(2) CHAPTER. The legal regulation concerning the male and the female who reverts from Islam (apostates). Ibn 'Umar, Az-Zuhrī and Ibrāhīm said, "A female apostate (who reverts from Islam), should be killed. And the obliging of the reverters from Islam (apostates) to repent. Allāh ﷻ said :—

باب حُكْمِ المُرْتَدِّ وَالمُرْتَدَّةِ ، وَقالَ ابْنُ عُمَرَ وَالزُّهْرِيُّ وإبْراهِيمُ : تُقْتَلُ المُرْتَدَّةُ ، وَاسْتِتابَتِهِمْ ، وَقالَ اللهُ تَعالَى : كَيْفَ يَهْدِي اللهُ قَوْماً كَفَرُوا بَعْدَ إيمانِهِمْ وَشَهِدُوا أنَّ الرَّسُولَ حَقٌّ وَجاءَهُمُ البَيِّناتُ وَاللهُ

لا يَهْدِي الْقَوْمَ الظَّالِمِينَ . أُولَئِكَ جَزَاؤُهُمْ أَنَّ عَلَيْهِمْ لَعْنَةَ اللهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمُ الْعَذَابُ وَلَا هُمْ يُنْظَرُونَ . إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللهَ غَفُورٌ رَحِيمٌ. إِنَّ الَّذِينَ كَفَرُوا بَعْدَ إِيمَانِهِمْ ثُمَّ ازْدَادُوا كُفْرًا لَنْ تُقْبَلَ تَوْبَتُهُمْ وَأُولَئِكَ هُمُ الضَّالُّونَ - وقال - يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ تُطِيعُوا فَرِيقًا مِنَ الَّذِينَ أُوتُوا الْكِتَابَ يَرُدُّوكُمْ بَعْدَ إِيمَانِكُمْ كَافِرِينَ - وَقَالَ - إِنَّ الَّذِينَ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ ازْدَادُوا كُفْرًا لَمْ يَكُنِ اللهُ لِيَغْفِرَ لَهُمْ وَلَا لِيَهْدِيَهُمْ سَبِيلًا - وقال - مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ - وَلَكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِنَ اللهِ وَلَهُمْ عَذَابٌ عَظِيمٌ . ذَلِكَ بِأَنَّهُمُ اسْتَحَبُّوا الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ وَأَنَّ اللهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ . أُولَئِكَ الَّذِينَ طَبَعَ اللهُ عَلَى قُلُوبِهِمْ وَسَمْعِهِمْ وَأَبْصَارِهِمْ وَأُولَئِكَ هُمُ الْغَافِلُونَ . لَا جَرَمَ - يَقُولُ حَقًّا أَنَّهُمْ فِي الْآخِرَةِ هُمُ الْخَاسِرُونَ - إِلَى قَوْلِهِ - ثُمَّ إِنَّ رَبَّكَ مِنْ بَعْدِهَا - لَغَفُورٌ رَحِيمٌ -

'How shall Allāh guide a people who disbelieved after their belief and (after) they bore witness that the Apostle (Muḥammad) was true, and that Clear Signs had come unto them? And Allāh does not guide the wrong-doing people. As for such the reward is that on them (rests) the curse of Allāh, the Angels, and of all mankind. They will abide there-in (Hell). Neither will their torment be lightened nor it will be post-poned (for a while). Except for those that repent after that and make amends. Verily Allāh is oft-Forgiving, Most Merciful. Surely those who disbelieved after their belief, and go on adding to their defiance of faith, never will their repentance be accepted, and they are those who have gone astray.'

(3 : 86 - 90)

Allāh also said :—

'O you who believe! If you obey a group from those who were given the Scripture, they would (indeed) render you disbelievers after you have believed!'

(3 : 100)

Allāh ﷻ also said :—

'Verily! Those who believe then disbelieve, then believe (again) and (again) disbelieve, and go on increasing in disbelief, Allāh will not forgive them, nor

guide them on the (right) way.'
(4 : 137)

Allāh ﷻ also said :—

'O you who believe ! Whoever from among you turns back from his religion (Islām) Allāh will bring a people whom He will love and they will love Him, humble towards the believers, stern towards the disbelievers.' (5 : 54)

Allāh also said :—

'But such as open their breasts to disbelief, on them is wrath from Allāh, and they will have a great torment. That is because they chose the life of this world instead of the Hereafter ; and Allāh does not guide the disbelieving people. Those are they whose hearts, ears, and eyes Allāh has sealed up, and they are the heedless. Without doubt, in the Hereafter they will be the losers... (up to)...Your Lord, after all this, is Oft- Forgiving, Most Merciful.'
(16 : 106—110)

'And they will never cease fighting you until they turn you back from your religion if they can. And whoever of you turns back from his religion and dies as a disbeliever, then his deeds will be lost in this life and in the Hereafter ; and they will be the companions of the Fire, and they will abide in it.' (2 : 217)

وَلا يَزالُونَ يُقاتِلُونَكُمْ حَتّى يَرُدُّوكُمْ عَنْ دِينِكُمْ إِنِ اسْتَطاعُوا وَمَنْ يَرْتَدِدْ مِنْكُمْ عَنْ دِينِهِ فَيَمُتْ وَهُوَ كافِرٌ فَأُولئِكَ حَبِطَتْ أَعْمالُهُمْ فِي الدُّنْيا وَالآخِرَةِ وَأُولئِكَ أَصْحابُ النّارِ هُمْ فِيها خالِدُونَ ..

٥٧ ـ حدَّثَنا أبُو النُّعْمَانِ مُحَمَّدُ ابْنُ الفَضْلِ : حدَّثَنا حَمَّادُ بْنُ زَيْدٍ ، عَنْ أيُّوبَ ، عَنْ عِكْرِمَةَ قالَ : أُتِيَ عَلِيٌّ رَضِيَ اللهُ عَنْهُ بِزَنادِقَةٍ فَأحْرَقَهُمْ فَبَلَغَ ذلكَ ابْنَ عَبّاسٍ فقالَ : لَوْ كُنْتُ أنَا لَمْ أُحْرِقْهُمْ لِنَهْيِ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم: لاتُعَذِّبُوا بِعَذابِ اللهِ ، ولَقَتَلْتُهُمْ لِقَوْلِ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم: مَنْ بَدَّلَ دِينَهُ فَاقْتُلُوهُ.

57. Narrated ʿIkrima ﷺ : Some Zanādiqa (atheists) were brought to ʿAli and he burnt them. The news of this event, reached Ibn ʿAbbās who said, " If I had been in his place, I would not have burnt them, as Allāh's Apostle ﷺ forbade it, saying, ' Do not punish anybody with Allāh's punishment (fire).' I would have killed them according to the statement of Allāh's Apostle ﷺ ,' Whoever changed his Islamic religion, then kill him.' "

٥٨ ـ حدَّثَنا مُسَدَّدٌ : حدَّثَنا يَحْيَى، عَنْ قُرَّةَ بْنِ خالِدٍ : حدَّثَنِي حُمَيْدُ ابْنُ هِلالٍ : حدَّثَنا أبُو بُرْدَةَ ، عَنْ أبِي مُوسَى قالَ : أقْبَلْتُ إلَى النَّبِيِّ صلى اللهُ عليهِ وسلَّم ومَعِي رَجُلانِ مِنَ الأشْعَرِيِّينَ : أحَدُهُما عَنْ يَمِينِي ، والآخَرُ عَنْ يَسارِي، ورَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم يَسْتَاكُ ، فَكِلاهُما سَألَ فَقالَ : يا أبا مُوسَى أوْ يا عَبْدَ اللهِ بْنَ قَيْسٍ ، قالَ: قُلْتُ والَّذِي بَعَثَكَ بِالحَقِّ ما أطْلَعانِي عَلَى ما فِي أنْفُسِهِما ، وما شَعَرْتُ أنَّهُما يَطْلُبانِ العَمَلَ ، فَكأنِّي أنْظُرُ إلَى سِوَاكِهِ تَحْتَ شَفَتِهِ قَلَصَتْ ، فَقالَ : لَنْ أوْ لا نَسْتَعْمِلُ عَلَى عَمَلِنا مَنْ أرادَهُ ، ولَكِنِ اذْهَبْ أنْتَ يا أبا مُوسَى أوْ يا عَبْدَ اللهِ بْنَ

58. Narrated Abū Burda:Abū Mūsā said, " I came to the Prophet ﷺ along with two men (from the tribe) of Ashʿariyīn, one on my right and the other on my left, while Allāh's Apostle ﷺ was brushing his teeth (with a Siwāk), and both men asked him for some employment. The Prophet ﷺ said, ' O Abū Mūsā (O ʿAbdullāh bin Qais !).' I said, ' By Him Who sent you with the Truth, these two men did not tell me what was in their hearts and I did not feel (realize) that they were seeking employment.' As if I were looking now at his Siwāk being drawn to a corner under his lips, and he said, ' We never (or, we do not) appoint for our affairs anyone who seeks to be employed. But O Abū Mūsā ! (or ʿAbdullāh bin Qais !) Go to Yemen.' " The Prophet ﷺ then sent Muʿādh bin Jabal after him and when

قَيْسٍ إِلَى الْيَمَنِ ، ثُمَّ أَتْبَعَهُ مُعَاذَ بْنَ جَبَلٍ . فَلَمَّا قَدِمَ عَلَيْهِ أَلْقَى لَهُ وِسَادَةً قَالَ : انْزِلْ . فَإِذَا رَجُلٌ عِنْدَهُ مُوثَقٌ . قَالَ : مَا هَذَا ؟ قَالَ : كَانَ يَهُودِيًّا فَأَسْلَمَ ثُمَّ تَهَوَّدَ . قَالَ : اجْلِسْ . قَالَ : لَا أَجْلِسُ حَتَّى يُقْتَلَ ، قَضَاءُ اللهِ وَرَسُولِهِ ، ثَلَاثَ مَرَّاتٍ . فَأَمَرَ بِهِ فَقُتِلَ ، ثُمَّ تَذَاكَرْنَا قِيَامَ اللَّيْلِ ، فَقَالَ أَحَدُهُمَا : أَمَّا أَنَا فَأَقُومُ وَأَنَامُ ، وَأَرْجُو فِي نَوْمَتِي مَا أَرْجُو فِي قَوْمَتِي .

Mu'ādh reached him, he spread out a cushion for him and requested him to get down (and sit on the cushion). Behold: There was a fettered man beside Abū Mūsā. Mu'ādh asked, "Who is this (man)?" Abū Mūsā said, "He was a Jew and became a Muslim and then reverted bock to Judaism." Then Abū Mūsā requested Mu'ādh to sit down but Mu'ādh said, "I will not sit down till he has been killed. This is the judgement of Allāh and His Apostle (for such cases) and repeated it thrice. Then Abū Mūsā ordered that the man be killed, and he was killed. Abū Mūsā added, "Then we discussed the night prayers and one of us said, 'I pray and sleep, and I hope that Allāh will reward me for my sleep as well as for my prayers.'"

بَابُ قَتْلِ مَنْ أَبَى قَبُولَ الْفَرَائِضِ ، وَمَا نُسِبُوا إِلَى الرِّدَّةِ .

(3) CHAPTER. Killing those who refuse to fulfil the duties enjoined by Allāh and considering them as apostates.

٥٩ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ : حَدَّثَنَا اللَّيْثُ ، عَنْ عُقَيْلٍ ، عَنِ ابْنِ شِهَابٍ : أَخْبَرَنِي عُبَيْدُ اللهِ بْنُ عَبْدِ اللهِ ابْنِ عُتْبَةَ : أَنَّ أَبَا هُرَيْرَةَ قَالَ : لَمَّا تُوُفِّيَ النَّبِيُّ صلى الله عليه وسلم وَاسْتُخْلِفَ أَبُو بَكْرٍ ، وَكَفَرَ مَنْ كَفَرَ مِنَ الْعَرَبِ ، قَالَ عُمَرُ : يَا أَبَا بَكْرٍ ،

59. Narrated Abū Huraira ﷺ: When the Prophet ﷺ died and Abū Bakr became his successor and some of the Arabs reverted to disbelief, 'Umar said, "O Abū Bakr! How can you fight these people although Allāh's Apostle ﷺ said, 'I have been ordered to fight the people till they say: 'None has the right to be worshipped but Allāh,' and whoever

said, 'None has the right to be worshipped but Allāh" Allāh will save his property and his life from me, unless (he does something for which he is punished) justly, and his account will be with Allāh ?' " Abū Bakr said, " By Allāh ! I will fight whoever differentiates between prayers and Zakāt as Zakāt is the right to be taken from property (according to Allāh's Orders). By Allāh ! If they refuse to pay me even a kid they used to pay to Allāh's Apostle ﷺ , I would fight with them for withhold -ing it." 'Umar said, "By Allāh : It was nothing, but I noticed that Allāh opened Abū Bakr's chest towards the decision to fight, therefore I realized that his decision was right."

كَيْفَ تُقَاتِلُ النَّاسَ وَقَدْ قَالَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم : أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا لا إِلهَ إِلاَّ اللهُ . فَمَنْ قَالَ لا إِلهَ إِلاَّ اللهُ عَصَمَ مِنِّى مَالَهُ وَنَفْسَهُ إِلاَّ بِحَقِّهِ ، وَحِسَابُهُ عَلَى اللهِ ؟ قَالَ أَبُوبَكْرٍ : وَاللهِ لأُقَاتِلَنَّ مَنْ فَرَّقَ بَيْنَ الصَّلاةِ وَالزَّكَاةِ . فَإِنَّ الزَّكَاةَ حَقُّ المَالِ . وَاللهِ لَوْ مَنَعُونِى عَنَاقًا كَانُوا يُؤَدُّونَهَا إِلَى رَسُولِ اللهِ صلى اللهُ عليه وسلَّم لَقَاتَلْتُهُمْ عَلَى مَنْعِهَا. قَالَ عُمَرُ : فَوَاللهِ مَا هُوَ إِلاَّ أَنْ رَأَيْتُ أَنْ قَدْ شَرَحَ اللهُ صَدْرَ أَبِى بَكْرٍ لِلقِتَالِ . فَعَرَفْتُ أَنَّهُ الحَقُّ .

(4) CHAPTER. If a Dhimmī or somebody else abuses the Prophet ﷺ by playing upon words but not frankly, e.g., by saying, " As-Sāmu ʿAlaika."

بَابٌ إِذَا عَرَّضَ الذِّمِّىُّ وَغَيْرُهُ بِسَبِّ النَّبِىِّ صلى اللهُ عليه وسلَّم وَلَمْ يُصَرِّحْ ، نَحْوَ قَوْلِهِ : السَّامُ عَلَيْكَ .

60. Narrated Anas bin Mālik ﷺ : A Jew passed by Allāh's Apostle ﷺ and said, " As-Sāmu ʿAlaika." Allāh's Apostle ﷺ said in reply, " Wa ʿAlaika." Allāh's Apostle ﷺ then said to his companions, " Do you know what he (the Jew) has said ? He said, ' As-Sāmu ʿAlaika.'" They said, " O Allāh's

٦٠ ـ حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ أَبُو الحَسَنِ : أَخْبَرَنَا عَبْدُ اللهِ : أَخْبَرَنَا شُعْبَةُ ، عَنْ هِشَامِ بْنِ زَيْدِ بْنِ أَنَسٍ ابْنِ مَالِكٍ قَالَ : سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ : مَرَّ يَهُودِىٌّ بِرَسُولِ اللهِ صلى اللهُ عليه وسلَّم فَقَالَ : السَّامُ عَلَيْكَ ، فَقَالَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم :

Apostle! Shall we kill him?" The Prophet ﷺ said, "No. When the people of the Book greet you, say: 'Wa ʿAlaikum.'"(1)

وَعَلَيْكَ. فَقَالَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم: أَتَدْرُونَ ما يَقُولُ؟ قالَ: السَّامُ عَلَيْكَ. قالُوا: يارَسُولَ اللهِ، أَلا نَقْتُلُهُ؟ قالَ: لا، إذا سَلَّمَ عَلَيْكُمْ أَهْلُ الكِتابِ، فَقُولوا: وَعَلَيْكُمْ.

61. Narrated ʿAisha ﷺ: A group of Jews asked permission to visit the Prophet ﷺ (and when they were admitted) they said, "As-Sāmu ʿAlaika (Death be upon you)."(2) I said (to them), "But death and the curse of Allāh be upon you!" The Prophet ﷺ said, "O ʿAisha! Allāh is kind and lenient and likes that one should be kind and lenient in all matters." I said, "Haven't you heard what they said?" He said, "I said (to them), 'Wa ʿAlaikum (and upon you).'"

٦١ ـ حدَّثَنا أَبُو نُعَيم، عَنِ ابْنِ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنها قالَتْ: اسْتَأْذَنَ رَهْطٌ مِنَ اليَهُودِ عَلَى النَّبِيِّ صلى اللهُ عليه وسلَّم فَقالُوا: السَّامُ عَلَيْكَ. فَقُلْتُ: بَلْ عَلَيْكُمُ السَّامُ وَاللَّعْنَةُ. فَقالَ: يا عائِشَةُ، إنَّ اللهَ رَفِيقٌ يُحِبُّ الرِّفْقَ فِي الأَمْرِ كُلِّهِ، قُلْتُ: أَوَلَمْ تَسْمَعْ مَا قالُوا؟ قالَ: قُلْتُ: وَعَلَيْكُمْ.

62. Narrated Ibn ʿUmar ﷺ: Allāh's Apostle ﷺ said, "When the Jews greet anyone of you they say: 'Sām-ʿAlaika (death be upon you); so you should say; 'Wa ʿAlaika (and upon you).'"

٦٢ ـ حدَّثَنا مُسَدَّدٌ: حدَّثَنا يَحْيَى ابْنُ سَعِيدٍ، عَنْ سُفْيانَ وَمالِكِ بْنِ أَنَسٍ قالا: حدَّثَنا عَبْدُ اللهِ بْنُ دِينارٍ قالَ: سَمِعْتُ ابْنَ عُمَرَ رَضِيَ اللهُ عَنْهُما يَقُول: قالَ رَسُولُ اللهِ صلى اللهُ

(1) 'As-Sāmu ʿAlaika' means death be upon you'. Notice its similarity to the greeting, 'As-Salāmu ʿAlaika' (Peace be upon you). 'Wa ʿAlaika' or 'Wa ʿAlaikum' means 'And upon you.'

(2) See previous footnote.

عليه وسلّم : إنّ اليَهُودَ إذا سَلَّمُوا عَلى أحَدِكُمْ إنَّمَا يَقُولونَ : سَامٌ عَلَيْكَ ، فَقُلْ عَلَيْكَ .

(5) CHAPTER :—

باب :—

٦٣ ـ حدّثنا عُمَرُ بْنُ حَفْصٍ : حدّثنا أبي: حدّثنا الأعمشُ قالَ: حدّثَنِي شَقِيقٌ قالَ: قالَ عَبْدُ اللهِ : كأنّي أنْظُرُ إلَى النَّبِيِّ صلى اللهُ عليه وسلّم يَحْكِي نَبِيًّا مِنَ الأنْبِيَاءِ ضَرَبَهُ قَوْمُهُ فَأدْمَوْهُ فَهُوَ يَمْسَحُ الدَّمَ عَنْ وجْهِهِ و يَقُولُ: رَبِّ اغْفِرْ لِقَومِي فإنهُمْ لا يَعْلَمُونَ.

63. Narrated 'Abdullāh : As if I am looking at the Prophet ﷺ while he was speaking about one of the prophets whose people have beaten and wounded him, and he was wiping the blood off his face and saying, "O Lord! Forgive my people as they do not know."

(6) CHAPTER. Killing the Khawārij (some people who dissented from the religion and disagreed with the rest of the Muslims), and the Mulḥidūn (heretical) after the establishment of firm proof against them.

And the Statement of Allāh ﷻ :—

'And Allāh will not mislead a people after he has guided them, until He makes clear to them what to avoid.' (9 : 115)

باب قَتْلِ الخَوَارِجِ وَالمُلْحِدِينَ بَعْدَ إقَامَةِ الحُجَّةِ عَلَيْهِمْ ، وَقَوْلِ اللهِ تَعالَى ـ وَمَا كَانَ اللهُ لِيُضِلَّ قَوْماً بَعْدَ إذْ هَدَاهُمْ حتى يُبَيِّنَ لَهُمْ ما يَتَّقُونَ ـ وكانَ ابْنُ عُمَرَ يَرَاهُمْ شِرَارَ خَلْقِ اللهِ ، وَقَالَ : إنَّهُمُ انْطَلَقُوا إلَى آيَاتٍ نَزَلَتْ فِي الكُفَّارِ فَجَعَلُوهَا عَلَى المُؤْمِنِينَ .

And Ibn ʿUmar used to consider them (the Khawārij and the Mulḥidūn) the worst of Allāh's creatures and said, "These people took some Verses that had been revealed concerning the disbelievers and interpreted them as describing the believers."

٦٤ ـ حدَّثنا عُمَرُ بْنُ حَفْصِ بْنِ عيَاث : حدَّثنا أبي : حدَّثنا الأعْمَش : حدَّثنا خَيْثَمَة : حدَّثنا سُوَيْد بْنُ غَفَلَةَ : قَالَ عَلِيٌّ رَضِيَ اللهُ عَنْهُ : إذا حَدَّثْتُكُمْ عَنْ رَسُولِ اللهِ صلى الله عليه وسلَّم حَدِيثاً . فَوَاللهِ لأنْ أخِرَّ مِنَ السَّماءِ أحَبُّ إلَيَّ مِنْ أنْ أكْذِبَ عَلَيْهِ . وَإذا حَدَّثْتُكُمْ فيما بَيْنِي و بَيْنَكُمْ . فَإنَّ الحَرْبَ خِدْعَةٌ ، و إنِّي سَمِعْتُ رَسُولَ اللهِ صلى اللهُ عليه وسلَّم يَقُولُ : سَيَخْرُجُ قَوْمٌ فِي آخِرِ الزَّمانِ أحْدَاثُ الأسْنانِ ، سُفَهاءُ الأحْلامِ ، يَقُولُونَ مِنْ قَوْلِ خَيْرِ البَرِيَّةِ ، لا يُجاوِزُ إيمانُهُمْ حَناجِرَهُمْ ، يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ . فَأيْنَما لَقِيتُمُوهُمْ فَاقْتُلُوهُمْ فَإنَّ فِي قَتْلِهِمْ أجْرًا لِمَنْ قَتَلَهُمْ يَوْمَ القِيامَةِ .

64. Narrated ʿAlī ﷺ : Whenever I tell you a narration from Allāh's Apostle, by Allāh, I would rather fall down from the sky than ascribe a false statement to him, but if I tell you something between me and you (not a Ḥadīth) then it was indeed a trick (i.e., I may say things just to cheat my enemy). No doubt, I heard Allāh's Apostle ﷺ saying, "During the last days there will appear some young foolish people who will say the best words but their faith will not go beyond their throats (i.e., they will have no faith) and will go out from (leave) their religion as an arrow goes out of the game. So, where-ever you find them, kill them, for who-ever kills them shall have reward on the Day of Resurrection."

٦٥ ـ حدَّثنا مُحَمَّدُ بْنُ المُثَنَّى .

65. Narrated ʿAbdullāh bin ʿAmir

bin Yasār that they visited Abū Sa'īd Al-Khudrī and asked him about Al-Harauriyya a special unorthodox religious sect, "Did you hear the Prophet ﷺ saying anything about them?" Abū Sa'īd said, "I do not know what Al-Harauriyya is, but I heard the Prophet ﷺ saying, "There will appear in this nation—— he did not say: From this nation—— a group of people so pious apparently that you will consider your prayers inferior to their prayers, but they will recite the Qur'ān, the teachings of which will not go beyond their throats(1) and will go out of their religion as an arrow darts through the game, whereupon the archer may look at his arrow, its Nasl at its Risaf and its Fuqa (2) to see whether it is blood-stained or not (i.e, they will have not even a trace of Islam in them)."

حدثنا عبد الوهاب قال: سمعت يحيى بن سعيد قال: أخبرني محمد ابن إبراهيم، عن أبي سلمة وعطاء ابن يسار: أنهما أتيا أبا سعيد الخدري فسألاه عن الحرورية: أسمعت النبي صلى الله عليه وسلم؟ قال: لا أدري ما الحرورية، سمعت النبي صلى الله عليه وسلم يقول: يخرج في هذه الأمة، ولم يقل منها، قوم تحقرون صلاتكم مع صلاتهم، يقرءون القرآن لا يجاوز حلوقهم أو حناجرهم، يمرقون من الدين مروق السهم من الرمية فينظر الرامي إلى سهمه، إلى نصله، إلى رصافه، فيتمارى في الفوقة: هل علق بها من الدم شيء؟.

66. Narrated Abdullāh bin 'Umar regarding Al-Harauriyya: The Prophet ﷺ said, "They will go out of Islam as an arrow darts out of the game's body."

٦٦ - حدثنا يحيى بن سليمان: حدثني ابن وهب قال: حدثني عمر أن أباه حدثه، عن عبد الله بن عمر. وذكر الحرورية فقال: قال النبي صلى الله عليه وسلم: يمرقون

(1) They will not behave according to the Qurānic teachings.
(2) Nasl, Risaf and Fuqa are different parts of an arrow.

مِنَ الإِسْلامِ مُرُوقَ السَّهْمِ مِنَ الرَّمِيَّةِ.

باب مَنْ تَرَكَ قِتَالَ الخَوَارِجِ لِلتَّأَلُّفِ ، وَلِئَلاَّ يَنْفِرَ النَّاسُ عَنْهُ.

(7) CHAPTER. Whoever gave up fighting against the Khawārij in order to create intimacy and so that people might not take an aversion to him.

٦٧ ـ حَدَّثَنَا عَبْدُ اللهِ بْنُ مُحَمَّدٍ : حَدَّثَنَا هِشَامٌ : أَخْبَرَنَا مَعْمَرٌ ، عَنِ الزُّهْرِيِّ ، عَنْ أَبِي سَلَمَةَ ، عَنْ أَبِي سَعِيدٍ قَالَ : بَيْنَا النَّبِيُّ صلى الله عليه وسلم يَقْسِمُ جَاءَ عَبْدُ اللهِ بْنُ ذِي الخُوَيْصِرَةِ التَّمِيمِيُّ ، فَقَالَ : اعْدِلْ يَا رَسُولَ اللهِ ، فَقَالَ : وَيْلَكَ ! مَنْ يَعْدِلُ إِذَا لَمْ أَعْدِلْ ؟ قَالَ عُمَرُ بْنُ الخَطَّابِ : دَعْنِي أَضْرِبْ عُنُقَهُ . قَالَ : دَعْهُ فَإِنَّ لَهُ أَصْحَابًا يَحْقِرُ أَحَدُكُمْ صَلاَتَهُ مَعَ صَلاَتِهِمْ ، وَصِيَامَهُ مَعَ صِيَامِهِمْ ، يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ ، يُنْظَرُ فِي قُذَذِهِ فَلاَ يُوجَدُ فِيهِ شَيْءٌ ، ثُمَّ يُنْظَرُ فِي نَصْلِهِ فَلاَ يُوجَدُ فِيهِ شَيْءٌ ، ثُمَّ يُنْظَرُ فِي رِصَافِهِ فَلاَ يُوجَدُ فِيهِ

67. Narrated Abū Sa'īd : While the Prophet ﷺ was distributing (something, (1) 'Abdullāh bin Dhil Khawaisira At-Tamīmī came and said, "Be just, O Allāh's Apostle!" The Prophet ﷺ said, "Woe to you! Who would be just if I were not?" 'Umar bin Al-Khattāb said, "Allow me to cut his neck!" The Prophet ﷺ said, "Leave him, for he has companions, and if you compare your prayers with their prayers and your fasting with theirs, you will look down upon your prayers and fasting, in comparison to theirs. Yet they will go out of the religion as an arrow darts through the game's body in which case, if the Qudhadh (3) of the arrow is examined, nothing will be found on it, and when its Nasl is examined, nothing will be found on it; and then its Nadiyi (2) is examined, nothing will be

(1) That was gold sent by 'Alī bin Abū Ṭālib from Yemen.
(2) Qudhadh, Nasl, Risaf, and Nadiyi are differents parts of arrow.

found on it. The arrow has been too fast to be smeared by dung and blood. The sign by which these people will be recognised will be a man whose one hand (or breast) will be like the breast of a woman (or like a moving piece of flesh). These people will appear when there will be differences among the people (Muslims)." Abū Sa'īd added : I testify that I heard this from the Prophet ﷺ and also testify that Ali killed those people while I was with him. The man with the description given by the Prophet ﷺ was brought to Ali. The following Verses were revealed in connection with that very person (i. e., Abdullah bin Dhil-Khawaisira At-Tamimi): —

'And among them are men who accuse you (O Muhammad) in the matter of (the distribution of) the alms.' (9 : 58)

شَيْءٌ ، ثُمَّ يُنْظَرُ فِي نَضِيِّهِ فَلَا يُوجَدُ فِيهِ شَيْءٌ ، قَدْ سَبَقَ الْفَرْثَ وَالدَّمَ ، آيَتُهُمْ رَجُلٌ إِحْدَى يَدَيْهِ أَوْ قَالَ ثَدْيَيْهِ مِثْلُ ثَدْيِ الْمَرْأَةِ ، أَوْ قَالَ مِثْلُ الْبَضْعَةِ تَدَرْدَرُ ، يَخْرُجُونَ عَلَى حِينِ فُرْقَةٍ مِنَ النَّاسِ. قَالَ أَبُو سَعِيدٍ : أَشْهَدُ سَمِعْتُ مِنَ النَّبِيِّ صلى اللهُ عليه وسلَّم ، وَأَشْهَدُ أَنَّ عَلِيًّا قَتَلَهُمْ وَ أَنَا مَعَهُ. جِيءَ بِالرَّجُلِ عَلَى النَّعْتِ الَّذِي نَعَتَهُ النَّبِيُّ صلى اللهُ عليه وسلَّم ، قَالَ : فَنَزَلَتْ فِيهِ ـ وَمِنْهُمْ مَنْ يَلْمِزُكَ فِي الصَّدَقَاتِ ـ

68. Narrated Yusair bin 'Amr : I asked Sahl bin Hunaif, " Did you hear the Prophet ﷺ saying anything about Al-Khawārij ?" He said, " I heard him saying while pointing his hand towards Iraq. " There will appear in it (i. e., Iraq) some people who will recite the Qur'ān but it will not go beyond their throats. and they will go out from (leave) Islam as an arrow darts through the game's body.' " .

٦٨ ـ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ : حَدَّثَنَا عَبْدُ الْوَاحِدِ : حَدَّثَنَا الشَّيْبَانِيُّ : حَدَّثَنَا يُسَيْرُ بْنُ عَمْرٍو قَالَ : قُلْتُ لِسَهْلِ بْنِ حُنَيْفٍ : هَلْ سَمِعْتَ النَّبِيَّ صلى اللهُ عليه وسلَّم يَقُولُ فِي الْخَوَارِجِ شَيْئًا ؟ قَالَ : سَمِعْتُهُ يَقُولُ ، وَأَهْوَى بِيَدِهِ قِبَلَ الْعِرَاقِ ، يَخْرُجُ مِنْهُ قَوْمٌ يَقْرَءُونَ الْقُرْآنَ لَا يُجَاوِزُ تَرَاقِيَهُمْ ، يَمْرُقُونَ مِنَ الْإِسْلَامِ مُرُوقَ السَّهْمِ

مِنَ الرَّمِيَّةِ ـ

باب قَوْلِ النَّبِيِّ صلى اللهُ عليه وسلَّم : لا تَقومُ السَّاعَةُ حتى تَقْتَتِلَ فِئَتَانِ دَعْوَتُهُمَا واحدةٌ .

(8) CHAPTER. The statement of the Prophet ﷺ, "The Hour will not be established till two (huge) groups fight against each other, their claim being one and the same."(1)

٦٩ ـ حدَّثنا علىٌّ : حدَّثنا سُفْيَانُ : حدَّثنا أبُو الزِّنَادِ ، عَنِ الأعْرَجِ ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ : قالَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم : لا تَقُومُ السَّاعَةُ حتى تَقْتَتِلَ فِئَتَانِ دَعْوَاهُمَا وَاحِدَةٌ .

69. Narrated Abū Huraira ﷺ : Allāh's Apostle ﷺ said, "The Hour will not be established till two (huge) groups fight against each other, their claim being one and the same."

باب ما جاءَ فى المُتَأوِّلِينَ ، قالَ أبُو عَبْدِ اللهِ : وَقَالَ اللَّيْثُ : حدَّثَنِي يُونُسُ ، عَنِ ابْنِ شِهابٍ : أخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ : أنَّ المِسْوَرَ بْنَ مَخْرَمَةَ وَعَبْدَ الرَّحْمَنِ بْنَ عَبْدٍ القَارِيَّ أخْبَرَهُ : أنَّهُمَا سَمِعَا عُمَرَ بْنَ الخَطَّابِ يَقُولُ : سَمِعْتُ هِشَامَ بْنَ

(9) CHAPTER. What is said about Al-Muta awwilin (those who form wrong opinions of disbelief about their Muslim brothers). 'Umar bin Al-Khattāb said, "I heard Hishām bin Al-Hakīm reciting Sūrat-al-Furqān during the lifetime of Allāh's Apostle ﷺ. I listened to his recitation and noticed that he recited it in several different ways which Allāh's

(1) Either of the two groups will consider (themselves) on the right and their opponents is on the wrong.

Apostle ﷺ had not taught me. So I was about to jump over him during his prayer but I waited till he finished his prayer whereupon I put, either his upper garment or my upper garment, around his neck and seized him by it and asked him, "Who has taught you this Sura?" He replied, "Allāh's Apostle ﷺ has taught it to me." I said (to him), "You have told a lie! By Allāh, Allāh's Apostle ﷺ has taught me this Sura which I have heard you reciting." So I dragged him, to Allāh's Apostle ﷺ, I said, "O Allāh's Apostle! I have heard this man reciting Sūra-al-Furqān in a way which you have not taught me, and you did teach me Sūra-al-Furqān." On that Allāh's Apostle ﷺ said, "O 'Umar, release him! Recite, O Hishām." So Hishām recited before him in the way as I had heard him reciting. Allāh's Apostle ﷺ said, "It has been revealed like this." Then Allāh's Apostle ﷺ said, "Recite, O 'Umar. So I recited it. The Prophet ﷺ said, "It has been revealed like this." And then he added, "This Qur'ān has been revealed to be recited in seven different ways, so recite it which ever way is easier for you."

(See Hadith No. 514 Vol. 6)

جَكِيمٍ يَقْرَأُ سُورَةَ الفُرْقَانِ فِى حَيَاةِ رَسُولِ اللهِ صلى اللهُ عليه وسلَّم، فَاسْتَمَعْتُ لِقِرَاءَتِهِ فَإِذَا هُوَ يَقْرَؤُهَا عَلَى حُرُوفٍ كَثِيرَةٍ لَمْ يُقْرِئْنِيهَا رَسُولُ اللهِ صلى اللهُ عليه وسلَّم كَذَلِكَ، فَكِدْتُ أُسَاوِرُهُ فِى الصَّلَاةِ فَانْتَظَرْتُهُ حَتَّى سَلَّمَ ثُمَّ لَبَّبْتُهُ بِرِدَائِهِ أَوْ بِرِدَائِى، فَقُلْتُ: مَنْ أَقْرَأَكَ هَذِهِ السُّورَةَ؟ قَالَ: أَقْرَأَنِيهَا رَسُولُ اللهِ صلى اللهُ عليه وسلَّم، قُلْتُ لَهُ: كَذَبْتَ، فَوَاللهِ إِنَّ رَسُولَ اللهِ صلى اللهُ عليه وسلَّم أَقْرَأَنِى هَذِهِ السُّورَةَ الَّتِى سَمِعْتُكَ تَقْرَؤُهَا، فَانْطَلَقْتُ أَقُودُهُ إِلَى رَسُولِ اللهِ صلى اللهُ عليه وسلَّم فَقُلْتُ: يَا رَسُولَ اللهِ، إِنِّى سَمِعْتُ هَذَا يَقْرَأُ بِسُورَةِ الفُرْقَانِ عَلَى حُرُوفٍ لَمْ تُقْرِئْنِيهَا، وَأَنْتَ أَقْرَأْتَنِى سُورَةَ الفُرْقَانِ، فَقَالَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم: أَرْسِلْهُ يَا عُمَرُ، اقْرَأْ يَا هِشَامُ، فَقَرَأَ عَلَيْهِ لِقِرَاءَةِ النَّبِى سَمِعْتُهُ يَقْرَؤُهَا. قَالَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم: هَكَذَا أُنْزِلَتْ، ثُمَّ قَالَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم: اقْرَأْ يَا عُمَرُ، فَقَرَأْتُ، فَقَالَ: هَكَذَا أُنْزِلَتْ. ثُمَّ قَالَ: إِنَّ هَذَا القُرْآنَ أُنْزِلَ عَلَى سَبْعَةِ أَحْرُفٍ. فَاقْرَءُوا مَا تَيَسَّرَ مِنْهُ.

70. Narrated Abdullāh ﷺ When the Verse:—

'Those who believe and did not confuse their belief with wrong (worshipping others besides Allāh).' (6 : 82)

was revealed, it was hard on the companions of the Prophet ﷺ and they said, "Who among us has not (wronged (oppressed) himself?" Allāh's Apostle ﷺ said, "The meaning of the Verse is not as you think, but it is as Lūqman said to his son, 'O my son! "Join not in worship others with Allāh, Verily ! Joining others in worship with Allāh is a great wrong indeed.'" (31 : 13)

٧٠ ـ حدَّثنا إسحاقُ بْنُ إبْرَاهِيمَ : أخْبَرَنَا وَكِيعٌ : حدَّثنا يَحْيَى : حدَّثنا وَكِيعٌ، عَنِ الأعْمَشِ، عَنْ إبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قَالَ : لمَّا نَزَلَتْ هَذِهِ الآيَةُ ـ الَّذِينَ آمَنُوا ولَمْ يَلْبِسُوا إيمَانَهُمْ بِظُلْمٍ ـ شَقَّ ذلكَ عَلَى أصْحَابِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم وَقَالُوا : أيُّنَا لَمْ يَظْلِمْ نَفْسَهُ؟ فَقَالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم : لَيْسَ كَمَا تَظُنُّونَ، إنَّمَا هُوَ كَمَا قَالَ لُقْمَانُ لابْنِهِ ـ يَا بُنَيَّ لاتُشْرِكْ بِاللهِ إنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ـ.

71. Narrated 'Itbān bin Mālik ﷺ : Once Allāh's Apostle ﷺ came to me in the morning, and a man among us said, "Where is Mālik bin Ad-Dukhshun?" Another man from us replied, "He is a hypocrite who does not love Allāh and His Apostle." The Prophet ﷺ said, "Don't you think that he says: None has the right to be worshipped but Allah, only for Allah's sake?" They replied, "Yes." The Prophet ﷺ said, "Nobody will meet Allāh with that saying on the Day of Resurrection, but Allāh will save him from the Fire."

٧١ ـ حدَّثنا عَبْدَانُ : أخْبَرَنَا عَبْدُ اللهِ : أخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ : أخْبَرَنِي مَحْمُودُ بْنُ الرَّبِيعِ قَالَ : سَمِعْتُ عِتْبَانَ بْنَ مَالِكٍ يَقُولُ : غَدَا عَلَيَّ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم فَقَالَ رَجُلٌ : أيْنَ مَالِكُ بْنُ الدُّخْشُنِ؟ فَقَالَ رَجُلٌ مِنَّا ذلكَ مُنَافِقٌ، لا يُحِبُّ اللهَ وَرَسُولَهُ. فَقَالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم : ألا تَقُولُوهُ يَقُولُ لا إلَهَ إلاَّ اللهُ. يَبْتَغِي بذلكَ وَجْهَ اللهِ؟ قَالَ : بَلَى. قَالَ فَإنَّهُ لا يُوَافِي عَبْدٌ يَوْمَ القِيَامَةِ بِهِ إلاَّ حَرَّمَ اللهُ عَلَيْهِ النَّارَ.

72. Abu ʿAbdur-Raḥmān and Ḥibbān bin ʿAṭiyya had a dispute. Abū ʿAbdur-Raḥmān said to Ḥibbān, "You know what made your companion (i.e., Ali) dare to shed blood." Ḥibbān said, "Come on! What is that?" ʿAbdur-Raḥmān said, "Something I heard him saying." The other said, "What was it?" ʿAbdur-Raḥmān said, "ʿAlī said, Allāh's Apostle ﷺ sent for me, Az-Zubair and Abū Marthad, and all of us were cavalry men, and said, 'Proceed to Rauḍat-Ḥajj (Abū Salama said that Abū ʿAwāna called it like this, i.e., Ḥajj(1)) where there is a woman carrying a letter from Ḥātib bin Abī Balta'a to the pagans (of Mecca). So bring that to me.' So we proceeded riding on our horses till we overtook her at the same place of which Allāh's Apostle ﷺ had told us. She was travelling on her camel. In that letter Ḥātib had written to the Meccans about the proposed attack of Allāh's Apostle ﷺ against them. We asked her, "Where is the letter which is with you?' She replied, 'I haven't got any letter.' So we made her camel kneel down and searched her luggage, but we did not find anything. My two companions said, 'We do not think that she has got a letter.' I said, 'We know that Allāh's Apostle ﷺ has not told a lie.'" Then ʿAlī took

٧٢ - حدَّثنا مُوسَى بْنُ إسْماعِيلَ : حدَّثنا أبُو عَوانَةَ ، عَنْ حُصَيْنٍ ، عَنْ فُلانٍ قالَ : تَنازَعَ أبُو عَبْدِ الرَّحْمَنِ وَحَيَّانُ بْنُ عَطِيَّةَ ، فَقالَ أبُو عَبْدِ الرَّحْمَنِ لِحَيَّانَ : لَقَدْ عَلِمْتُ الَّذِي جَرَّأ صاحِبَكَ عَلَى الدِّماءِ ، يَعْنِي عَلِيًّا ، قالَ : ما هُوَ لا أبَا لَكَ ؟ قالَ : شَيْءٌ سَمِعْتُهُ يَقُولُهُ . ما هُوَ ؟ قالَ : بَعَثَنِي رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم و الزُّبَيْرَ وَأبا مَرْثَدٍ وَكُلُّنا فارِسٌ ، قالَ : انْطَلِقُوا حتى تَأتُوا رَوْضَةَ حاجٍ ، قالَ أبُو سَلَمَةَ : هَكَذا قالَ أبُو عَوانَةَ : حاجٍ ، فَإنَّ فِيها امْرَأةً مَعَها صَحِيفَةٌ مِنْ حاطِبِ بْنِ أبِي بَلْتَعَةَ إلَى المُشْرِكِينَ . فَأتُونِي بِها. فَانْطَلَقْنا عَلى أفْراسِنا حتى أدْرَكْناها حَيْثُ قالَ لَنا رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم تَسِيرُ عَلى بَعِيرٍ لَها ، وَكانَ كَتَبَ إلَى أهْلِ مَكَّةَ بِمَسِيرِ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم إلَيْهِمْ ، فَقُلْنا : أيْنَ الكِتابُ الَّذِي مَعَكِ ؟ قالَتْ : ما مَعِي كِتابٌ ، فَأنَخْنا بِها بَعِيرَها فَابْتَغَيْنا فِي رَحْلِها فَما وَجَدْنا شَيْئًا ، فَقالَ صاحِبايَ : ما نَرَى مَعَها كِتابًا ، قالَ : فَقُلْتُ : لَقَدْ

(1) In another narration it is called Rauḍat-Khākh.

an oath saying, "By Him by Whom one should swear! You shall either bring out the letter or we shall strip off your clothes." She then stretched out her hand for her girdle (round her waist) and brought out the paper (letter). They took the letter to Allāh's Apostle ﷺ. 'Umar said, "O Allāh's Apostle! (Ḥātib) has betrayed Allāh, His Apostle and the believers; let me chop off his neck!" Allāh's Apostle ﷺ said, "O Ḥatib! What obliged you to do what you have done?" Ḥātib replied, "O Allāh's Apostle! For what cause should I not believe in Allāh and His Apostle? But I intended to do the (Meccan) people a favour by virtue of which my family and property may be protected as there is none of your companions but has some of his people (relatives) whom Allāh urges to protect his family and property." The Prophet ﷺ said, "He has said the truth; therefore, do not say anything to him except good." 'Umar again said, "O Allāh's Apostle! He has betrayed Allāh, His Apostle and the believers; let me chop his neck off!" The Prophet ﷺ said, "Isn't he from those who fought the battle of Badr? And what do you know, Allāh might have looked at them (Badr warriors) and said (to them), 'Do what you like, for I have granted you Paradise?'" On that, 'Umar's eyes became flooded with tears and he said, "Allāh and His Apostle know best."

عَلَيْنَا مَا كَذَبَ رَسُولُ اللهِ صلى الله عليه وسلم. ثُمَّ حَلَفَ عَلِيٌّ: وَالَّذِي يُحْلَفُ بِهِ لَتُخْرِجِنَّ الْكِتَابَ أَوْ لأُجَرِّدَنَّكِ؛ فَاهْوَتْ إِلَى حُجْزَتِهَا وَهِيَ مُحْتَجِزَةٌ بِكِسَاءٍ فَأَخْرَجَتِ الصَّحِيفَةَ، فَأَتَوْا بِهَا رَسُولَ اللهِ صلى الله عليه وسلم فَقَالَ عُمَرُ: يَا رَسُولَ اللهِ، قَدْ خَانَ اللهَ وَرَسُولَهُ وَالْمُؤْمِنِينَ؛ دَعْنِي فَأَضْرِبَ عُنُقَهُ. فَقَالَ رَسُولُ اللهِ صلى الله عليه وسلم: يَا حَاطِبُ، مَا حَمَلَكَ عَلَى مَا صَنَعْتَ؟ قَالَ: يَا رَسُولَ اللهِ، مَالِي أَنْ لا أَكُونَ مُؤْمِناً بِاللهِ وَرَسُولِهِ، وَلَكِنِّي أَرَدْتُ أَنْ يَكُونَ لِي عِنْدَ الْقَوْمِ يَدٌ يُدْفَعُ بِهَا عَنْ أَهْلِي وَمَالِي، وَلَيْسَ مِنْ أَصْحَابِكَ أَحَدٌ إِلاَّ لَهُ هُنَالِكَ مِنْ قَوْمِهِ مَنْ يَدْفَعُ اللهُ بِهِ عَنْ أَهْلِهِ وَمَالِهِ. قَالَ: صَدَقَ، لا تَقُولُوا لَهُ إِلاَّ خَيْرًا: قَالَ: فَعَادَ عُمَرُ فَقَالَ: يَا رَسُولَ اللهِ قَدْ خَانَ اللهَ وَرَسُولَهُ وَالْمُؤْمِنِينَ، دَعْنِي فَلأَضْرِبَ عُنُقَهُ. قَالَ: أَوَ لَيْسَ مِنْ أَهْلِ بَدْرٍ؟ وَمَا يُدْرِيكَ لَعَلَّ اللهَ اطَّلَعَ عَلَيْهِمْ فَقَالَ: اعْمَلُوا مَا شِئْتُمْ فَقَدْ أَوْ جَبْتُ لَكُمُ الْجَنَّةَ؟ فَاغْرَوْرَقَتْ عَيْنَاهُ، فَقَالَ: اللهُ وَرَسُولُهُ أَعْلَمُ.

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

In the Name of Allāh, the Most Beneficent, the Most Merciful.

كتاب الاءكراه

LXXXV. THE BOOK OF IKRĀH (COERCION) (i. e., saying something under compulsion).

وَقَوْلِ اللهِ تَعَالَى - إِلاَّ مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالإِيمَانِ ، وَلَكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِنَ اللهِ وَلَهُمْ عَذَابٌ عَظِيمٌ - وَقَالَ - إِلا أَنْ تَتَّقُوا مِنْهُمْ تُقَاةً - وَهْيَ تَقِيَّةٌ ، وَقَالَ - إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلائِكَةُ ظَالِمِي أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ؟ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الأَرْضِ - إِلَى قَوْلِهِ - عَفُوًّا غَفُورًا - وَقَالَ - مُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ وَلِيًّا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ نَصِيرًا - فَعَذَرَ اللهُ الْمُسْتَضْعَفِينَ الَّذِينَ لا يَمْتَنِعُونَ مِنْ تَرْكِ مَا أَمَرَ اللهُ بِهِ . وَالْمُكْرَهُ لا يَكُونُ إِلاَّ مُسْتَضْعَفًا غَيْرَ مُمْتَنِعٍ مِنْ فِعْلِ مَا

(1) CHAPTER. The Statement of Allāh ﷻ :—

'(Whoever disbelieved in Allāh after his belief), except him who is forced thereto and whose heart is content with Faith, but such as open their breast to disbelief; on them is wrath from Allāh, and theirs will be a great torment. (16 : 106)

And this Statement :—

'Except if you are obliged to defend yourselves from them precautiously. (3 : 28)

And Allāh also said :—

'Verily! As for those whom the angels take (in death) while they are wronging themselves (by staying among the disbelievers), The (angels) say :—

'In what (plight) were you? They reply :

We were oppressed on Earth.' ...and Allāh is ever Oft-Pardoning Oft-Forgiving. (4 : 97, 98, 99)

أُمِرَ بِهِ . وَقَالَ الْحَسَنُ : التَّقِيَّةُ إِلَى يَوْمِ الْقِيَامَةِ . وَقَالَ ابْنُ عَبَّاسٍ فِيمَنْ يُكْرِهُهُ اللُّصُوصُ فَيُطَلِّقُ : لَيْسَ بِشَيْءٍ ، وَبِهِ قَالَ ابْنُ عُمَرَ وَابْنُ الزُّبَيْرِ وَالشَّعْبِيُّ وَالْحَسَنُ . وَقَالَ النَّبِيُّ صلى الله عليه وسلم : الأَعْمَالُ بِالنِّيَّةِ .

And Allāh also said :—

'(And what is wrong with you that you fight not in the Cause of Allāh), and for those weak, illtreated and oppressed among men, women and children whose cry is : Our Lord ! Rescue us from this town whose people are oppressors, and raise for us from You, one who will protect and raise for us from You, one who will help.' (4 : 75)

Allāh excuses the weak who cannot refuse from leaving what Allāh has enjoined on him. The coerced person cannot be but weak and unable to refuse to do what he is ordered to do.

Al-Ḥasan said : At-Taqiyya (i. e., speaking against one's own beliefs lest his opponents put one in great danger) will remain till the Day of Resurrection." And Ibn 'Abbās said that if the thieves compelled someone to divorce his wife, the divorce would not be valid. And Ibn Az-Zubair, Ash-Sha'bī and Al-Ḥasan gave the same verdict.

The Prophet ﷺ said, " One's deeds are to be considered according to one's intentions."

٧٣ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ : حَدَّثَنَا اللَّيْثُ ، عَنْ خَالِدِ بْنِ يَزِيدَ ،

73. Narrated Abū Huraira رضي الله عنه : The Prophet ﷺ used to invoke Allāh

in his prayer, "O Allāh! Save ʿAiyāsh bin Abī Rabīʿa and Salama bin Hishām and Al-Walīd bin Al-Walīd; O Allāh! Save the weak among the believers; O Allāh! Be hard upon the tribe of Mudar and inflict years (of famine) upon them like the (famine) years of Joseph."

عَنْ سَعِيدِ بْنِ أَبِي هِلَالٍ ، عَنْ هِلَالِ ابْنِ أُسَامَةَ : أَنَّ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ أَخْبَرَهُ عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ صلى اللهُ عليه وسلم كَانَ يَدْعُو فِي الصَّلَاةِ : اللَّهُمَّ أَنْجِ عَيَّاشَ بْنَ أَبِي رَبِيعَةَ ، وَسَلَمَةَ بْنَ هِشَامٍ ، وَالْوَلِيدَ ابْنَ الْوَلِيدِ ، اللَّهُمَّ أَنْجِ الْمُسْتَضْعَفِينَ مِنَ الْمُؤْمِنِينَ ، اللَّهُمَّ اشْدُدْ وَطْأَتَكَ عَلَى مُضَرَ ، وَابْعَثْ عَلَيْهِمْ سِنِينَ كَسِنِي يُوسُفَ .

(2) CHAPTER. Whoever preferred to be beaten, killed and humiliated rather than to revert to Kufr (i.e., disbelief).

بَاب مَنِ اخْتَارَ الضَّرْبَ وَالْقَتْلَ وَالْهَوَانَ عَلَى الْكُفْرِ .

74. Narrated Anas ﷺ : Allāh's Apostle ﷺ said, "Whoever possesses the (following) three qualities will have the sweetness of faith (1) : The one to whom Allāh and His Apostle becomes dearer than anything else; (2) Who loves a person and he loves him for Allāh's Sake; (3) Who hates to revert to atheism (disbelief) as he hates to be thrown into the Fire."

٧٤ ـ حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ ابْنِ حَوْشَبٍ الطَّائِفِيُّ : حَدَّثَنَا عَبْدُ الْوَهَّابِ : حَدَّثَنَا أَيُّوبُ ، عَنْ أَبِي قِلَابَةَ ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللهِ صلى اللهُ عليه وسلم : ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ حَلَاوَةَ الْإِيمَانِ : أَنْ يَكُونَ اللهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا ، وَأَنْ يُحِبَّ الْمَرْءَ لَا يُحِبُّهُ إِلَّا لِلَّهِ ، وَأَنْ يَكْرَهَ أَنْ يَعُودَ فِي الْكُفْرِ ، كَمَا يَكْرَهُ أَنْ يُقْذَفَ فِي النَّارِ .

75. Narrated Qais: I heard Sa'īd bin Zaid saying, "I have seen myself tied and forced by 'Umar to leave Islām (before 'Umar himself embraced Islām). And if the mountain of Uḥud were to collapse for the evil which you people had done to 'Uthmān, then Uḥud would have the right to do so."

(See Hadith No. 202 Vol. 5)

٧٥ ـ حدَّثنا سَعِيدُ بْنُ سُلَيمانَ : حدَّثنا عَبَّادٌ ، عَنْ إسْماعِيلَ : سَمِعْتُ قَيْسًا : سَمِعْتُ سَعِيدَ بْنَ زَيْدٍ يَقُولُ : لَقَدْ رَأَيْتُنِي وَإِن عُمَرَ مُوثِقِي عَلى الإسْلامِ ، وَلَوْ انْقَضَّ أُحُدٌ مِمَّا فَعَلْتُمْ بِعُثْمانَ كانَ مَحْقُوقًا أنْ يَنْقَضَّ .

76. Narrated Khabbāb bin Al-Art: We complained to Allāh's Apostle ﷺ (about our state) while he was leaning against his sheet cloak in the shade of the Ka'ba. We said, "Will you ask Allāh to help us? Will you invoke Allāh for us?" He said, "Among those who were before you a (believer) used to be seized and, a bit used to be dug for him and then he used to be placed in it. Then a saw used to be brought and put on his head which would be split into two halves. His flesh might be combed with iron combs and removed from his bones, yet, all that did not cause him to revert from his religion. By Allāh! This religion (Islām) will be completed (and triumph) till a rider (traveller) goes from San'ā' (the capital of Yemen) to Hadramout fearing nobody except Allāh and the wolf lest it should trouble his sheep, but you are impatient."

(See Hadith No. 191 Vol. 5)

٧٦ ـ حدَّثنا مُسَدَّدٌ : حدَّثنا يَحْيَى ، عَنْ إسْماعِيلَ : حدَّثَنا قَيْسٌ ، عَنْ خَبَّابِ بْنِ الأرَتِّ قالَ : شَكَوْنا إلى رَسُولِ اللهِ صلى اللهُ عليه وسلَّم وَهُوَ مُتَوَسِّدٌ بُرْدَةً لَهُ فى ظِلِّ الكَعْبَةِ ، فَقُلْنا : ألا تَسْتَنْصِرُ لَنا ؟ ألا تَدْعُو لَنا ؟ فَقالَ : قَدْ كانَ مَنْ قَبْلَكُمْ يُؤْخَذُ الرَّجُلُ فَيُحْفَرُ لَهُ فى الأرْضِ فَيُجْعَلُ فِيها ، فَيُجاءُ بِالمِنْشارِ فَيُوضَعُ عَلى رَأْسِهِ فَيُجْعَلُ نِصْفَيْنِ ، وَيُمْشَطُ بِأمْشاطِ الحَدِيدِ ما دُونَ لَحْمِهِ وَعَظْمِهِ ، فَما يَصُدُّهُ ذلك عَنْ دِينِهِ . وَاللهِ لَيُتِمَّنَّ هَذا الأمْرُ حتى يَسِيرَ الرَّاكِبُ مِنْ صَنْعاءَ إلى حَضْرَمَوْتَ لا يَخافُ إلاَّ اللهَ والذِّئْبَ عَلى غَنَمِهِ ولكِنَّكُمْ تَسْتَعْجِلُونَ .

(3) CHAPTER. Selling (one's pro-

باب فى بَيْعِ المُكْرَهِ وَ نَحْوِهِ

perty) under coercion or other circumstances to repay a debt or the like.

في الحَقِّ وَغَيرِهِ .

77. Narrated Abū Huraira ﷺ : While we were in the mosque, Allāh's Apostle ﷺ came out to us and said, "Let us proceed to the Jews." So we went along with him till we reached Bait-al-Midrās (a place where the Torah used to be recited and all the Jews of the town used to gather). The Prophet ﷺ stood up and addressed them, " O Assembly of Jews ! Embrace Islam and you will be safe ! " The Jews replied, " O Abā-l-Qāsim ! You have conveyed Allāh's message to us." The Prophet ﷺ said, " That is what I want (from you)." He repeated his first statement for the second time, and they said, " You have conveyed Allāh's message, O Abā-l-Qāsim." Then he said it for the third time and added, "You should Know that the earth belongs to Allāh and His Apostle, and I want to exile you from this land, so whoever among you is fond of his property, can sell it, otherwise you should know that the Earth belongs to Allāh and His Apostle."

(See Hadith No. 392 Vol. 4)

٧٧ ـ حدَّثنا عَبْدُ العَزِيزِ بْنُ عَبْدِ اللهِ : حدَّثَنا اللَّيْثُ ، عَنْ سَعِيدٍ المَقْبُرِيِّ ، عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ : بَيْنَما نَحْنُ فِي المَسْجِدِ إِذْ خَرَجَ عَلَيْنا رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم فَقالَ : انْطَلِقُوا إِلَى يَهُودَ فَخَرَجْنا مَعَهُ حتى جِئْنا بَيْتَ المِدْرَاسِ فَقامَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم فَنادَاهُمْ : يامَعْشَرَ يَهُودَ أَسْلِمُوا تَسْلَمُوا فَقالُوا : قَدْ بَلَّغْتَ يا أَبا القاسِمِ . فَقالَ : ذلك أُرِيدُ ، ثُمَّ قالَها الثَّانِيَةَ فَقالُوا : قَدْ بَلَّغْتَ يا أَبَا القاسِمِ ثُمَّ قالَ الثَّالِثَةَ فَقالَ : اعْلَمُوا أَنَّ الأَرْضَ لِلهِ وَرَسُولِهِ ، وَإِنِّي أُرِيدُ أَنْ أُجْلِيَكُمْ ، فَمَنْ وَجَدَ مِنْكُمْ بِمالِهِ شَيْئاً فَلْيَبِعْهُ وَإِلاَّ فَاعْلَمُوا أَنَّ الأَرْضَ لِلهِ وَرَسُولِهِ .

(4) CHAPTER. Marriage established

باب لا يَجُوزُ نِكاحُ المُكْرَهِ .

under coercion is invalid.
Allāh said :—

'And force not your maids to prostitution if they desire chastily in order that you may make a gain in the goods of this worldby life. But if anyone compels them (to prostitution) then after such compulsion, Allāh is Oft-Forgiving, Most Merciful (to them).'

(24 : 33)

وَلَا تُكْرِهُوا فَتَيَاتِكُمْ عَلَى الْبِغَاءِ إِنْ أَرَدْنَ تَحَصُّنًا لِتَبْتَغُوا عَرَضَ الْحَيَاةِ الدُّنْيَا، وَمَنْ يُكْرِهْهُنَّ فَإِنَّ اللَّهَ مِنْ بَعْدِ إِكْرَاهِهِنَّ غَفُورٌ رَحِيمٌ ..

78. Narrated Khansā' bint Khidām Al-Anṣāriya that her father gave her in marriage when she was a matron and she disliked that marriage. So she came and (complained) to the Prophet ﷺ and he dealared that marriage invalid.

(See Hadith No. 69 Vol. 7)

٧٨ ـ حَدَّثَنَا يَحْيَى بْنُ قَزَعَةَ: حَدَّثَنَا مَالِكٌ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَبْدِ الرَّحْمَنِ وَمُجَمِّعٍ ابْنَيْ يَزِيدَ بْنِ جَارِيَةَ الْأَنْصَارِيِّ، عَنْ خَنْسَاءَ بِنْتِ خِدَامٍ الْأَنْصَارِيَّةِ: أَنَّ أَبَاهَا زَوَّجَهَا وَهِيَ ثَيِّبٌ فَكَرِهَتْ ذَلِكَ، فَأَتَتِ النَّبِيَّ صلى الله عليه وسلم فَرَدَّ نِكَاحَهَا.

79. Narrated 'Āisha رضي الله عنها : I asked the Prophet ﷺ, "O Allāh's Apostle! Should the women be asked for their consent to their marriage?" He said, "Yes." I said, "A virgin, if asked, fee ls shy and keeps quiet." He said, "Her silence means her consent."

٧٩ ـ حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا سُفْيَانُ، عَنِ ابْنِ جُرَيْجٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ أَبِي عَمْرٍو وَهُوَ ذَكْوَانُ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ، يُسْتَأْمَرُ النِّسَاءُ فِي أَبْضَاعِهِنَّ؟ قَالَ: نَعَمْ، قُلْتُ: فَإِنَّ الْبِكْرَ تُسْتَأْمَرُ فَتَسْتَحْيِي

فَتَسْكُتُ قالَ : سُكاتُها إذْنُها .

(5) CHAPTER. If someone gives a slave as a present or sold him under coercion, his deed is invalid.

And some people said, " If the buyer of the slave (sold under coercion) makes a vow involving the slave or makes the slave a Mudabbar (i. e., a slave to be freed after the death of his master) the bargain is valid.

باب إذا أُكْرِهَ حتى وَهَبَ عَبْدًا أوْ بَاعَهُ لمْ يَجُزْ . وقالَ بَعْضُ النَّاسِ : فَإنْ نَذَرَ المُشْتَرِي فِيهِ نَذْرًا فَهُوَ جائِزٌ بِزَعْمِهِ ، وكَذلكَ إنْ دَبَّرَهُ .

80. Narrated Jabir ﷺ : "A man from the Anṣār made his slave, a Mudabbar.(1) And apart from that slave he did not have any other property, This news reached Allāh's Apostle ﷺ and he said, " Who will buy that slave from me ? " So Nu'aim bin An-Naḥḥām bought him for 800 Dirham. Jabir added : It was a coptic (Egyptian) slave who died that year.

٨٠ - حدَّثَنا أبُو النُّعْمانِ : حدَّثَنا حَمَّادُ بْنُ زَيْدٍ ، عَنْ عَمْرِو بْنِ دِينارٍ ، عَنْ جابِرٍ رَضِيَ اللهُ عَنْهُ : أنَّ رَجُلًا مِنَ الأنْصارِ دَبَّرَ مَمْلُوكًا ولَمْ يَكُنْ لَهُ مالٌ غَيْرُهُ ، فَبَلَغَ ذلكَ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ فَقالَ : مَنْ يَشْتَرِيهِ مِنِّي ؟ فَاشْتَراهُ نُعَيْمُ بْنُ النَّحّامِ بِثَمانِمِائَةِ دِرْهَمٍ . قالَ : فَسَمِعْتُ جابِرًا يَقُولُ : عَبْدًا قِبْطِيًّا ماتَ عامَ أوَّلَ .

(6) CHAPTER. **(An example of hateful)** compulsion. (i.e. to do a thing against one's will is from being under coercion.)

باب مِنَ الإكْراهِ : كُرْهًا وكَرْهًا واحِدٌ .

(1) See the obove chapter.

'Kurhan' and 'Karhan' have the same meaning (i. e., under coercion).

٨١ ـ حدَّثنا حُسَيْنُ بْنُ مَنْصُورٍ : حدَّثنا أَسْباطُ بْنُ مُحَمَّدٍ : حدَّثنا الشَّيْبانِيُّ سُلَيْمانُ بْنُ فَيْرُوزٍ ، عَنْ عِكْرِمَةَ ، عَنِ ابْنِ عَبَّاسٍ ، قالَ الشَّيْبانِيُّ : وحدَّثَنِي عَطاءٌ أَبُو الحَسَنِ السَّوائِيُّ ، ولا أَظُنُّهُ إلاَّ ذَكَرَهُ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما ـ يا أَيُّها الَّذِينَ آمَنُوا لا يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّساءَ كَرْهًا ـ الآيَةَ قالَ : كانُوا إذا ماتَ الرَّجُلُ كانَ أَوْلِياؤُهُ أَحَقَّ بِامْرَأَتِهِ ، إنْ شاءَ بَعْضُهُمْ تَزَوَّجَها ، وإنْ شاءُوا زَوَّجُوها وإنْ شاءُوا لَمْ يُزَوِّجُوها، فَهُمْ أَحَقُّ بِها مِنْ أَهْلِها، فَنَزَلَتْ هٰذِهِ الآيَةُ بِذٰلِكَ .

81. Narrated Ibn Abbas ﷺ regarding the Quranic Verse :—

'O you who believe ! You are forbidden to inherit women against their will.' (4 : 19)

The custom (in the Pre-Islamic Period) was that if a man died, his relatives used to have the right to inherit his wife, and if one of them wished, he could marry her, or they could marry her to somebody else, or prevent her from marrying if they wished, for they had more right to dispose of her than her own relatives. Therefore this Verse was revealed concerning this matter.

بابٌ إذا اسْتُكْرِهَتِ المَرْأَةُ عَلَى الزِّنا فَلا حَدَّ عَلَيْها فِي قَوْلِهِ تَعالَى ـ وَمَنْ يُكْرِهْهُنَّ فَإِنَّ اللهَ مِنْ بَعْدِ إِكْراهِهِنَّ غَفُورٌ رَحِيمٌ ـ وَقالَ اللَّيْثُ : حدَّثَنِي نافِعٌ أَنَّ صَفِيَّةَ ابْنَةَ أَبِي عُبَيْدٍ أَخْبَرَتْهُ : أَنَّ عَبْدًا مِنْ رَقِيقِ الإِمارَةِ وَقَعَ عَلَى وَلِيدَةٍ مِنَ الخُمُسِ

(7) CHAPTER. If a woman is compelled to commit illegal sexual intercourse against her will, then no legal punishment is inflicted upon her, as is indicated in the Statement of Allah ﷻ :—

'But if anyone compels them (to prostitution) then after such compulsion, Allah is Oft-Forgiving

and Most Merciful.' (24 : 33)

And Şafiya bint 'Ubaid said: 'A governmental male slave tried to seduce a slave girl from the Khumus of the war booty till he deflowered her by force against her will; therefore 'Umar flogged him according to the law, and exiled him, but he did not flog the female slave because the slave had compelled her to commit illegal sexual intercourse against her will."

Az-Zuhri said regarding a virgin slave girl raped by a free man: The judge has to fine the adulterer as much money as is equal to the price of the female slave and the adulterer has to be flogged (according to the Islamic Law); but if the slave woman is a matron, then, according to the verdict of the Imāms, the adulterer is not fined but he has to receive the legal punishment (according to the Islamic Law).

فَاسْتَكْرَهَها حتى اقْتَضَّها ، فَجَلَدَهُ عُمَرُ الحَدَّ وَنَفاهُ ، وَلَم يَجْلِدِ الوَلِيدَةَ مِنْ أجْلِ أنَّهُ اسْتَكْرَهَها. قالَ الزُّهْرِيُّ فى الأمَةِ البِكْرِ يَفْتَرِعُها الحُرُّ: يُقِيمُ ذلكَ الحَكَمُ مِنَ الأمَةِ العَذْرَاءِ بِقَدْرِ ثَمَنِها وَيُجْلَدُ، وَلَيْسَ فى الأمَةِ الثَّيِّبِ فى قَضَاءِ الأئِمَّةِ غُرْمٌ وَلَكِنْ عَلَيْهِ الحَدُّ .

82. Narrated Abū Huraira ﷺ: Allāh's Apostle ﷺ said, "(The prophet) Abraham migrated with his wife Sarah till he reached a town where there was a king or a tyrant who sent a message to Abraham, ordering him to send Sarah to him. So when Abraham had sent Sarah, the tyrant got up, intending to do evil with her, but she got up and performed ablution and prayed and said, 'O Allāh! If I have believed in You and in Your Apostle, then

٨٢ ـ حدَّثَنا أبُو اليَمانِ : حدَّثَنا أبُو الزِّنادِ ، عَنِ الأعْرَجِ ، عَنْ أبى هُرَيْرَةَ قالَ : قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم : هاجَرَ إبْرَاهِيمُ بِسَارَةَ دَخَلَ بِها قَرْيَةً فِيها مَلِكٌ مِنَ المُلُوكِ أوْ جَبَّارٌ مِنَ الجَبابِرَةِ ، فَأرْسَلَ إلَيْهِ أنْ أرْسِلْ إلَىَّ بِها ، فَأرْسَلَ بِها فَقامَ إلَيْها فَقامَتْ تَوَضَّأُ وتُصَلِّى، فَقالَتْ : اللَّهُمَّ إنْ كُنْتُ آمَنْتُ بِكَ وَبِرَسُولِكَ

do not empower this oppressor over me' So he (the king) had an epileptic fit and started moving his legs violently."

فَلا تُسَلِّطْ عَلَى الظَّالِمَ ، فَغُطَّ حَتَّى رَكَضَ بِرِجْلِهِ .

(8) CHAPTER. The (false) oath of a man that his companion is his brother when he fears that his companion might be killed or harmed (if he did not take such an oath). In the same way a Muslim should protect his coerced frightened companion and fight on his behalf and not leave him to the oppressor, and if he fights for the sake of an oppressed person, he will not have to give compensation (in case he kills or injures the oppressor).

If somebody is ordered to drink wine or eat a corpse or sell his slave or admit to be in debt or present a gift or dissolve a contract (i. e., of marriage) or else his father or brother in Islam would be killed, he has the permission to do what he is ordered to do, for the Prophet ﷺ said, "A Muslim is a brother of another Muslim." And some people said, "If somebody is ordered to drink alcohol or eat a corpse or otherwise they would kill his son or father or a relative, then he should not do these things because he is not compelled by necessity." Then this statement was contradicted by the statement, "If a person is told that his father or son would be killed if he refused to sell his slave

بَابُ يَمِينِ الرَّجُلِ لِصَاحِبِهِ : إِنَّهُ أَخُوهُ إِذَا خَافَ عَلَيْهِ الْقَتْلَ أَوْ نَحْوَهُ، وَكَذَلِكَ كُلُّ مُكْرَهٍ يَخَافُ فَإِنَّهُ يَذُبُّ عَنْهُ الْمَظَالِمَ وَيُقَاتِلُ دُونَهُ وَلَا يَخْذُلُهُ ، فَإِنْ قَاتَلَ دُونَ الْمَظْلُومِ فَلَا قَوَدَ عَلَيْهِ وَلَا قِصَاصَ ، وَإِنْ قِيلَ لَهُ لَتَشْرَبَنَّ الْخَمْرَ أَوْ لَتَأْكُلَنَّ الْمَيْتَةَ أَوْ لَتَبِيعَنَّ عَبْدَكَ أَوْ تُقِرَّ بِدَيْنٍ أَوْ تَهَبَ هِبَةً وَتَحُلَّ عُقْدَةً أَوْ لَنَقْتُلَنَّ أَبَاكَ أَوْ أَخَاكَ فِي الْإِسْلَامِ ، وَسِعَهُ ذَلِكَ لِقَوْلِ النَّبِيِّ صلى الله عليه وسلم: الْمُسْلِمُ أَخُو الْمُسْلِمِ. وَقَالَ بَعْضُ النَّاسِ : لَوْ قِيلَ لَهُ لَتَشْرَبَنَّ الْخَمْرَ ، أَوْ لَتَأْكُلَنَّ الْمَيْتَةَ ، أَوْ لَنَقْتُلَنَّ ابْنَكَ أَوْ أَبَاكَ أَوْ ذَا رَحِمٍ مَحْرَمٍ لَهُمْ يَسَعْهُ ، لِأَنَّ هَذَا لَيْسَ بِمُضْطَرٍّ . ثُمَّ نَاقَضَ فَقَالَ : إِنْ قِيلَ لَهُ : لَنَقْتُلَنَّ أَبَاكَ أَوِ ابْنَكَ أَوْ لَتَبِيعَنَّ هَذَا الْعَبْدَ . أَوْ تُقِرَّ بِدَيْنٍ ، أَوْ تَهَبَ يَلْزَمُهُ فِي الْقِيَاسِ ، وَلَكِنَّا نَسْتَحْسِنُ وَنَقُولُ : الْبَيْعُ وَالْهِبَةُ وَكُلُّ عُقْدَةٍ فِي ذَلِكَ بَاطِلٌ ، فَرَّقُوا بَيْنَ كُلِّ ذِي رَحِمٍ مَحْرَمٍ وَغَيْرِهِ بِغَيْرِ

or admit to be in debt or offer some gift, and he fulfils one of these orders, his deed will be irrevocable by Qeyās(1). Yet, following the principle of Istiḥsān(2), we say that any bargain, offering of a gift or any contract is invalid (when done under coercion)." Such people differentiate between a relative and other persons without confirming their opinion with anything from the Qurān or the tradition of the Prophet ﷺ

And the Prophet ﷺ said, " Abraham said about his wife (Sarah), " She is my sister," namely his sister in Allāh's Religion." And An-Nakha'ī said, " If the one who demands that his opponent take an oath which is unjust, the oath will be judged according to the intention of the one who takes it, but if the former is the wronged one, the oath will be judged according to his intention."

كتاب ولا سنة . و قال النبي صلى الله عليه وسلم : قال إبراهيم لامرأته هذه أختي ، و ذلك في الله ، و قال النخعي : إذا كان المستحلف ظالما فنية الحالف ، و إن كان مظلوما فنية المستحلف .

83. Narrated 'Abdullāh bin 'Umar رضي الله عنهما : Allāh's Apostle ﷺ said, " A Muslim is a brother of another Muslim. So he should neither oppress him nor hand him over to an oppressor. And whoever fulfilled the needs of his brother,

٨٣ - حدثنا يحيى بن بكير : حدثنا الليث ، عن عقيل ، عن ابن شهاب : أن سالما أخبره أن عبد الله بن عمر رضي الله عنهما

(1) QEYĀS : See glossary.

(2) Istiḥsān : i. e., To give a verdict with a proof from one's heart only with satisfaction and one cannot express it. (It is only said by Abū Hanīfa and his pupils, but the rest of Muslim religious scholars of Sunna and they are the majority, do not agree to it).

Allāh will fulfil his needs."

أخبرَهُ : أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم قالَ : المُسْلِمُ أخُو المُسْلِمِ لا يَظْلِمُهُ ولا يُسْلِمُهُ ، ومَنْ كانَ فى حاجَةِ أخِيهِ كانَ اللهُ فى حاجَتِهِ .

84. Narrated Anas ﷺ. Allāh's Apostle ﷺ said, "Help your brother whether he is an oppressor or an oppressed." A man said, "O Allāh's Apostle! I will help him if he is oppressed, but if he is an oppressor, how shall I help him?" The Prophet ﷺ said, "By preventing him from oppressing (others), for that is how to help him."

٨٤ ـ حدَّثَنا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ : حدَّثَنا سَعِيدُ بْنُ سُلَيْمانَ : حدَّثَنا هُشَيْمٌ : أخبرَنا عُبَيْدُ اللهِ بْنُ أبِى بَكْرِ ابْنِ أنَسٍ ، عَنْ أنَسٍ رَضِىَ اللهُ عَنْهُ قالَ : قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم : انْصُرْ أخاكَ ظالِمًا أوْ مَظْلُومًا ، فقالَ رَجُلٌ : يا رَسُولَ اللهِ ، أنْصُرُهُ إذا كانَ مَظْلُومًا ، أفَرَأيْتَ إذا كانَ ظالِمًا ، كَيْفَ أنْصُرُهُ ؟ قالَ : تَحْجُزُهُ أى تَمْنَعُهُ مِنَ الظُّلْمِ ، فَإنَّ ذلكَ نَصْرُهُ .

In the Name of Allah,
the Most Beneficent, the Most Merciful.

بسم الله الرحمن الرحيم

LXXXVI. THE BOOK OF TRICKS :

كتاب الحيل

(1) CHAPTER. Avoiding the use of tricks. And everybody will be responsible for his intention in taking oaths and other things.

بابٌ فى تَرْكِ الحِيَلِ، وَأَنَّ لِكُلِّ امْرِئٍ ما نَوَى فى الأَيمانِ وَغَيرِها

85. Narrated 'Umar bin Al-Khaṭṭāb ﷺ : The Prophet ﷺ said, " O people ! The reward of deeds depends upon the intentions, and every person will get the reward according to what he has intended. So, whoever emigrated for Allāh and His Apostle, then his emigration was for Allāh and His Apostle, and whoever emigrated to take wordly benefit or for a woman to marry, then his emigration was for what he emigrated for."

٨٥ ـ حدَّثنا أبُو النُّعْمَانِ : حدَّثنا حَمَّادُ بْنُ زَيْدٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ إبْرَاهِيمَ، عَنْ عَلْقَمَةَ ابْنِ وَقَّاصٍ قالَ: سَمِعْتُ عُمَرَ بْنَ الخَطَّابِ رَضِيَ اللهُ عَنْهُ يَخْطُبُ قالَ: سَمِعْتُ النَّبِيَّ صلى اللهُ عليه وسلَّم يَقُولُ : يا أيُّها النَّاسُ إنَّمَا الأَعْمَالُ بِالنِّيَّةِ، و إنَّمَا لامْرِئٍ ما نَوَى، فمَنْ كانَتْ هِجْرَتُهُ إلى اللهِ وَرَسُولِهِ، فَهِجْرَتُهُ إلى اللهِ وَرَسُولِهِ. وَمَنْ هاجَرَ إلَى دُنْيَا يُصِيبُهَا أوْ امْرَأةٍ يَتَزَوَّجُهَا، فَهِجْرَتُهُ إلَى ما هاجَرَ إلَيْهِ.

(2) CHAPTER. (Tricks) in prayer.

بابٌ فى الصَّلاةِ.

86. Narrated Abū Huraira ﷺ : The Prophet ﷺ said, "Allāh does not accept prayer of anyone of you if he does Ḥadaṯ (passes wind) till he performs the ablution (anew)."

٨٦ ـ حدَّثني إسحاقُ : حدَّثنا عَبْدُ الرَّزّاقِ ، عَنْ مَعْمَرٍ ، عَنْ هَمّامٍ ، عَنْ أبي هُرَيْرَةَ ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم قالَ : لا يَقْبَلُ اللهُ صَلاةَ أحَدِكُمْ إذا أحْدَثَ حتى يَتَوَضَّأَ .

(3) CHAPTER. (Tricks) in Zakāt and (the order that) Zakāt payers should not divide property into various portions or put various portions together in order to avoid Zakāt.

باب في الزَّكاةِ وأنْ لا يُفَرَّقَ بَيْنَ مُجْتَمِعٍ ، ولا يُجْمَعُ بَيْنَ مُتَفَرِّقٍ خَشْيَةَ الصَّدَقَةِ .

87. Narrated Anas that Abū Bakr wrote for him, Zakāt regulations which Allāh's Apostle ﷺ had made compulsory, and wrote that one should neither collect various portions (of the property) nor divide the property into various portions in order to avoid paying Zakāt.

٨٧ ـ حدَّثنا مُحَمَّدُ بْنُ عَبْدِ اللهِ الأنْصارِيُّ : حدَّثَنا أبي : حدَّثَنا ثُمامَةُ ابْنُ عَبْدِ اللهِ ، ابْنِ أنَسٍ : أنَّ أنَسًا حدَّثَهُ : أنَّ أبا بَكْرٍ كَتَبَ لَهُ فَرِيضَةَ الصَّدَقَةِ الَّتي فَرَضَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم ، ولا يُجْمَعُ بَيْنَ مُتَفَرِّقٍ ، ولا يُفَرَّقُ بَيْنَ مُجْتَمِعٍ خَشْيَةَ الصَّدَقَةِ .

88. Narrated Ṭalḥa bin ʿUbaidullāh: A bedouin with unkempt hair came to Allāh's Apostle ﷺ and said, "O Allāh's Apostle ! Tell me what Allāh has enjoined on me as regards prayers." The Prophet ﷺ said, You have to offer perfectly the five (compulsory) prayers in a day and a

٨٨ ـ حدَّثنا قُتَيْبَةُ : حدَّثنا إسْماعِيلُ بْنُ جَعْفَرٍ : عَنْ أبي سُهَيْلٍ ، عَنْ أبيهِ ، عَنْ طَلْحَةَ بْنِ عُبَيْدِ اللهِ : أنَّ أعْرابِيًّا جاءَ إلى رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم ثائِرَ الرَّأسِ فَقالَ : يا رَسُولَ

night (24 hrs), except if you want to perform some extra optional prayers." The bedouin said, "Tell me what Allāh has enjoined on me as regards fasting." The Prophet ﷺ said, "You have to observe fasts during the month of Ramaḍān except if you fast some extra optional fast." The bedouin said, "Tell me what Allāh has enjoined on me as regard Zakat." The Prophet ﷺ then told him the Islamic laws and regulations whereupon the bedouin said, "By Him Who has honoured you, I will not perform any optional deeds of worship and I will not leave anything of what Allāh has enjoined on me." Allāh's Apostle ﷺ said, "He will be successful if he has told the truth (or he will enter Paradise if he said the truth)." And some people said, "The Zakāt for one-hundred and twenty camels is two Hiqqas(1), and if the Zakāt-payer kills the camels intentionally or gives them as a present or plays some other trick in order not to pay the Zakāt, then he is not to pay anything."

اللهِ . أخْبِرْنِى ماذا فَرَضَ اللهُ عَلَىَّ مِنَ الصَّلاةِ ؟ فَقالَ : الصَّلَوَاتِ الخَمْسَ إلاَّ أنْ تَطَوَّعَ شَيْئاً . فَقالَ : أخْبِرْنِى بِمَا فَرَضَ اللهُ عَلَىَّ مِنَ الصِّيَامِ ؟ قالَ : شَهْرَ رَمَضَانَ إلاَّ أنْ تَطَوَّعَ شَيْئاً . قالَ أخْبِرْنِى بِمَا فَرَضَ اللهُ عَلَىَّ مِنَ الزَّكاةِ ؟ قالَ : فَأخْبَرَهُ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم شَرَائِعَ الإسْلامِ . قالَ : وَالَّذِى أكْرَمَكَ لا أتَطَوَّعُ شَيْئاً وَلا أنْقُصُ مِمَّا فَرَضَ اللهُ عَلَىَّ شَيْئاً . فَقالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ : أفْلَحَ إنْ صَدَقَ . أوْ دَخَلَ الجَنَّةَ إنْ صَدَقَ . وَقالَ بَعْضُ النَّاسِ فى عِشْرِينَ وَمائَةِ بَعِيرٍ : حِقَّتَانِ . فَإنْ أهْلَكَهَا مُتَعَمِّداً أو وَهَبَهَا . أوِ احْتَالَ فِيهَا فِراراً مِنَ الزَّكاةِ . فَلا شَىءَ عَلَيْهِ .

89. Narrated Abū Huraira ﷺ : Allāh's Apostle ﷺ said, "On the Day of Resurrection the Kanz (Treasure or wealth of which, Zakāt has not been paid) of anyone of you will appear in the shape of a huge bald headed poisonous male snake and its owner will run away

٨٩ ـ حدَّثنى إسحاقُ : حدَّثنا عَبْدُ الرَّزَّاقِ : حدَّثنا مَعْمَرٌ ، عَنْ هَمَّامٍ ، عَنْ أبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ قالَ : قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم : يَكُونُ كَنْزُ أحَدِكُمْ يَوْمَ القِيامَةِ

(1) **Al-Hiqqa is a she-camel that has completed its third year in age.**

from it, but it will follow him and say, 'I am your Kanz.'" The Prophet ﷺ added, "By Allāh, that snake will keep on following him until he stretches out his hand and let the snake swallow it." Allāh's Apostle ﷺ added, "If the owner of camels does not pay their Zakāt, then, on the Day of Resurrection those camels will come to him and will strike his face with their hooves." Some people said: Concerning a man who has camels, and is afraid that Zakāt will be due so he sells those camels for similar camels or for sheep or cows or money one day before Zakāt becomes due in order to avoid payment of their Zakāt cunningly! "He has not to pay anything." The same scholar said, "If one pays Zakāt of his camels one day or one year prior to the end of the year (by the end of which Zakāt becomes due), one's deeds will be valid."

شُجَاعًا أَقْرَعَ يَتْبَعُ مِنْهُ صَاحِبُهُ فَيَطْلُبُهُ وَيَقُولُ: أَنَا كَنْزُكَ، قَالَ: وَاللهِ لَنْ يَزَالَ يَطْلُبُهُ حَتَّى يَبْسُطَ يَدَهُ فَيُلْقِمَهَا فَاهُ. وَقَالَ رَسُولُ اللهِ صلى الله عليه وسلم: إِذَا مَا رَبُّ النَّعَمِ لَمْ يُعْطِ حَقَّهَا تُسَلَّطُ عَلَيْهِ يَوْمَ الْقِيَامَةِ تَخْبِطُ وَجْهَهُ بِأَخْفَافِهَا. وَقَالَ بَعْضُ النَّاسِ فِي رَجُلٍ لَهُ إِبِلٌ فَخَافَ أَنْ تَجِبَ عَلَيْهِ الصَّدَقَةُ فَبَاعَهَا بِإِبِلٍ مِثْلِهَا أَوْ بِغَنَمٍ أَوْ بِبَقَرٍ أَوْ بِدَرَاهِمَ فِرَارًا مِنَ الصَّدَقَةِ بِيَوْمٍ احْتِيَالًا، فَلَا بَأْسَ عَلَيْهِ وَهُوَ يَقُولُ: إِنْ زَكَّى إِبِلَهُ قَبْلَ أَنْ يَحُولَ الْحَوْلُ بِيَوْمٍ أَوْ بِسَنَةٍ جَازَتْ عَنْهُ.

90. Narrated Ibn Abbās ﷺ: Sa'd bin 'Ubada Al-Anṣāri sought the verdict of Allāh's Apostle ﷺ regarding a vow made by his mother who had died before fulfilling it. Allāh's Apostle ﷺ said, "Fulfil it on her behalf." Some people said, "If the number of camels reaches twenty, then their owner has to pay four sheep as Zakāt; and if their owner gives them as a gift or sells them in order to escape the payment of Zakāt cunningly

٩٠ ـ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ: اسْتَفْتَى سَعْدُ بْنُ عُبَادَةَ الْأَنْصَارِيُّ رَسُولَ اللهِ صلى الله عليه وسلم فِي نَذْرٍ كَانَ عَلَى أُمِّهِ تُوُفِّيَتْ قَبْلَ أَنْ تَقْضِيَهُ، فَقَالَ رَسُولُ اللهِ صلى الله عليه وسلم: اقْضِهِ عَنْهَا. وَقَالَ بَعْضُ النَّاسِ: إِذَا بَلَغَتِ الْإِبِلُ عِشْرِينَ

before the completion of a year, then he is not to pay anything, and if he destroys them and then dies, then no Zakāt is to be taken from his property."

فَفِيهَا أَرْبَعُ شِيَاهٍ ، فَإِنْ وَهَبَهَا قَبْلَ الْحَوْلِ أَوْ بَاعَهَا فِرَارًا وَ احْتِيَالاً لإِسْقَاطِ الزَّكَاةِ فَلا شَيْءَ عَلَيْهِ ، وَ كَذَلِكَ إِنْ أَتْلَفَهَا فَمَاتَ فَلا شَيْءَ فِي مَالِهِ .

(4) CHAPTER. Tricks in marriages.

بَاب الْحِيَلِ فِي النِّكَاحِ .

90. (a) Narrated ʿAbdullāh ﷺ : Nafiʿ narrated to me that ʿAbdullāh ﷺ said that Allāh's Apostle ﷺ forbade the Shighār. I asked Nafiʿ , "What is the Shighār?" He said, "It is to marry the daughter of a man and marry one's daughter to that man (at the same time) without Mahr (in both cases) ; or to marry the sister of a man and marry one's own sister to that man without Mahr." Some people said, "If one, by a trick, marries on the basis of Shighār, the marriage is valid but its condition is illegal." The same scholar said regarding Al-Mutʿa (1), "The marriage is invalid and its condition is illegal." Some others said, "The Mutʿa and the Shighār are permissible but the condition is illegal."

٩٠ـ (الف) حَدَّثَنَا مُسَدَّدٌ : حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ ، عَنْ عُبَيْدِ اللهِ قَالَ : حَدَّثَنِي نَافِعٌ ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ : أَنَّ رَسُولَ اللهِ صلى الله عليه وسلم نَهَى عَنِ الشِّغَارِ ، قُلْتُ لِنَافِعٍ : مَا الشِّغَارُ ؟ قَالَ : يَنْكِحُ ابْنَةَ الرَّجُلِ وَيُنْكِحُهُ ابْنَتَهُ بِغَيْرِ صَدَاقٍ ، وَيَنْكِحُ أُخْتَ الرَّجُلِ وَيُنْكِحُهُ أُخْتَهُ بِغَيْرِ صَدَاقٍ . وَقَالَ بَعْضُ النَّاسِ : إِنِ احْتَالَ حَتَّى تَزَوَّجَ عَلَى الشِّغَارِ فَهُوَ جَائِزٌ وَالشَّرْطُ بَاطِلٌ . وَقَالَ فِي الْمُتْعَةِ : النِّكَاحُ فَاسِدٌ وَالشَّرْطُ بَاطِلٌ . وَقَالَ بَعْضُهُمْ : الْمُتْعَةُ وَالشِّغَارُ جَائِزَانِ ، وَالشَّرْطُ بَاطِلٌ .

(1) See glossary.

91. Narrated Muhammad bin 'Ali: 'Ali ﷺ was told that Ibn 'Abbas did not see any harm in the Mut'a marriage. 'Ali said, "Allah's Apostle ﷺ forbade the Mut'a marriage on the Day of the battle of Khaibar and he forbade the eating of donkey's meat." Some people said, "If one, by a tricky way, marries temporarily, his marriage is illegal." Others said, "The marriage is valid but its condition is illegal."

٩١ ـ حدَّثَنا مُسَدَّدٌ: حدَّثَنا يَحْيَى. عَنْ عُبَيْدِ اللهِ بْنِ عُمَرَ: حدَّثَنا الزُّهْرِيُّ. عَنِ الحَسَنِ وَعَبْدِ اللهِ ابْنَيْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ أَبِيهِمَا: أَنَّ عَلِيًّا رَضِيَ اللهُ عَنْهُ قِيلَ لَهُ: إِنَّ ابْنَ عَبَّاسٍ لا يَرَى بِمُتْعَةِ النِّسَاءِ بَأْسًا. فَقَالَ: إِنَّ رَسُولَ اللهِ صلى الله عليه وسلَّم نَهَى عَنْهَا يَوْمَ خَيْبَرَ، وَعَنْ لُحُومِ الحُمُرِ الإِنْسِيَّةِ. وَقَالَ بَعْضُ النَّاسِ: إِنِ احْتَالَ حَتَّى تَمَتَّعَ فَالنِّكَاحُ فَاسِدٌ. وَقَالَ بَعْضُهُمْ: النِّكَاحُ جَائِزٌ وَالشَّرْطُ بَاطِلٌ.

(5) CHAPTER. What tricks are disliked in bargains. One should not prevent others from watering their animals with the surplus of his water in order to prevent them from benefitting by the surplus grass.

بابُ ما يُكْرَهُ مِنَ الاحْتِيَالِ فِي البُيُوعِ، وَلا يُمْنَعُ فَضْلُ المَاءِ لِيُمْنَعَ بِهِ فَضْلُ الكَلإِ.

92. Narrated Abū Huraira ﷺ: Allah's Apostle ﷺ said, "One should not prevent others from watering their animals with the surplus of his water in order to prevent them from benefitting by the surplus of grass."

٩٢ ـ حدَّثَنا إِسْمَاعِيلُ: حدَّثَنِي مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ صلى الله عليه وسلَّم قَالَ: لا يُمْنَعُ فَضْلُ المَاءِ لِيُمْنَعَ بِهِ فَضْلُ الكَلإِ.

(6) CHAPTER. What is hated as

بابُ ما يُكْرَهُ مِنَ التَّنَاجُشِ.

regards At-Tanājush(1).

93. Narrated Ibn ʿUmar ﷺ : Allāh's Apostle ﷺ forbade the practice of An-Najsh(2).

٩٣ ـ حدَّثنا قُتَيْبَةُ بنُ سَعيدٍ ، عَنْ مالكٍ ، عَنْ نافعٍ ، عَنِ ابْنِ عُمَرَ : أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم نَهى عَنِ النَّجْشِ .

(7) CHAPTER. What is forbidden as regards cheating in bargains.

Aiyūb said, " They cheat Allāh as if they were cheating a human being. It would be less repulsive for me if such people took openly what they take deceitfully."

باب ما يُنهى مِنَ الخِداعِ فى البُيُوعِ ، وَقالَ أيُّوبُ : يُخادِعُونَ اللهَ كما يُخادِعُونَ آدَمِيًّا ، لَوْ أتَوُا الأمْرَ عِيانًا كانَ أهْوَنَ عَلَىَّ .

94. Narrated ʿAbdullāh bin ʿUmar ﷺ : A man mentioned to the Prophet ﷺ that he had always been cheated in bargains. The Prophet ﷺ said, "Whenever you do bargain, say, 'No cheating.'"

٩٤ ـ حدَّثنا إسْماعيلُ : حدَّثنى مالكٌ . عَنْ عَبْدِ اللهِ بْنِ دِينارٍ ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِىَ اللهُ عَنْهُما : أنَّ رَجُلاً ذَكَرَ لِلنَّبِىِّ صلى اللهُ عليهِ وسلَّمَ أنَّهُ يُخْدَعُ فى البُيُوعِ فَقالَ : إذا بايَعْتَ فَقُلْ لا خِلابَةَ .

(8) CHAPTER. What is forbidden as

باب ما يُنهى عَنِ الاحْتِيالِ

(1) At-Tanājush or Najsh means the trick of offering a very high price for a thing to allure somebody else to buy it although it is not worth such a high price.

(2) See previous footnote.

regards the playing of tricks by the guardian of an attracting orphan girl, and he does not pay her, her full Mahr.

لِلْوَلِيِّ فِى الْيَتِيمَةِ الْمَرْغُوبَةِ ، وَأَنْ لاَ يُكْمِلَ لَهَا صَدَاقَهَا .

95. Narrated 'Urwa that he asked 'Aisha regarding the Verse:—

'If you fear that you shall not be able to deal justly with the orphangirls, marry (other) women of your choice.' (4 : 3)

'Aisha ﵂ said, "It is about an orphan girl under the custody of her guardian who being attracted by her wealth and beauty wants to marry her with Mahr less than other women of her status. So such guardians were forbidden to marry them unless they treat them justly by giving them their full Mahr. Then the people sought the verdict of Allah's Apostle ﷺ for such cases, whereupon Allah revealed:—

'They ask your instruction concerning women...' (4 : 127)

(The sub-narrator then mentioned the Hadith.)

٩٥ ـ حدثنا أبو اليمان : حدثنا شعيب ، عن الزهرى قال : كان عروة يحدث أنه سأل عائشة ـ وإن خفتم ألا تقسطوا فى اليتامى فانكحوا ما طاب لكم من النساء ـ قالت : هى اليتيمة فى حجر وليها فيرغب فى مالها وجمالها فيريد أن يتزوجها بادنى من سنة نسائها ، فنهوا عن نكاحهن إلا أن يقسطوا لهن فى إكمال الصداق . ثم استفتى الناس رسول الله صلى الله عليه وسلم بعد ، فانزل الله ـ ويستفتونك فى النساء ـ فذكر الحديث .

(9) CHAPTER. If somebody kidnaps a slave girl and then claims that she is dead whereupon he is obliged by law to pay the price of the dead slave girl, but then her master finds her (alive) then she is for him and the money is to be returned and should not be regarded as a price. Some people said, "The slave

باب إذا غصب جارية فزعم أنها ماتت : فقضى بقيمة الجارية الميتة ، ثم وجدها صاحبها فهى له ، وترد القيمة ، ولا تكون القيمة ثمنا . وقال بعض الناس : الجارية للغاصب لاخذه القيمة . وفى هذا

girl is for the kidnapper because the previous master has taken the price." In this there is a trick for whoever desires the slave girl of another man who refuses to sell her, so he kidnaps her and tells her master that she is dead, and when her master takes her price, the kidnapper then has a legal right to have the slave girl of somebody else. The Prophet ﷺ said, "(O Muslims!) Your properties are sacred to each other, and for every betrayer there will be a flag (to expose him) on the Day of Resurrection."

احْتِيَالٌ لِمَنِ اشْتَهَى جَارِيَةَ رَجُلٍ لاَ يَبِيعُهَا فَغَصَبَهَا وَاعْتَلَّ بِأَنَّهَا مَاتَتْ حَتَّى يَأْخُذَ ثَمَنَهَا فَيَتَطَيَّبُ لِلْغَاصِبِ جَارِيَةُ غَيْرِهِ. قَالَ النَّبِيُّ صلى الله عليه وسلم: أَمْوَالُكُمْ عَلَيْكُمْ حَرَامٌ. وَلِكُلِّ غَادِرٍ لِوَاءٌ يَوْمَ الْقِيَامَةِ.

96. Narrated 'Abdullah bin 'Umar رضي الله عنهما : The Prophet ﷺ said, "For every betrayer there will be a flag by which he will be recognised on the Day of Resurrection."

٩٦ ـ حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ: لِكُلِّ غَادِرٍ لِوَاءٌ يَوْمَ الْقِيَامَةِ يُعْرَفُ بِهِ.

(10) CHAPTER :—

بَاب :ـ

97. Narrated Um Salama رضي الله عنها : The Prophet ﷺ said, "I am only a human being, and you people have disputes. May be some one amongst you can present his case in a more eloquent and convincing manner than the other, and I give my judgement in his favour according to what I hear. Beware! If ever I give (by error) somebody something

٩٧ ـ حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، عَنْ سُفْيَانَ، عَنْ هِشَامٍ، عَنْ عُرْوَةَ، عَنْ زَيْنَبَ ابْنَةِ أُمِّ سَلَمَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ: إِنَّمَا أَنَا بَشَرٌ وَإِنَّكُمْ تَخْتَصِمُونَ، وَلَعَلَّ بَعْضَكُمْ أَنْ يَكُونَ أَلْحَنَ بِحُجَّتِهِ

of his brother's right then he should not take it as I have only given him a piece of Fire."

(See Hadith No. 638 Vol. 3)

مِنْ بَعْضٍ ، وَأَقْضِيَ لَهُ عَلَى نَحْوِ مِمَّا أَسْمَعُ ، فَمَنْ قَضَيْتُ لَهُ مِنْ حَقِّ أَخِيهِ شَيْئًا فَلا يَأْخُذْ فَإِنَّمَا أَقْطَعُ لَهُ قِطْعَةً مِنَ النَّارِ .

(11) CHAPTER. (To play tricks) in marriage.

بَابٌ فِي النِّكَاحِ .

98. Narrated Abū Huraira ﷺ : The Prophet ﷺ said, "A virgin should not be married till she is asked for her consent ; and the matron should not be married till she is asked whether she agrees to marry or not." It was asked, "O Allāh's Apostle! How will she (the virgin) express her consent?" He said, "By keeping silent." Some people said, "If a virgin is not asked for her consent and she is not married, and then a man, by playing a trick presents two false witnesses that he has married her with her consent and the judge confirms his marriage as a true one, and the husband knows that the witnesses were false ones. then there is no harm for him to consummate his marriage with her and the marriage is regarded as valid."

٩٨ - حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ : حَدَّثَنَا هِشَامٌ : حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ ، عَنْ أَبِي سَلَمَةَ ، عَنْ أَبِي هُرَيْرَةَ ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ : لا تُنْكَحُ الْبِكْرُ حَتَّى تُسْتَأْذَنَ ، وَلا الثَّيِّبُ حَتَّى تُسْتَأْمَرَ ، فَقِيلَ : يَا رَسُولَ اللهِ ، كَيْفَ إِذْنُهَا؟ قَالَ : إِذَا سَكَتَتْ . وَقَالَ بَعْضُ النَّاسِ : إِنْ لَمْ تُسْتَأْذَنِ الْبِكْرُ وَلَمْ تَزَوَّجْ فَاحْتَالَ رَجُلٌ فَأَقَامَ شَاهِدَيْنِ زُورًا أَنَّهُ تَزَوَّجَهَا بِرِضَاهَا ، فَأَثْبَتَ الْقَاضِي نِكَاحَهَا ، وَالزَّوْجُ يَعْلَمُ أَنَّ الشَّهَادَةَ بَاطِلَةٌ ، فَلا بَأْسَ أَنْ يَطَأَهَا ، وَهُوَ تَزْوِيجٌ صَحِيحٌ .

99. Narrated Al-Qāsim : A woman from the offspring of Ja'far was afraid lest

٩٩ - حَدَّثَنَا خَلِفُ بْنُ عَبْدِ اللهِ : حَدَّثَنَا سُفْيَانُ : حَدَّثَنَا يَحْيَى بْنُ

her guardian marry her (to somebody) against her will. So she sent for two elderly men from the Anṣār, ʿAbdur-Raḥmān and Mujammiʿ, the two sons of Jāriya, and they said to her, "Don't be afraid, for Khansā' bint Khidām was given by her father in marriage against her will, then the Prophet ﷺ cancelled that marriage."

(See Hadith No. 78)

سَعِيدٍ ، عَنِ القَاسِمِ : أَنَّ امْرَأَةً مِنْ وَلَدِ جَعْفَرٍ تَخَوَّفَتْ أَنْ يُزَوِّجَهَا وَلِيُّهَا وَهِيَ كَارِهَةٌ ، فَأَرْسَلَتْ إِلَى شَيْخَيْنِ مِنَ الأَنْصَارِ : عَبْدِ الرَّحْمَنِ وَمُجَمِّعٍ ابْنَيْ جَارِيَةَ. قَالا: فَلا تَخْشَيْنَ فَإِنَّ خَنْسَاءَ بِنْتَ خِدَامٍ أَنْكَحَهَا أَبُوهَا وَهِيَ كَارِحَةٌ. فَرَدَّ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ ذلكَ. قالَ سُفْيَانُ: وَأَمَّا عَبْدُ الرَّحْمَنِ فَسَمِعْتُهُ يَقُولُ عَنْ أَبِيهِ ، إِنَّ خَنْسَاءَ .

100. Narrated Abū Haraira ﷺ : Allāh's Apostle ﷺ said, "A lady slave should not be given in marriage until she is consulted, and a virgin should not be given in marriage until her permission is granted." The people said, "How will she express her permission?" The Prophet ﷺ said, "By keeping silent (when asked her consent)." Some people said, "If a man, by playing a trick, presents two false witnesses before the judge to testify that he has married a matron with her consent and the judge confirms his marriage, and the husband is sure that he has never married her (before), then such a marriage will be considered as a legal one and he may live with her as husband."

١٠٠ ـ حدَّثَنَا أَبُو نُعَيْمٍ : حدَّثَنَا شَيْبَانُ ، عَنْ يَحْيَى ، عَنْ أَبِي سَلَمَةَ ، عَنْ أَبِي هُرَيْرَةَ قالَ : قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ : لا تُنْكَحُ الأَيِّمُ حتى تُسْتَأْمَرَ ، وَلا تُنْكَحُ البِكْرُ حتى تُسْتَأْذَنَ ، قَالُوا : كَيْفَ إِذْنُهَا ؟ قالَ : أَنْ تَسْكُتَ. وَقالَ بَعْضُ النَّاسِ : إِنِ احْتَالَ إِنْسَانٌ بِشَاهِدَيْ زُورٍ عَلَى تَزْوِيجِ امْرَأَةٍ ثَيِّبٍ بِأَمْرِهَا. فَأَثْبَتَ القَاضِي نِكَاحَهَا إِيَّاهُ. وَالزَّوْجُ يَعْلَمُ أَنَّهُ لَمْ يَتَزَوَّجْهَا قَطُّ ، فَإِنَّهُ يَسَعُهُ هَذَا النِّكَاحُ ، وَلا بَأْسَ بِالمُقَامِ لَهُ مَعَهَا .

101. Narrated 'Aisha ﵂ : Allah's Apostle ﷺ said, "It is essential to have the consent of a virgin (for the marriage). I said, "A virgin feels shy." The Prophet ﷺ said, "Her silence means her consent." Some people said, "If a man falls in love with an orphan slave girl or a virgin and she refuses (him) and then he makes a trick by bringing two false witnesses to testify that he has married her, and then she attains the age of puberty and agrees to marry him and the judge accepts the false witness and the husband knows that the witness is false, he may consummate his marriage."

١٠١ ـ حدثنا أبو عاصم، عن ابن جريج، عن ابن أبي مليكة، عن ذكوان، عن عائشة رضي الله عنها قالت: قال رسول الله صلى الله عليه وسلم: البكر تستأذن، قلت: إن البكر تستحي؟ قال: إذنها صماتها. وقال بعض الناس: إن هزي رجل جارية يتيمة أو بكرا فأبت فاحتال فجاء بشاهدي زور على أنه تزوجها فأدركت فرضيت اليتيمة فقبل القاضي شهادة الزور، والزوج يعلم ببطلان ذلك: حل له الوطء.

(12) CHAPTER. What is hated regarding the trick played by a woman with her husband and the other wives of her husband and what was revealed to the Prophet ﷺ in this respect.

باب ما يكره من احتيال المرأة مع الزوج والضرائر، وما نزل على النبي صلى الله عليه وسلم في ذلك.

102. Narrated 'Aisha ﵂ : Allah's Apostle ﷺ used to like sweets and also used to like honey, and whenever he finished the 'Aṣr prayer, he used to visit his wives and stay with them. Once he visited Ḥafṣa and remained with her longer than the period he used to stay, so I enquired about it. It was said to

١٠٢ ـ حدثنا عبيد الله بن إسماعيل: حدثنا أبو أسامة، عن هشام، عن أبيه، عن عائشة قالت: كان رسول الله صلى الله عليه وسلم يحب الحلواء، ويحب العسل، وكان إذا صلى العصر أجال على نسائه فيدنو منهن، فدخل

me, " A woman from her tribe gave her a leather skin containing honey as a present, and she gave some of it to Allāh's Apostle ﷺ to drink." I said, " By Allāh, we will play a trick on him." So I mentioned the story to Sauda (the wife of the Prophet ﷺ) and said to her, " When he enters upon you, he will come near to you whereupon you should say to him, ' O Allāh's Apostle ! Have you eaten Maghāfīr ? ' (1) He will say, ' No.' Then you say to him, ' What is this bad smell? ' And it would be very hard on Allāh's Apostle ﷺ that a bad smell should be found on his body. He will say, ' Ḥafṣa has given me a drink of honey.' Then you should say to him, ' Its bees must have sucked from the Al-'Urfuṭ (a foul smelling flower).' I too, will tell him the same. And you, O Safiya, say the same."

So when the Prophet ﷺ entered upon Sauda (the following happened). Sauda said, " By Him except Whom none has the right to be worshipped, I was about to say to him what you had told me to say while he was still at the gate because of fear from you. But when Allāh's Apostle ﷺ came near to me, I said to him, ' O Allāh's Apostle !

عَلَى حَفْصَةَ ، فَاحْتَبَسَ عِنْدَهَا أَكْثَرَ مِمَّا كَانَ يَحْتَبِسُ ، فَسَأَلْتُ عَنْ ذَلِكَ ، فَقِيلَ لِي : أَهْدَتْ لَهَا امْرَأَةٌ مِنْ قَوْمِهَا عُكَّةَ عَسَلٍ فَسَقَتْ رَسُولَ اللهِ صلى اللهُ عليه وسلَّم مِنْهُ شَرْبَةً ، فَقُلْتُ : أَمَا واللهِ لَنَحْتَالَنَّ لَهُ ، فَذَكَرْتُ ذَلِكَ لِسَوْدَةَ . وَقُلْتُ لَهَا : إِذَا دَخَلَ عَلَيْكِ فَإِنَّهُ سَيَدْنُو مِنْكِ ، فَقُولِي لَهُ : يَا رَسُولَ اللهِ ، أَكَلْتَ مَغَافِيرَ ؟ فَإِنَّهُ سَيَقُولُ : لَا ، فَقُولِي لَهُ : مَا هَذِهِ الرِّيحُ ؟ وَكَانَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم يَشْتَدُّ عَلَيْهِ أَنْ يُوجَدَ مِنْهُ الرِّيحُ ، فَإِنَّهُ سَيَقُولُ سَقَتْنِي حَفْصَةُ شَرْبَةَ عَسَلٍ . فَقُولِي لَهُ : جَرَسَتْ نَحْلُهُ الْعُرْفُطَ وَسَأَقُولُ ذَلِكَ ، وَقُولِيهِ أَنْتِ يَا صَفِيَّةُ . فَلَمَّا دَخَلَ عَلَى سَوْدَةَ قُلْتُ : تَقُولُ سَوْدَةُ وَالَّذِي لَا إِلَهَ إِلَّا هُوَ لَقَدْ كِدْتُ أَنْ أُبَادِئَهُ بِالَّذِي قُلْتِ لِي وَإِنَّهُ لَعَلَى الْبَابِ فَرَقًا مِنْكِ ، فَلَمَّا دَنَا رَسُولُ اللهِ صلى اللهُ عليه وسلَّم قُلْتُ : يَا رَسُولَ اللهِ ، أَكَلْتَ مَغَافِيرَ ؟ قَالَ : لَا ، قُلْتُ : فَمَا هَذِهِ الرِّيحُ ؟ قَالَ : سَقَتْنِي حَفْصَةُ شَرْبَةَ عَسَلٍ ، قُلْتُ : جَرَسَتْ نَحْلُهُ الْعُرْفُطَ . فَلَمَّا

(1) Maghāfīr is a bad smelling resin of a tree.

Have you eaten Maghafir ?' (1) He replied, 'No.' I said, 'What about this smell ?' He said, 'Hafsa has given me a drink of honey.' I said, 'Its bees must have sucked Al-'Urfut.'" When he entered upon me, I told him the same as that, and when he entered upon Safiya, she too told him the same. So when he visited Hafsa again, she said to him, "O Allah's Apostle! Shall I give you a drink of it (honey) ?" He said, "I have no desire for it." Sauda said, Subhan Allah! We have deprived him of it (honey)." I said to her, "Be quiet !"

دَخَلَ عَلَيَّ قُلْتُ لَهُ مِثْلَ ذلكَ ، و دَخَلَ عَلَى صَفِيَّةَ فَقالَتْ لَهُ مِثْلَ ذلكَ. فَلَمَّا دَخَلَ عَلَى حَفْصَةَ قَالَتْ لَهُ : يا رَسُولَ اللهِ . ألا أسْقِيكَ مِنْهُ ؟ قالَ : لا حاجَةَ لى بِهِ ، قالَتْ : تَقُولُ سَوْدَةُ : سُبْحَانَ اللهِ لَقَدْ حَرَمْناهُ ، قالَتْ : قُلْتُ لَها : اسْكُتِي .

(13) CHAPTER. What is hated as regards playing tricks in order to run away from the diseases of plague.

بابُ ما يُكْرَهُ مِنَ الاحْتِيالِ فى الفِرارِ مِنَ الطَّاعُونِ .

103. Narrated 'Abdullah bin 'Amir bin Rabi'a : 'Umar bin Al-Khattab ﷺ left for Sha'm, and when he reached a place called Sargh, he came to know that there was an outbreak of an epidemic (of plague) in Sha'm. Then 'Abdur-Rahman bin 'Auf told him that Allah's Apostle ﷺ said, "If you hear the news of an outbreak of an epidemic (plague) in a certain place, do not enter that place ; and if the epidemic

١٠٣ ـ حدَّثنا عَبْدُ اللهِ بْنُ مَسْلَمَةَ ، عَنْ مالكٍ ، عَنِ ابْنِ شِهابٍ ، عَنْ عَبْدِ اللهِ بْنِ عامِرِ بْنِ رَبِيعَةَ : أنَّ عُمَرَ بْنَ الخَطَّابِ رَضِيَ اللهُ عَنْهُ خَرَجَ إلَى الشَّامِ ، فَلَمَّا جاءَ بِسَرْغَ بَلَغَهُ أنَّ الوَباءَ وَقَعَ بِالشَّامِ . فَأخْبَرَهُ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم قالَ : إذا سَمِعْتُمْ بِأرْضٍ فَلا تَقْدَمُوا عَلَيْهِ ، وَإذا وَقَعَ

(1) See the glossary.

falls in a place while you are present in it, do not leave that plaee to escape from the epidemic." So 'Umar returned from Sargh.

بِأَرْضٍ وَأَنْتُمْ بِهَا فَلَا تَخْرُجُوا فِرَارًا مِنْهُ. فَرَجَعَ عُمَرُ مِنْ سَرْغَ. وَعَنِ ابْنِ شِهَابٍ عَنْ سَالِمِ بْنِ عَبْدِ اللهِ أَنَّ عُمَرَ إِنَّمَا انْصَرَفَ مِنْ حَدِيثِ عَبْدِ الرَّحْمَنِ.

104. Narrated 'Āmir bin Sa'd bin Abī Waqqāṣ that he heard Usāma bin Zaid speaking to Sa'd, saying, "Allāh's Apostle ﷺ mentioned the plague and said, 'It is a means of punishment with which some nations were punished and some of it has remained, and it appears now and then. So whoever hears that there is an outbreak of plauge in some land, he should not go to that land, and if the plague breaks out in the land where one is already present, one should not run away from that land, escaping from the plague."

١٠٤ - حَدَّثَنَا أَبُو الْيَمَانِ: حَدَّثَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ: حَدَّثَنَا عَامِرُ ابْنُ سَعْدِ بْنِ أَبِي وَقَّاصٍ أَنَّهُ سَمِعَ أُسَامَةَ بْنَ زَيْدٍ يُحَدِّثُ سَعْدًا: أَنَّ رَسُولَ اللهِ صلى الله عليه وسلم ذَكَرَ الْوَجَعَ فَقَالَ: رِجْزٌ أَوْ عَذَابٌ عُذِّبَ بِهِ بَعْضُ الأُمَمِ ثُمَّ بَقِيَ مِنْهُ بَقِيَّةٌ فَيَذْهَبُ الْمَرَّةَ وَيَأْتِي الأُخْرَى، فَمَنْ سَمِعَ بِهِ بِأَرْضٍ فَلَا يُقْدِمَنَّ عَلَيْهِ. وَمَنْ كَانَ بِأَرْضٍ وَقَعَ بِهَا فَلَا يَخْرُجْ فِرَارًا مِنْهُ.

(14) CHAPTER. (Tricks played in cases of) gift-giving and pre-emption.

And some people said, "If some person gave to another person one-hundred Dirhams or more as a gift and then that amount remained with the latter for years and then the former took it back from the latter by means

بَابٌ فِي الْهِبَةِ وَالشُّفْعَةِ. وَقَالَ بَعْضُ النَّاسِ: إِنْ وَهَبَ هِبَةً أَلْفَ دِرْهَمٍ أَوْ أَكْثَرَ حَتَّى مَكَثَتْ عِنْدَهُ سِنِينَ وَاحْتَالَ فِي ذَلِكَ ثُمَّ رَجَعَ الْوَاهِبُ فِيهَا، فَلَا زَكَاةَ عَلَى وَاحِدٍ مِنْهُمَا. فَخَالَفَ الرَّسُولَ صلى الله عليه وسلم فِي الْهِبَةِ وَأَسْقَطَ الزَّكَاةَ.

of a trick, then neither of the two persons would have to pay Zakāt (of that amount). In this case the giver has gone against the orders the Allāh's Apostle ﷺ as regards (the taking back of) the gift, but he has rendered the payment of Zakāt unnecessary.

105. Narrated Ibn 'Abbās رضي الله عنهما : The Prophet ﷺ said, " The one who takes back his gift is like a dog swallowing its own vomit, and we (believers) should not act according to this bad example."

١٠٥ ـ حدَّثنا أبو نُعَيم : حدَّثنا سفيان . عن أيوب السَّختياني . عن عِكرمة . عن ابن عبَّاس رضي الله عنهما قال : قال النَّبي صلى الله عليه وسلَّم : العائدُ في هبتِه كالكلبِ يعودُ في قيئِه . ليس لنا مثلُ السَّوءِ .

106. Narrated Jābir bin 'Abdullāh : The Prophet ﷺ has decreed that pre-emption is valid in all cases where the real estate concerned has not been divided, but if the boundaries are established and the ways are made, then there is no pre-emption. A man said, " Pre-emption is only for the neighbour," and then he makes invalid what he has confirmed. He said, " If someone wants to buy a house and being afraid that the neighbour (of the house) may buy it through pre-emption, he buys one share out of one-hundred shares of the house and then buys the rest of the house, then the neighbour can only have the right of

١٠٦ ـ حدَّثنا عبدُ الله بن محمَّد : حدَّثنا هشامُ بن يوسفَ : أخبرنا معمرٌ . عن الزُّهري . عن أبي سلمةَ . عن جابرِ بن عبدِ الله قال : إنَّما جعلَ النَّبيُّ صلى الله عليه وسلَّم الشُّفعةَ في كلِّ مالم يُقسَم . فإذا وقعتِ الحدودُ وصُرِّفتِ الطُّرقُ فلا شُفعةَ . وقال بعضُ النَّاسِ : الشُّفعةُ للجوارِ ، ثُمَّ عمدَ إلى ما شدَّدَه فأبطلَه وقال : إن اشترى دارًا فخافَ أن يأخذَها الجارُ بالشُّفعةِ فاشترى سهمًا من مائةِ سهمٍ ، ثُمَّ اشترى الباقيَ ، وكانَ

pre-emption for the first share but not for the rest of the house; and the buyer may play such a trick in this case."

لِلْجَارِ الشُّفْعَةُ فِى السَّهْمِ الاَوَّلِ وَلا شُفْعَةَ لَهُ فِى بَاقِى الدَّارِ ، وَلَهُ أَنْ يَحْتَالَ فِى ذٰلِكَ .

107. Narrated 'Amr bin Ash-Sharid: Al-Miswar bin Makhrama came and put his hand on my shoulder and I accompanied him to Sa'd. Abu Rafi' said to Al-Miswar, "Won't you order this (i. e. Sa'd) to buy my house which is in my yard?" Sa'd said, "I will not offer more than four-hundred in installments over a fixed period." Abu Rafi said, "I was offered five-hundred cash but I refused. Had I not heard the Prophet ﷺ saying, 'A neighbour is more entitled to receive the care of his neighbour,' I would not have sold it to you." The narrator said, to Sufyan: Ma'mar did not say so. Snfyan said, "But he did say so to me." Some people said, "If someone wants to sell a house and deprived somebody of the right of pre-emption, he has the right to play a trick to render the pre-emption invalid. And that is by giving the house to the buyer as a present and marking its boundaries and giving it to him. The buyer then gives the seller one-thousand Dirham as compensation in which case the pre-emptor loses his right of pre-emption.

Narrated 'Amr bin Ash-Sharid: Abu Rafi' said that Sa'd offered him four-hundred Mithqal of gold for a house. Abu Rafi' said, "If I had not heard

١٠٧ ـ حدَّثنا عَلِىُّ بْنُ عَبْدِ اللهِ : حدَّثنا سُفْيَانُ ، عَنْ إبْرَاهِيمَ بْنِ مَيْسَرَةَ قَالَ : سَمِعْتُ عَمْرَو بْنَ الشَّرِيدِ قَالَ : جاء المِسْوَرُ بْنُ مَخْرَمَةَ فَوَضَعَ يَدَهُ عَلَى مَنْكِبِى فانْطَلَقْتُ مَعَهُ إلَى سَعْدٍ ، فَقَالَ أَبُو رَافِعٍ لِلمِسْوَرِ : أَلا تَأْمُرُ هٰذا أَنْ يَشْتَرِىَ مِنِّى بَيْتِى الَّذِى فِى دارِى ؟ فَقَالَ : لا أَزِيدُهُ عَلَى أَرْبَعِمائَةٍ ، إمَّا مُقَطَّعَةً وإمَّا مُنَجَّمَةً . قَالَ : أُعْطِيتُ خَمْسَمائَةٍ نَقْدًا فَمَنَعْتُهُ ، وَلَوْلا أَنِّى سَمِعْتُ النَّبِىَّ صلى اللهُ عليه وسلَّم يَقُولُ : الجَارُ أَحَقُّ بِسَقَبِهِ ما بِعْتُكَهُ أَوْ قَالَ ما أَعْطَيْتُكَهُ . قُلْتُ لِسُفْيَانَ : إنَّ مَعْمَرًا لَمْ يَقُلْ هٰكَذا ، قَالَ : لٰكِنَّهُ قَالَ لِى هٰكَذا . وَقَالَ بَعْضُ النَّاسِ : إذا أَرَادَ أَنْ يَبِيعَ الشُّفْعَةَ فَلَهُ أَنْ يَحْتَالَ حَتَّى يُبْطِلَ الشُّفْعَةَ . فَيَهَبُ البَائِعُ لِلمُشْتَرِى الدَّارَ وَيَجُدُّهَا وَيَدْفَعُهَا إلَيْهِ . وَيُعَوِّضُهُ المُشْتَرِى أَلْفَ دِرْهَمٍ . فَلا يَكُونُ لِلشَّفِيعِ فِيهَا شُفْعَةٌ .

Allah's Apostle ﷺ saying, "A neighbour has more right to be taken care of by his neighbour,' then I would not have given it to you." Some people said, "If one has bought a portion of a house and wants to cancel the right of pre-emption, he may give it as a present to his little son and he will not be obliged to take an oath."

حدَّثنا مُحَمَّدُ بْنُ يُوسُفَ: حدَّثنا سُفْيانُ، عَنْ إبْراهِيمَ بْنِ مَيْسَرَةَ، عَنْ عَمْرِو بْنِ الشَّرِيدِ، عَنْ أبِي رافِعٍ: أنَّ سَعْدًا ساوَمَهُ بَيْتًا بِأرْبَعِمِائَةِ مِثْقالٍ، فَقالَ: لَوْلا أنِّي سَمِعْتُ رَسُولَ اللهِ صلى اللهُ عليه وسلَّم يَقُولُ: الجارُ أحَقُّ بِسَقَبِهِ لَمَا أعْطَيْتُكَهُ. وَقالَ بَعْضُ النّاسِ إنِ اشْتَرَى نَصِيبَ دارٍ فَأرادَ أنْ يُبْطِلَ الشُّفْعَةَ وَهَبَ ما اشْتَراهُ لابْنِهِ الصَّغِيرِ. وَلا يَكُونُ عَلَيْهِ يَمِينٌ.

(15) CHAPTER. The playing of tricks by an official in order to obtain presents.

باب احْتِيالِ العامِلِ لِيُهْدَى لَهُ.

108. Narrated Abū Ḥumaid As-Sa'idī: Allah's Apostle ﷺ appointed a man called Ibn Al-Lutabiyya to collect the Zakāt from Banī Sulaim's tribe. When he returned, the Prophet ﷺ called him to account. He said (to the Prophet ﷺ), "This is your money, and this has been given to me as a gift." On that, Allah's Apostle ﷺ said, "Why didn't you stay in your father's and mother's house to see whether you will be given gifts or not if you are telling the truth?" Then the Prophet ﷺ addressed us, and after praising

١٠٨ - حدَّثنا عُبَيْدُ بْنُ إسْماعِيلَ. حدَّثنا أبُو أُسامَةَ. عَنْ هِشامٍ. عَنْ أبِيهِ. عَنْ أبِي حُمَيْدٍ السّاعِدِيِّ قالَ: اسْتَعْمَلَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم رَجُلًا عَلَى صَدَقاتِ بَنِي سُلَيْمٍ يُدْعَى ابْنَ اللُّتَبِيَّةِ. فَلَمّا جاءَ حاسَبَهُ. قالَ: هَذا مالُكُمْ هَذا هَدِيَّةٌ. فَقالَ رَسُولُ اللهِ صلى الله عليه وسلَّم: فَهَلّا جَلَسْتَ فِي بَيْتِ أبِيكَ وَأُمِّكَ حَتّى تَأْتِيَكَ هَدِيَّتُكَ إنْ كُنْتَ صادِقًا؟ ثُمَّ خَطَبَنا فَحَمِدَ اللهَ وَأثْنى عَلَيْهِ ثُمَّ قالَ: أمّا بَعْدُ فَإنِّي اسْتَعْمِلُ

and glorifying Allāh,' he said : "Amma Ba'da", I employ a man from among you to manage some affair of what Allāh has put under my custody, and then he comes to me and says, 'This is your money and this has been given to me as a gift. Why didn't he stay in the his father's and mother's home to see whether he will be given gifts or not? By Allāh, not anyone of you takes a thing unlawfully but he will meet Allāh on the Day of Resurrection, carrying that thing. I do not want to see any of you carrying a grunting camel or a mooing cow or a bleating sheep on meeting Allāh." Then the Prophet ﷺ raised both his hands till the whiteness of his armpits became visible, and he said, "O Allāh ! Haven't I have conveyed (Your Message) ? " The narrator added : My eyes witnessed and my ears heard (that Ḥadīth).

الرَّجُلَ مِنْكُمْ عَلَى الْعَمَلِ مِمَّا وَلَّانِي اللهُ فَيَأْتِي فَيَقُولُ : هَذَا مَالُكُمْ وَهَذَا هَدِيَّةٌ أُهْدِيَتْ لِي . أَفَلَا جَلَسَ فِي بَيْتِ أَبِيهِ وَأُمِّهِ حَتَّى تَأْتِيَهُ هَدِيَّتُهُ ؟ وَاللهِ لَا يَأْخُذُ أَحَدٌ مِنْكُمْ شَيْئًا بِغَيْرِ حَقِّهِ إِلَّا لَقِيَ اللهَ يَحْمِلُهُ يَوْمَ الْقِيَامَةِ . فَلَأَعْرِفَنَّ أَحَدًا مِنْكُمْ لَقِيَ اللهَ يَحْمِلُ بَعِيرًا لَهُ رُغَاءٌ . أَوْ بَقَرَةً لَهَا خُوَارٌ . أَوْ شَاةً تَيْعَرُ . ثُمَّ رَفَعَ يَدَهُ حَتَّى رُئِيَ بَيَاضُ إِبْطِهِ ، يَقُولُ : اللَّهُمَّ هَلْ بَلَّغْتُ ؟ بَصُرَ عَيْنِي وَسَمِعَ أُذُنِي .

109. Narrated Abū Rafi': The Prophet ﷺ said, " The neighbour has more right to be taken care of by his neighbour (than anyone else)." Some men said, "If one wants to buy a house for 20,000 Dirhams then there is no harm to play a trick to deprive somebody of pre-emption by buying it (just on paper) with 20,000 Dirhams but paying to the seller only 9,999 Dirhams in cash and then agree with the seller to pay only one Dinar in cash for the rest of the

١٠٩ ـ حَدَّثَنَا أَبُو نُعَيْمٍ : حَدَّثَنَا سُفْيَانُ ، عَنْ إِبْرَاهِيمَ بْنِ مَيْسَرَةَ ، عَنْ عَمْرِو بْنِ الشَّرِيدِ ، عَنْ أَبِي رَافِعٍ قَالَ : قَالَ النَّبِيُّ صلى الله عليه وسلم : الْجَارُ أَحَقُّ بِسَقَبِهِ . وَقَالَ بَعْضُ النَّاسِ : إِذَا اشْتَرَى دَارًا بِعِشْرِينَ أَلْفَ دِرْهَمٍ فَلَا بَأْسَ أَنْ يَحْتَالَ حَتَّى يَشْتَرِيَ الدَّارَ بِعِشْرِينَ أَلْفَ دِرْهَمٍ وَيَنْقُدَهُ تِسْعَةَ آلَافِ دِرْهَمٍ وَتِسْعَمِائَةِ دِرْهَمٍ و

price (i.e. 10,001 Dirhams) If the preemptor offers 20,000 Dirhams for the house, he can buy it otherwise he has no right to buy it (by this trick he got out of pre-emption) If the house proves to belong to somebody else other than the seller, the buyer should take back from the seller what he has paid, i.e., 9,999 Dirhams and one Dinar, because if the house proves to belong to somebody else, so the whole bargain (deal) is unlawful. If the buyer finds a defect in the house and it does not belong to somebody other than the seller, the buyer may return it and receive 20,000 Dirhams (instead of 9999 Dirham plus one Dinar) which he actually paid.' Abū Abdullāh said, "So that man allows (some people) the playing of tricks amongst the Muslims (although) the Prophet ﷺ said. 'In dealing with Muslims one should not sell them sick (animals) or bad things or stolen things."

تِسْعَةً وَتِسْعِينَ ، وَيَنْقُدَهُ دِينَارًا بِمَا بَقِيَ مِنَ الْعِشْرِينَ أَلْفٍ . فَإِنْ طَلَبَ الشَّفِيعُ أَخَذَهَا بِعِشْرِينَ أَلْفَ دِرْهَمٍ وَإِلاَّ فَلا سَبِيلَ لَهُ عَلَى الدَّارِ . فَإِنِ اسْتُحِقَّتِ الدَّارُ رَجَعَ الْمُشْتَرِي عَلَى الْبَائِعِ بِمَا دَفَعَ إِلَيْهِ وَهُوَ تِسْعَةُ آلافِ دِرْهَمٍ وَتِسْعُمِائَةٍ وَتِسْعَةٌ وَتِسْعُونَ دِرْهَمًا وَدِينَارٌ . لأَنَّ الْبَيْعَ حِينَ اسْتُحِقَّ انْتَقَضَ الصَّرْفُ فِي الدَّارِ ، فَإِنْ وَجَدَ بِهَذِهِ الدَّارِ عَيْبًا وَلَمْ تُسْتَحَقَّ فَإِنَّهُ يَرُدُّهَا عَلَيْهِ بِعِشْرِينَ أَلْفِ دِرْهَمٍ . قَالَ : فَأَجَازَ هَذَا الْخِدَاعَ بَيْنَ الْمُسْلِمِينَ قَالَ : قَالَ النَّبِيُّ صلى الله عليه وسلم : بَيْعُ الْمُسْلِمِ لا دَاءَ وَلا خَبِيثَةَ وَلا غَائِلَةَ .

110. Narrated 'Amr bin Ash-Sharid: Abū Rafi' sold a house to Sa'd bin Mālik for four-hundred Mithqāl of gold, and said, "If I had not heard the Prophet ﷺ saying, 'The neighbour has more right to be taken care of by his neighbour (than anyone else),' then I would not have sold it to you."

١١٠ - حَدَّثَنَا مُسَدَّدٌ : حَدَّثَنَا يَحْيَى ، عَنْ سُفْيَانَ قَالَ : حَدَّثَنِي إِبْرَاهِيمُ بْنُ مَيْسَرَةَ ، عَنْ عَمْرِو بْنِ الشَّرِيدِ : أَنَّ أَبَا رَافِعٍ سَاوَمَ سَعْدَ بْنَ مَالِكٍ بَيْتًا بِأَرْبَعِمِائَةِ مِثْقَالٍ ، قَالَ : وَقَالَ : لَوْلا أَنِّي سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ : الْجَارُ أَحَقُّ بِسَقَبِهِ مَا أَعْطَيْتُكَ .

In the Name of Allāh, the Most Beneficent, the Most Merciful.

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

LXXXVII. THE BOOK OF THE INTERPRETATION OF DREAMS :

كتاب التعبير

(1) CHAPTER. The commencement of the Divine Inspiration to Allāh's Apostle ﷺ was in the form of good (righteous) dreams.

بابٌ أوَّلُ ما بُدِئَ بِهِ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم مِنَ الوَحْيِ الرُّؤيا الصَّالِحَةُ .

111. Narrated 'Aisha ﷺ : The commencement of the Divine Inspiration to Allāh's Apostle ﷺ was in the form of good righteous (true) dreams in his sleep. He never had a dream but that it came true like bright day light. He used to go in seclusion (the cave of) Ḥirā where he used to worship (Allāh Alone) continuously for many (days) nights. He used to take with him the journey food for that (stay) and then come back to (his wife) Khadīja to take his food like-wise again for another period to stay, till suddenly the Truth descended upon him while he was in the cave of Ḥirā. The angel came to him in it and asked him to read. The Prophet ﷺ replied, "I do not know how to read." (The Prophet ﷺ added), "The angel caught me (forcefully)

١١١ ـ حدَّثنا يَحْيَى بْنُ بُكَيْرٍ : حدَّثنا اللَّيْثُ ، عَنْ عُقَيْلٍ . عَنِ ابْنِ شِهابٍ ، وَحدَّثَنِي عَبْدُ اللهِ بْنُ مُحَمَّدٍ : حدَّثَنا عَبْدُ الرَّزَّاقِ : حدَّثَنا مَعْمَرٌ : قالَ الزُّهْرِيُّ : فَأخْبَرَنِي عُرْوَةُ عَنْ عائِشَةَ رَضِيَ اللهُ عَنْهَا أنَّهَا قالَتْ : أوَّلُ ما بُدِئَ بِهِ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم مِنَ الوَحْيِ الرُّؤيا الصَّالِحَةُ فِي النَّوْمِ . فَكانَ لا يَرَى رُؤيا إلاَّ جاءَتْهُ مِثْلَ فَلَقِ الصُّبْحِ . فَكانَ يَأتِي حِرَاءَ فَيَتَحَنَّثُ فِيهِ . وَهُوَ التَّعَبُّدُ اللَّيالِيَ ذَوَاتِ العَدَدِ . وَيَتَنَزَّوَّدُ لِذلكَ ثُمَّ يَرْجِعُ إلى خَدِيجَةَ فَتُزَوِّدُهُ لِمِثْلِهَا حتى فَجِئَهُ الحَقُّ وَهُوَ فِي غارِ حِرَاءَ . فَجاءَهُ المَلَكُ فِيهِ فَقالَ : اقْرَأْ فَقالَ

لَهُ النَّبِيُّ صلى اللهُ عليهِ وسلَّم فَقُلْتُ : ما أنَا بِقارِىءٍ . فَأخَذَنِى فَغَطَّنِى حتى بَلَغَ مِنِّى الجُهْدُ ، ثُمَّ أرْسَلَنِى فقالَ : اقْرأْ ، فَقُلْتُ : ما أنا بِقارِىءٍ ، فَأخَذَنِى فَغَطَّنِى الثَّانِيَةَ حتى بَلَغَ مِنِّى الجُهْدُ . ثُمَّ أرْسَلَنِى فَقالَ : اقْرأْ ، فَقُلْتُ : ما أنَا بِقارِىءٍ فَغَطَّنِى الثَّالِثَةَ حتى بَلَغَ مِنِّى الجُهْدُ ، ثُمَّ أرْسَلَنِى فَقالَ - اقْرَأ بِاسْمِ رَبِّكَ الَّذِى خَلَقَ - حتى بَلَغَ - ما لَمْ يَعْلَمْ - فَرَجَعَ بِها تَرْجُفُ بَوادِرُهُ حتى دَخَلَ عَلَى خَدِيجَةَ فَقالَ : زَمِّلُونِى زَمِّلُونِى . فَزَمَّلُوهُ حتى ذَهَبَ عَنْهُ الرَّوْعُ فَقالَ : يا خَدِيجَةُ ، مالِى ؟ و أخْبَرَها الخَبَرَ وَقالَ : قَدْ خَشِيتُ عَلَىَّ فَقالَتْ لَهُ : كَلاَّ أبْشِرْ ، فَوَاللهِ لايُخْزِيكَ اللهُ أبَدًا ، إنَّكَ لَتَصِلُ الرَّحِمَ وَتَصْدُقُ الحَدِيثَ ، و تَحْمِلُ الكَلَّ و تَقْرِى الضَّيْفَ ، وَتُعِينُ عَلَى نَوائِبِ الحَقِّ . ثُمَّ انْطَلَقَتْ بِهِ خَدِيجَةُ حتى أتَتْ بِهِ وَرَقَةَ بْنَ نَوْفَلِ بْنِ أسَدِ ابْنِ عَبْدِ العُزَّى بْنِ قُصَىٍّ ، وَهُوَ ابْنُ عَمِّ خَدِيجَةَ أخُو أبِيهَا ، و كانَ امْرَأً تَنَصَّرَ فى الجَاهِلِيَّةِ ، و كانَ يَكْتُبُ الكِتابَ العَرَبِىَّ ، فَيَكْتُبُ بِالعَرَبِيَّةِ مِنَ الإنجِيلِ ما شاءَ اللهُ أنْ يَكْتُبَ ، و كانَ شَيْخًا كَبِيرًا قَدْ عَمِىَ ، فَقالَتْ لَهُ خَدِيجَةُ : أىِ ابْنَ عَمِّ ، اسْمَعْ مِنَ

and pressed me so hard that I could not bear it anymore. He then released me and again asked me to read, and I replied, "I do not know how to read," whereupon he caught me again and pressed me a second time till I could not bear it anymore. He then released me and asked me again to read, but again I replied, "I do not know how to read (or, what shall I read?)." Thereupon he caught me for the third time and pressed me and then released me and said, "Read: In the Name of your Lord, Who has created (all that exists). Has created man from a clot. Read and Your Lord is Most Generous that which he knew not." (96:1-5) Then Allāh's Apostle ﷺ returned with the Inspiration, his neck muscles twitching with terror till he entered upon Khadija and said, "Cover me! Cover me!" They covered him till his fear was over and then he said, "O Khadija, what is wrong with me?" Then he told her everything that had happened and said, "I fear that something may happen to me." Khadija said, "Never! But have the glad tidings, for by Allāh, Allāh will never disgrace you as you keep good relations with your kith and kin, speak the truth, help the poor and the destitute, serve your guests generously and assist the deserving, calamity—afflicted ones." Khadijā then accompanied him to (her cousion) Waraqa bin Naufal bin Asad bin 'Abdul 'Uzza bin Quṣai. Waraqa was the son of her paternal uncle, i. e., her father's brother,

who during the Pre-Islamic Period became a Christian and used to write the Arabic writing and used to write of the Gospels in Arabic as much as Allāh wished him to write. He was an old man and had lost his eyesight. Khadija said to him, "O my cousin! Listen to the story of your nephew." Waraqa asked, "O my nephew! What have you seen?" The Prophet ﷺ described whatever he had seen. Waraqa said, "This is the same Namus (i. e., Gabriel the Angel who keeps the secrets) whom Allāh had sent to Moses. I wish I were young and could live up to the time when your people would turn you out." Allāh's Apostle ﷺ asked, "Will they turn me out?" Waraqa replied in the affirmative and said :, "Never did a man come with something similar to what you have brought but was treated with hostility. If I should remain alive till the day when you will be turned out then I would support you strongly." But after a few days Waraqa died and the Divine Inspiration was also paused for a while and the Prophet ﷺ became so sad as we have heard that he intended several times to throw himself from the tops of high mountains and everytime he went up the top of a mountain in order to throw himself down, Gabriel would appear before him and say, "O Muḥammad! You are indeed Allāh's Apostle in truth" whereupon his heart would become quiet and he would

ابْنَ أَخِيكَ ، فَقَالَ وَرَقَةُ : ابْنَ أَخِي، مَاذَا تَرَى؟ فَأَخْبَرَهُ النَّبِيُّ صلى اللهُ عليه وسلَّم مَا رَأَى فَقَالَ وَرَقَةُ : هَذَا النَّامُوسُ الَّذِي أُنْزِلَ عَلَى مُوسَى ، يَالَيْتَنِي فِيهَا جَذَعاً أَكُونُ حَيًّا حِينَ يُخْرِجُكَ قَوْمُكَ ، فَقَالَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم: أَوَ مُخْرِجِيَّ هُمْ؟ فَقَالَ وَرَقَةُ : نَعَمْ ، لَمْ يَأْتِ رَجُلٌ قَطُّ بِمَا جِئْتَ بِهِ إِلاَّ عُودِيَ ، وَإِنْ يُدْرِكْنِي يَوْمُكَ أَنْصُرْكَ نَصْرًا مُؤَزَّرًا. ثُمَّ لَمْ يَنْشَبْ وَرَقَةُ أَنْ تُوُفِّيَ وَفَتَرَ الوَحْيُ فَتْرَةً حتى حَزِنَ النَّبِيُّ صلى اللهُ عليه وسلَّم فِيمَا بَلَغَنَا حُزْنًا عَدَا مِنْهُ مِرَارًا كَيْ يَتَرَدَّى مِنْ رُءُوسِ شَوَاهِقِ الجِبَالِ ، فَكُلَّمَا أَوْفَى بِذِرْوَةِ جَبَلٍ لِكَيْ يُلْقِيَ مِنْهُ نَفْسَهُ تَبَدَّى لَهُ جِبْرِيلُ فَقَالَ : يَا مُحَمَّدُ ، إِنَّكَ رَسُولُ اللهِ حَقًّا. فَيَسْكُنُ لِذَلِكَ جَأْشُهُ وَتَقِرُّ نَفْسُهُ فَيَرْجِعُ . فَإِذَا طَالَتْ عَلَيْهِ فَتْرَةُ الوَحْيِ غَدَا لِمِثْلِ ذَلِكَ ، فَإِذَا أَوْفَى بِذِرْوَةِ جَبَلٍ تَبَدَّى لَهُ جِبْرِيلُ فَقَالَ لَهُ مِثْلَ ذَلِكَ. قَالَ ابْنُ عَبَّاسٍ : فَالِقُ الإِصْبَاحِ : ضَوْءُ الشَّمْسِ بِالنَّهَارِ ، وَضَوْءُ القَمَرِ بِاللَّيْلِ .

calm down and would return home. And whenever the period of the coming of the inspiration used become long, he would do as before, but when he use to reach the top of a mountain, Gabriel would appear before him and say to him what he had said before. (Ibn ʿAbbās said regarding the meaning of :—

' He it is that Cleaves the daybreak (from the darkness) (6:96),' that Al-Aṣbāh means the light of the sun during the day and the light of the moon at night).

باب رُؤْيَا الصَّالِحِينَ ، وَقَوْلِهِ تَعَالَى ـ لَقَدْ صَدَقَ اللهُ رَسُولَهُ الرُّؤْيَا بِالحَقِّ لَتَدْخُلُنَّ المَسْجِدَ الحَرَامَ إِنْ شَاءَ اللهُ آمِنِينَ مُحَلِّقِينَ رُؤُسَكُمْ وَ مُقَصِّرِينَ لا تَخَافُونَ ، فَعَلِمَ مَا لَمْ تَعْلَمُوا فَجَعَلَ مِنْ دُونِ ذلك فَتْحًا قَرِيبًا ـ .

(2) CHAPTER. The dreams of righteous people (faithful believers) and the Statement of Allāh ﷻ :—

' Indeed Allāh shall fulfil the vision for His Apostle ! Surely you shall enter Al-Masjid Al-Ḥarām (Mecca) if Allāh wills, secure (some having your) heads shaved (some having your) head hair cut short, not fearing. He (Allāh) knew what you knew not, and He granted, besides this, a near victory.'
(48 : 27)

١١٢ ـ حدَّثَنَا عَبْدُ اللهِ بْنُ مَسْلَمَةَ ، عَنْ مَالِكٍ ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللهِ ابْنِ أَبِي طَلْحَةَ ، عَنْ أَنَسِ بْنِ مَالِكٍ : أَنَّ رَسُولَ اللهِ صلى اللهُ عليه وسلَّم قَالَ : الرُّؤْيَا الحَسَنَةُ مِنَ الرَّجُلِ الصَّالِحِ

112. Narrated Anas bin Mālik ﷺ : Allāh's Apostle ﷺ said, " A good dream (that comes true) of a righteous man is one of forty-six parts of prophetism.

جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النُّبُوَّةِ .

باب الرُّؤْيَا مِنَ اللهِ .

(3) CHAPTER. Dreams are from Allāh.

١١٣ ـ حدَّثَنَا أَحْمَدُ بْنُ يُونُسَ : حدَّثَنَا زُهَيْرٌ : حدَّثَنَا يَحْيَى هُوَ ابْنُ سَعِيدٍ قَالَ : سَمِعْتُ أَبَا سَلَمَةَ قَالَ : سَمِعْتُ أَبَا قَتَادَةَ ، عَنِ النَّبِيِّ صلى الله عليه وسلَّم قَالَ : الرُّؤْيَا الصَّادِقَةُ مِنَ اللهِ ، وَالحُلْمُ مِنَ الشَّيْطَانِ .

113. Narrated Abū Qatāda : The Prophet ﷺ said, "A true good dream is from Allāh, and a bad dream is from Satan."

١١٤ ـ حدَّثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ : حدَّثَنَا اللَّيْثُ : حدَّثَنِي ابْنُ الهَادِ . عَنْ عَبْدِ اللهِ بْنِ خَبَّابٍ ، عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ : أَنَّهُ سَمِعَ النَّبِيَّ صلى اللهُ عليه وسلَّم يَقُولُ : إِذَا رَأَى أَحَدُكُمْ رُؤْيَا يُحِبُّهَا فَإِنَّمَا هِيَ مِنَ اللهِ ، فَلْيَحْمَدِ اللهَ عَلَيْهَا وَلْيُحَدِّثْ بِهَا . وَإِذَا رَأَى غَيْرَ ذَلِكَ مِمَّا يَكْرَهُ فَإِنَّمَا

114. Narrated Abū Sa'īd Al-Khudrī رضي الله عنه : The Prophet ﷺ said, "If anyone of you sees a dream that he likes, then it is from Allāh, and he should thank Allāh for it and narrate it to others; but if he sees something else, i. e., a dream that he dislikes, then it is from Satan, and he should seek refuge with Allāh from its evil, and he should not mention it to anybody, for it will not

harm him."

هِيَ مِنَ الشَّيْطَانِ . فَلْيَسْتَعِذْ مِنْ شَرِّهَا وَلَا يَذْكُرْهَا لِأَحَدٍ فَإِنَّهَا لَا تَضُرُّهُ .

(4) CHAPTER. "A righteous good dream that comes true is one of the forty-six parts of prophetism.

بَابُ الرُّؤْيَا الصَّالِحَةُ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النُّبُوَّةِ .

115. Narrated Abū Qatāda : The Prophet ﷺ said, "A good dream that comes true is from Allāh, and a bad dream is from Satan, so if anyone of you sees a bad dream, he should seek refuge with Allāh from Satan and should spit on the left, for the bad dream will not harm him."

١١٥ ـ حَدَّثَنَا مُسَدَّدٌ : حَدَّثَنَا عَبْدُ اللهِ بْنُ يَحْيَى بْنِ أَبِي كَثِيرٍ . وَأَثْنَى عَلَيْهِ خَيْرًا . لَقِيتُهُ بِالْيَمَامَةِ عَنْ أَبِيهِ : حَدَّثَنَا أَبُو سَلَمَةَ . عَنْ أَبِي قَتَادَةَ . عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ : الرُّؤْيَا الصَّالِحَةُ مِنَ اللهِ . وَالْحُلْمُ مِنَ الشَّيْطَانِ . فَإِذَا حَلَمَ أَحَدُكُمْ فَلْيَتَعَوَّذْ مِنْهُ وَلْيَبْصُقْ عَنْ شِمَالِهِ فَإِنَّهَا لَا تَضُرُّهُ . وَعَنْ أَبِيهِ : حَدَّثَنَا عَبْدُ اللهِ ابْنُ أَبِي قَتَادَةَ . عَنْ أَبِيهِ . عَنِ النَّبِيِّ صلى الله عليه وسلم مِثْلَهُ .

116. Narrated 'Ubāda bin Aṣ-Ṣāmit: The Prophet ﷺ said, "The (good) dreams of a faithful believer is a part of the forty-six parts of prophetism.

١١٦ ـ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ : حَدَّثَنَا غُنْدَرٌ . حَدَّثَنَا شُعْبَةُ . عَنْ قَتَادَةَ . عَنْ أَنَسِ بْنِ مَالِكٍ . عَنْ عُبَادَةَ بْنِ الصَّامِتِ . عَنِ النَّبِيِّ صلى

اللهُ عليهِ وسلَّم قالَ: رُؤْيَا المُؤمنِ جُزْءٌ مِنْ ستَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النُّبُوَّةِ. وَرَوَاهُ ثابِتٌ وَحُمَيْدٌ وَإِسحاقُ بْنُ عَبْدِ اللهِ وَشُعَيْبٌ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ.

117. Narrated Abū Huraira ﷺ : Allāh's Apostle ﷺ said, "The (good) dream of a faithful believer is a part of the forty-six parts of prophetism.

١١٧ - حدَّثَنا يَحْيَى بْنُ قَزَعَةَ: حدَّثَنا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ المُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم قالَ: رُؤْيَا المُؤْمِنِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النُّبُوَّةِ.

118. Narrated Abū Sa'īd Al-Khudrī ﷺ : I heard Allāh's Apostle ﷺ saying, "A good dream is a part of the forty-six parts of prophetism.

١١٨ - حدَّثَنِي إِبْرَاهِيمُ بْنُ حَمْزَةَ حدَّثَنِي ابْنُ أَبِي حازِمٍ والدَّرَاوَرْدِيُّ، عَنْ يَزِيدَ، عَنْ عَبْدِ اللهِ ابْنِ خَبَّابٍ، عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ: أَنَّهُ سَمِعَ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم يَقُولُ: الرُّؤْيَا الصَّالِحَةُ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النُّبُوَّةِ.

(5) CHAPTER: Al-Mubashshirāt

بابُ المُبَشِّرَاتِ.

(glad tidings).

119. Narrated Abū Huraira ﷺ : I heard Allāh's Apostle ﷺ saying, "Nothing is left of the prophetism except Al-Mubashshirāt." They asked, "What are Al-Mubashshirāt?" He replied, "The true good dreams (that conveys glad tidings)."

١١٩ ـ حدَّثنا أبُو اليَمان : أخبرَنا شُعَيْبٌ ، عَنِ الزُّهْرِيِّ : حدَّثَنِي سَعِيدُ ابْنُ المُسَيَّبِ : أنَّ أبا هُرَيْرَةَ قالَ : سَمِعْتُ رَسُولَ اللهِ صلى اللهُ عليه وسلَّم يَقُولُ : لَمْ يَبْقَ مِنَ النُّبُوَّةِ إلاَّ المُبَشِّرَاتُ ، قالُوا : وَما المُبَشِّرَاتُ ؟ قالَ : الرُّؤْيَا الصَّالِحَةُ .

(6) CHAPTER. Joseph's vision and the Statement of Allāh ﷻ :—

"(Remember) when Joseph said to his father, " O my father ! I saw eleven stars and the sun and the moon ; I saw them prostrating themselves to me." He (The father) said, " O my son ! Relate not your vision to your brothers lest they arrange a plot against you. Verily ! Satan is to man an open enemy. Thus will your Lord choose you and teach you the interpretation of dreams and other things and perfect His favour on you and on the offspring of Jacob as He perfected it on your fathers Abraham and Isaac aforetime, Verily ! Al-

باب رُؤْيَا يُوسُفَ ، وَقَوْلِهِ تَعالَى ـ إذْ قالَ يُوسُفُ لأبِيهِ يا أبَتِ إنِّي رَأيْتُ أحَدَ عَشَرَ كَوْكَباً وَالشَّمْسَ وَالقَمَرَ رَأيْتُهُمْ لِي سَاجِدِينَ . قالَ يا بُنَيَّ لاتَقْصُصْ رُؤْيَاكَ عَلَى إخْوَتِكَ فَيَكِيدُوا لَكَ كَيْداً ، إنَّ الشَّيْطانَ لِلإنْسانِ عَدُوٌّ مُبِينٌ . وَكَذلِكَ يَجْتَبِيكَ رَبُّكَ وَيُعَلِّمُكَ مِن تَأْوِيلِ الأحادِيثِ وَيُتِمُّ نِعْمَتَهُ عَلَيْكَ وَعَلَى آلِ يَعْقُوبَ كَما أتَمَّها عَلَى أبَوَيْكَ مِن قَبْلُ إبْرَاهِيمَ وَإسحَقَ إنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ ـ وَقَوْلِهِ تَعالَى ـ يا أبَتِ هَذا تَأْوِيلُ رُؤْيايَ مِنْ قَبْلُ قَدْ جَعَلَها رَبِّي حَقّاً وَقَدْ أحْسَنَ بِي إذْ أخْرَجَنِي مِنَ السِّجْنِ وَجاءَ بِكُمْ

lāh is All-Knowing, All-Wise.' "
(12 : 4—6)

And also the Statement of Allāh ﷻ :-

'(He said), " O my father ! This is the interpretation of my vision of old. My Lord has made it come true ! He was indeed good to me when He took me out of prison and brought you (all here) out of the desert (beduin life) (even) after Satan had sown enmity between me and my brothers. Verily, my Lord understands best the Ways of all that He plans to do. Verily, He is the All-Knowing, the All-Wise. My Lord ! You have indeed bestowed on me (something) of Sovereignty, and taught me (something) of the interpretation of dreams and other things Creator of the Heavens and the Earth, You are my Protector in this world and in the Here-after. Take You my soul (at death) as one submitting to Your Will (as a Muslim) and join me with the righteous.' "
(12 : 100-101)

مِنَ الْبَدْوِ مِنْ بَعْدِ أَنْ نَزَغَ الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي إِنَّ رَبِّي لَطِيفٌ لِمَا يَشَاءُ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ. رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مِنْ تَأْوِيلِ الْأَحَادِيثِ ، فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ ، أَنْتَ وَلِيِّي فِي الدُّنْيَا وَالْآخِرَةِ تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي بِالصَّالِحِينَ ـ فَاطِرٌ وَالْبَدِيعُ وَالْمُبْدِعُ وَالْبَارِئُ وَالْخَالِقُ وَاحِدٌ ، مِنَ الْبَدْءِ وَ بَادِئَةٍ .

باب رُؤْيَا إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ ، وَقَوْلُهُ تَعَالَى ـ فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ

(7) CHAPTER. The dream (vision) of Abraham ﷺ and the Statement of Allāh ﷻ :—

'Then when (his son) was old enough to walk with him, (Abraham) said, "O my son! I have seen in a dream that I offer you in sacrifice. So see, what do you think?" (The son) said, "O my father! Do as you are commanded. Allah Willing! You will find me, of the steadfast." So when they had both submitted their wills (to Allah) and he had laid him prostrate on his forehead (for sacrifice), We called out to him, "O Abraham! You have already fulfilled the dream (vision)!" Thus indeed do We reward the gooddoers.' (37:102-105)

قالَ يابُنَيَّ إنِّي أرَى فِي المَنامِ أنِّي أذْبَحُكَ ، فانْظُرْ ماذا تَرَى ؟ قالَ : يا أبَتِ افْعَلْ ما تُؤْمَرُ سَتَجِدُنِي إنْ شاءَ اللهُ مِنَ الصَّابِرِينَ . فَلَمَّا أسْلَمَا وَتَلَّهُ لِلجَبِينِ وَنادَيْناهُ أنْ يا إبْرَاهِيمُ قَدْ صَدَّقْتَ الرُّؤْيا إنَّا كَذلِكَ نَجْزِي المُحْسِنِينَ . قالَ مُجاهِدٌ : أسْلَمَا سَلَّمَا ما أُمِرَ بِهِ . وَتَلَّهُ : وَضَعَ وَجْهَهُ بِالأرْضِ .

(8) CHAPTER. If a number of persons have the same dream.

بابُ التَّوَاطُئِ عَلَى الرُّؤْيَا .

120. Narrated Ibn 'Umar ﷺ : Some people were shown the Night of Qadr as being in the last seven days (of the month of Ramadan). The Prophet ﷺ said, "Seek it in the last seven days (of Ramadan)."

١٢٠ ـ حدَّثَنا يَحْيَى بْنُ بُكَيْرٍ : حدَّثَنا اللَّيْثُ . عَنْ عُقَيْلٍ ، عَنِ ابْنِ شِهابٍ ، عَنْ سالِمِ بْنِ عَبْدِ اللهِ ، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُ : أنَّ أُناساً أُرُوا لَيْلَةَ القَدْرِ فِي السَّبْعِ الأوَاخِرِ ، وَأنَّ أُناساً أُرُوا أنَّها فِي العَشْرِ

الأواخر ، فقال النبي صلى الله عليه وسلم : التمسوها في السبع الأواخر .

باب رؤيا أهل السجون والفساد والشرك ، وقوله تعالى - ودخل معه السجن فتيان ، قال أحدهما إني أراني أعصر خمرا ، وقال الآخر إني أراني أحمل فوق رأسي خبزا تأكل الطير منه ، نبئنا بتأويله إنا نراك من المحسنين ، قال لا يأتيكما طعام ترزقانه إلا نبأتكما بتأويله قبل أن يأتيكما ذلكما مما علمني ربي ، إني تركت ملة قوم لا يؤمنون بالله وهم بالآخرة هم كافرون ، واتبعت ملة آبائي إبراهيم وإسحق ويعقوب ، ما كان لنا أن نشرك بالله من شيء ، ذلك من فضل الله علينا وعلى الناس ولكن أكثر الناس لا يشكرون ، يا صاحبي السجن أأرباب متفرقون - وقال الفضيل لبعض الاتباع : يا عبد الله - أرباب متفرقون خير أم الله الواحد القهار . ما تعبدون من دونه إلا أسماء سميتموها أنتم وآباؤكم ما أنزل الله بها من سلطان . إن الحكم إلا لله أمر ألا تعبدوا إلا إياه . ذلك الدين القيم

(9) **CHAPTER.** The dreams of prisoners, evil-doers and pagans.

The Statement of Allah ﷻ :—

'And with him, there came into the prison two young men. One of them said, "I see myself (in a dream) pressing wine." The other said, "I see myself (in a dream) carrying bread on my head and birds were eating thereof." (They said), "Inform us the interpretation of this. Verily, We think, you are one of the doers of good." He said, "Every food that will come to you in the dream as a provision I will inform you its interpretation before it (food) comes. This is of that which my Lord has taught me. Verily! I have abandoned the religion of a people that believe not in Allah and are disbelievers in the Hereafter. And I have followed the religion of my fathers, Abraham, Isaac and Jacob, and never could we attribute any partners whatever to Allah. That is from the Grace of Allah to us and to mankind. Yet most men are not grateful. O, two companions of the prison! (I ask you), are many different gods better or Allah the One

وَلَـٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ.
يَاصَاحِبَيِ السِّجْنِ أَمَّا أَحَدُكُمَا فَيَسْقِي
رَبَّهُ خَمْرًا ، وَأَمَّا الْآخَرُ فَيُصْلَبُ
فَتَأْكُلُ الطَّيْرُ مِنْ رَأْسِهِ ، قُضِيَ الْأَمْرُ
الَّذِي فِيهِ تَسْتَفْتِيَانِ . وَقَالَ لِلَّذِي
ظَنَّ أَنَّهُ نَاجٍ مِنْهُمَا اذْكُرْنِي عِنْدَ
رَبِّكَ ، فَأَنْسَاهُ الشَّيْطَانُ ذِكْرَ رَبِّهِ
فَلَبِثَ فِي السِّجْنِ بِضْعَ سِنِينَ . وَقَالَ
الْمَلِكُ إِنِّي أَرَىٰ سَبْعَ بَقَرَاتٍ سِمَانٍ
يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ ، وَسَبْعَ سُنْبُلَاتٍ
خُضْرٍ وَأُخَرَ يَابِسَاتٍ ، يَا أَيُّهَا الْمَلَأُ
أَفْتُونِي فِي رُؤْيَايَ إِنْ كُنْتُمْ لِلرُّؤْيَا
تَعْبُرُونَ . قَالُوا أَضْغَاثُ أَحْلَامٍ وَمَا
نَحْنُ بِتَأْوِيلِ الْأَحْلَامِ بِعَالِمِينَ . وَقَالَ
الَّذِي نَجَا مِنْهُمَا وَادَّكَرَ بَعْدَ أُمَّةٍ أَنَا
أُنَبِّئُكُمْ بِتَأْوِيلِهِ ، فَأَرْسِلُونِ . يُوسُفُ
أَيُّهَا الصِّدِّيقُ أَفْتِنَا فِي سَبْعِ بَقَرَاتٍ
سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ ، وَسَبْعِ
سُنْبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ ،
لَعَلِّي أَرْجِعُ إِلَى النَّاسِ لَعَلَّهُمْ
يَعْلَمُونَ . قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ
دَأَبًا فَمَا حَصَدْتُمْ فَذَرُوهُ فِي سُنْبُلِهِ
إِلَّا قَلِيلًا مِمَّا تَأْكُلُونَ ، ثُمَّ يَأْتِي مِنْ
بَعْدِ ذَٰلِكَ سَبْعٌ شِدَادٌ يَأْكُلْنَ مَا قَدَّمْتُمْ
لَهُنَّ إِلَّا قَلِيلًا مِمَّا تُحْصِنُونَ ، ثُمَّ
يَأْتِي مِنْ بَعْدِ ذَٰلِكَ عَامٌ فِيهِ يُغَاثُ
النَّاسُ وَفِيهِ يَعْصِرُونَ . وَقَالَ الْمَلِكُ

the Irresistable ? You do not worship besides Him but only names which you have named (invented) —— you and your fathers —— for which Allāh has sent down no authority. The Decision is for none but Allāh ; He has commanded that you worship none but Him ; That is the right religion, but most men know not. O two companions of the prison! As for one of you, he will pour out the wine for his lord (master or king) to drink (as a servant) as for the other, he will be crucified and the birds will eat from his head: Thus is the case judged concerning which you both did enquire." And he said to the one whom he knew to be saved, " Mention me to your lord." But Satan made him forget to mention him to his lord. So (Joseph) lingered in prison a few (more) years. The king (of Egypt) said, "I saw (in a dream) seven fat cows whom seven lean ones devour, and seven green ears of corn and seven (others) dry. O notables! Explain to me my vision if it be that you can interpret dreams." They said, "Muddled dreams ; and we are not skilled in the interpretation of dreams." But the man who had been released, one of the two (who had been in prison) now at length

ائْتُونِي بِهِ فَلَمَّا جاءهُ الرَّسُولُ قالَ ارْجِعْ إِلَى رَبِّكَ ـ وَاذْكُرْ : افْتَعِلْ ، مِنْ ذَكَرَ . أُمَّةٍ : قَرْنٍ . وَيُقْرَأُ أُمَةٍ : نِسْيَانٍ . وَقالَ ابْنُ عَبَّاسٍ : يَعْصِرُونَ الأَعْنَابَ والدُّهْنَ . تَحْصِنُونَ : تَحْرُسُونَ .

remembered and said, "I will tell you its interpretation, so Send me forth (He said) "O Joseph ! the man of truth ! Explain to us (the dream) of seven fat cows whom seven lean ones were devouring, and of seven green ears of corn and (seven) others dry, that I may return to the people, and that they may know." (Joseph) said, "For seven consecutive years shall you sow as usual and (the harvests) that you reap, you shall leave them in the ear, except a little which you may eat. Then will come after that seven hard (dreadful years) which will devour what you shall have laid by, in advance for them (all) except a little of that which you have (specially) guarded (or stored) Then will come after that a year in which the peaple will have abundant water, and in which they will press (wine and oil)." And the king said, "Bring him unto me." But when the messenger came to him, (Joseph) said, "Go back to your lord." '.....(12 : 36—50)

١٢١ ـ حدَّثَنا عَبْدُ اللهِ : حدَّثَنا جُوَيْرِيَةُ . عَنْ مالِكٍ . عَنِ الزُّهْرِيِّ :

121. Narrated Abū Hurairā ﷺ : Allāh's Apostle ﷺ said, "If I stayed in prison as long as Joseph stayed and

then the messenger(1) came, I would respond to his call(to go out of the prison)."

أنَّ سَعِيدَ بْنَ المُسَيَّبِ وَ أبَا عُبَيْدٍ أخْبَرَاهُ ، عَنْ أبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ : قَالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم : لَوْ لَبِثْتُ فى السِّجْنِ ما لَبِثَ يُوسُفُ ثُمَّ أتانى الدَّاعى لَاجَبْتُهُ .

(10) CHAPTER. Whoever saw the Prophet ﷺ in a dream.

بابُ مَنْ رَأى النَّبِيَّ صلى اللهُ عليهِ وسلَّم فى المَنَامِ .

122. Narrated Abū Huraira ﷺ : I heard the Prophet ﷺ saying, "Whoever sees me in a dream will see me in his wakefulness,(2) and Satan cannot imitate me in shape." Abu 'Abdullah said, "Ibn Sirin said, 'Only if he sees the Prophet ﷺ in his (real) shape.' "

١٢٢ ـ حدَّثنا عَبْدانُ : أخْبَرَنا عَبْدُ اللهِ ، عَنْ يُونُسَ ، عَنِ الزُّهْرِيِّ : حدَّثَنِى أبُو سَلَمَةَ : أنَّ أبَا هُرَيْرَةَ قالَ : سَمِعْتُ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ يَقُولُ : مَنْ رَآنِى فى المَنَامِ فَسَيَرانِى فى اليَقَظَةِ ، وَلا يَتَمَثَّلُ الشَّيْطانُ بِى . قالَ أبُو عَبْدِ اللهِ : قالَ ابْنُ سِيرِينَ : إذَا رَآهُ فى صُورَتِهِ .

123. Narrated Anas ﷺ : The Prophet ﷺ said, "Whoever has seen me in a dream, then no doubt, he has seen me, for Satan cannot imitate my shape.

١٢٣ ـ حدَّثنا مُعَلَّى بْنُ أسَدٍ : حدَّثنا عَبْدُ العَزِيزِ بْنُ مُخْتَارٍ : حدَّثنا ثابِتٌ البُنانِيُّ ، عَنْ أنَسٍ

(1) The message of the king of Egyp came to Joseph to free him from the prison but Joseph refused to go out of the prison until his innocence was declared by the confession of the wife of 'Aziz. See Qur'an (12 : 36—50)

(2) Wakefulness, i.e., in the Hereafter.

And the dreams of a believer is one of forty-six parts of prophetism."

رَضِيَ اللهُ عَنْهُ قالَ : قالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم : مَنْ رَآنِي فِي المنَامِ فَقَدْ رَآنِي فَإِنَّ الشَّيْطَانَ لا يَتَمَثَّلُ بِي ، وَرُؤْيَا المُؤْمِنِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النُّبُوَّةِ .

124. Narrated Abū Qatāda: The Prophet ﷺ said, "A good dream is from Allah, and a bad dream is from Satan. So whoever has seen (in a dream) something he disliked, then he should spit without saliva, thrice on his left and seek refuge with Allah from Satan, for it will not harm him, and Satan cannot appear in my shape."

١٢٤ ـ حدَّثنا يَحْيَى بْنُ بُكَيْرٍ : حدَّثنا اللَّيْثُ ، عَنْ عُبَيْدِ اللهِ بْنِ أَبِي جَعْفَرٍ قالَ : أَخْبَرَنِي أَبُو سَلَمَةَ عَنْ أَبِي قَتَادَةَ قالَ : قالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم : الرُّؤْيَا الصَّالِحَةُ مِنَ اللهِ ، وَالحُلْمُ مِنَ الشَّيْطَانِ ، فَمَنْ رَأَى شَيْئًا يَكْرَهُهُ فَلْيَنْفِثْ عَنْ شِمَالِهِ ثَلاثًا وَلْيَتَعَوَّذْ مِنَ الشَّيْطَانِ فَإِنَّهَا لا تَضُرُّهُ ، وَإِنَّ الشَّيْطَانَ لا يَتَرَآى بِي .

125. Narrated Abū Qatāda: The Prophet ﷺ said, "Whoever sees me (in a dream) then he indeed has seen the truth."

١٢٥ ـ حدَّثنا خالِدُ بْنُ خَلِيٍّ : حدَّثنا مُحَمَّدُ بْنُ حَرْبٍ : حدَّثَنِي الزُّبَيْدِيُّ ، عَنِ الزُّهْرِيِّ : قالَ أَبُو سَلَمَةَ : قالَ أَبُو قَتَادَةَ رَضِيَ اللهُ عَنْهُ : قالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم مَنْ رَآنِي فَقَدْ رَأَى الحَقَّ . تَابَعَهُ يُونُسُ وَابْنُ أَخِي الزُّهْرِيِّ .

126. Narrated Abū Sa'īd Al-Khudrī ﷺ : The Prophet ﷺ said, "Who-

١٢٦ ـ حدَّثنا عَبْدُ اللهِ بْنُ يُوسُفَ : حدَّثنا اللَّيْثُ : حدَّثَنِي ابْنُ الهَادِ ،

ever sees me (in a dream) then he indeed has seen the truth, as Satan cannot appear in my shape."

عَنْ عَبْدِ اللهِ بْنِ خَبَّابٍ ، عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ : سَمِعَ النَّبِيَّ صلى الله عليه وسلَّم يَقُولُ : مَنْ رَآنِي فَقَدْ رَأَى الحَقَّ . فَإِنَّ الشَّيْطَانَ لا يَتَكَوَّنُنِي .

(11) CHAPTER. Night dreams. This has been narrated by Samura.

بَاب رُؤْيَا اللَّيْلِ . رَوَاهُ سَمُرَةُ .

127. Narrated Abu Huraira ﷺ : The Prophet ﷺ said, "I have been given the keys of eloquent speech and given victory with awe (cast into the hearts of the enemy), and while I was sleeping last night, the keys of the treasures of the earth were brought to me till they were put in my hand." Abu Huraira added: Allah's Aposle ﷺ left (this world) and now you people are carrying those treasures from place to place.

١٢٧ - حَدَّثَنَا أَحْمَدُ بْنُ المِقْدَامِ العِجْلِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ الطُّفَاوِيُّ : حَدَّثَنَا أَيُّوبُ ، عَنْ مُحَمَّدٍ ، عَنْ أَبِي هُرَيْرَةَ قَالَ : قَالَ النَّبِيُّ صلى اللهُ عليه وسلَّم: أُعْطِيتُ مَفَاتِيحَ الكَلِمِ ، وَنُصِرْتُ بِالرُّعْبِ ، وَبَيْنَمَا أَنَا نَائِمٌ بِالبَارِحَةِ إِذْ أُتِيتُ بِمَفَاتِيحِ خَزَائِنِ الأَرْضِ حَتَّى وُضِعَتْ فِي يَدَيَّ . قَالَ أَبُو هُرَيْرَةَ : فَذَهَبَ رَسُولُ اللهِ صلى اللهُ عليه وسلم وَأَنْتُمْ تَنْتَقِلُونَهَا .

128. Narrated 'Abdullah bin 'Umar ﷺ : Allah's Apostle ﷺ said, "I saw myself (in a dream) near the Ka'ba last night, and I saw a man with whitish red complexion, the best you may see amongst men of that complexion having long hair

١٢٨ - حَدَّثَنَا عَبْدُ اللهِ بْنُ مَسْلَمَةَ ، عَنْ مَالِكٍ . عَنْ نَافِعٍ ، عَنْ عَبْدِ اللهِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا: أَنَّ رَسُولَ اللهِ صلى اللهُ عليه وسلَّم قَالَ: أُرِانِي اللَّيْلَةَ عِنْدَ الكَعْبَةِ . فَرَأَيْتُ رَجُلاً آدَمَ

reaching his earlobes which was the best hair of its sort, and he had combed his hair and water was dropping from it, and he was performing the Tawaf around the Ka'ba while he was leaning on two men or on the shoulders of two men. I asked, 'Who is this man?' Somebody replied, '(He is) Messiah, son of Mary.' Then I saw another man with very curly hair, blind in the right eye which looked like a protruding out grape. I asked, 'Who is this?' Somebody replied, '(He is) Masiah, Ad-Dajjāl.'"

كَاَحْسَنِ مَا أَنْتَ رَاءٍ ، مِنْ أُدْمِ الرِّجَالِ ، لَهُ لِمَّةٌ كَاَحْسَنِ مَا أَنْتَ رَاءٍ مِنَ اللِّمَمِ ، قَدْ رَجَّلَهَا تَقْطُرُ مَاءً ، مُتَّكِئًا عَلَى رَجُلَيْنِ أَوْ عَلَى عَوَاتِقِ رَجُلَيْنِ يَطُوفُ بِالْبَيْتِ ، فَسَأَلْتُ : مَنْ هَذَا؟ فَقِيلَ : الْمَسِيحُ ابْنُ مَرْيَمَ ، وَإِذَا أَنَا بِرَجُلٍ جَعْدٍ قَطَطٍ أَعْوَرِ الْعَيْنِ الْيُمْنَى كَأَنَّهَا عِنَبَةٌ طَافِيَةٌ ، فَسَأَلْتُ : مَنْ هَذَا ؟ فَقِيلَ الْمَسِيحُ الدَّجَّالُ .

129. Narrated Ibn 'Abbās ﷺ about a man who came to Allah's Apostle ﷺ and said, "I was shown in a dream last night..." Then Ibn 'Abbās mentioned the narration

١٢٩ ـ حَدَّثَنَا يَحْيَى : حَدَّثَنَا اللَّيْثُ ، عَنْ يُونُسَ ، عَنِ ابْنِ شِهَابٍ ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ : أَنَّ ابْنَ عَبَّاسٍ كَانَ يُحَدِّثُ أَنَّ رَجُلًا أَتَى رَسُولَ اللهِ صلى اللهُ عليه وسلَّم فَقَالَ : إِنِّي أُرِيتُ اللَّيْلَةَ فِي الْمَنَامِ ، وَسَاقَ الْحَدِيثَ ، وَتَابَعَهُ سُلَيْمَانُ بْنُ كَثِيرٍ وَابْنُ أَخِي الزُّهْرِيِّ وَسُفْيَانُ بْنُ حُسَيْنٍ ، عَنِ الزُّهْرِيِّ ، عَنْ عُبَيْدِ اللهِ ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صلى اللهُ عليه وسلَّم . وَقَالَ الزُّبَيْدِيُّ عَنِ الزُّهْرِيِّ عَنْ عُبَيْدِ اللهِ : أَنَّ عَبَّاسٍ أَوْ أَبَا هُرَيْرَةَ عَنِ النَّبِيِّ صلى اللهُ عليه وسلَّم . وَقَالَ شُعَيْبٌ وَإِسْحَاقُ بْنُ يَحْيَى عَنِ الزُّهْرِيِّ : كَانَ أَبُو هُرَيْرَةَ يُحَدِّثُ

عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم ، وَكانَ مَعْمَرٌ لا يُسْنِدُهُ حتى كانَ بَعْدُ .

(12) CHAPTER. Day dreams. And Ibn Sirin said, " The dreams during the day are similar to the dreams at night."

باب رُؤْيَا النَّهارِ ، وَقالَ ابْنُ عَوْنٍ عَنِ ابْنِ سِيرِينَ : رُؤْيَا النَّهارِ مِثْلُ رُؤْيَا اللَّيْلِ .

130. Narrated Anas bin Mālik ﷺ : Allāh's Apostle ﷺ used to visit Um Ḥarām bint Milḥān and she was the wife of 'Ubāda bin As-Sāmit. One day the Prophet ﷺ visited her and she provided him with food and started loking for lice in his head (1). Then Allāh's Apostle ﷺ slept and afterwards woke up smiling. Um Harām asked, "What makes you smile, O Allāh's Apostle ?" He said, "Some of my followers were presented before me in my dream as fighters in Allāh's Cause, sailing in the middle of the seas like kings on the thrones or like kings sitting on their thrones." (The narrator Isḥāq is not sure as to which expression was correct). Um Ḥarām added,

١٣٠ ـ حدَّثَنا عَبْدُ اللهِ بْنُ يُوسُفَ : أخْبَرَنا مالِكٌ ، عَنْ إسحاقَ بْنِ عَبْدِ اللهِ ابْنِ أبِي طَلْحَةَ أنَّهُ سَمِعَ أنَسَ بْنَ مالِكٍ يَقُولُ : كانَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم يَدْخُلُ عَلى أمِّ حَرامٍ بِنْتِ مِلْحانَ ، وَكانَتْ تَحْتَ عُبادَةَ بْنِ الصَّامِتِ ، فَدَخَلَ عَلَيْها يَوْماً فَأطْعَمَتْهُ ، وَجَعَلَتْ تَفْلِي رَأْسَهُ ، فَنامَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم ثُمَّ اسْتَيْقَظَ وَهُوَ يَضْحَكُ . قالَتْ : فَقُلْتُ : ما يُضْحِكُكَ يا رَسُولَ اللهِ ؟ قالَ : نَاسٌ مِنْ أُمَّتِي عُرِضُوا عَلَيَّ غُزَاةً فِي سَبِيلِ اللهِ ، يَرْكَبُونَ ثَبَجَ هَذا البَحْرِ مُلُوكاً عَلى

(1) The Prophet ﷺ was very clean and he used to take a bath daily even twice daily or more and it is not logical that he could have lice in his head. Searching for lice does not necessarily mean that there were any.

'I said, "O Allāh's Apostle! Invoke Allāh to make me one of them;" So Allāh's Apostle invoked Allāh for her and then laid his head down (and slept). Then he woke up smiling (again). (Um Ḥarām added): I said, "What makes you smile, O Allāh's Apostle?" He said, "Some people of my followers were presented before me (in a dream) as fighters in Allāh's Cause." He said the same as he had said before. I said, "O Allāh's Apostle! Invoke Allāh to make me from them." He said, "You are among the first ones," Then Um Ḥarām sailed over the see during the lifetime of Mu'āwiya bin Abū Sufyān, and she fell down from her riding animal after coming ashore, and died.

الاسِرَّةِ أَوْ مِثْلَ الْمُلُوكِ عَلَى الاسِرَّةِ ، شَكَّ إِسحاقُ ، قالَتْ فَقُلْتُ : يا رَسُولَ اللهِ ، ادْعُ اللهَ أَنْ يَجْعَلَنِي مِنْهُمْ ، فَدَعا لَها رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم. ثُمَّ وَضَعَ رَأْسَهُ ثُمَّ اسْتَيْقَظَ وَهُوَ يَضْحَكُ ، فَقُلْتُ : ما يُضْحِكُكَ يارَسُولَ اللهِ ؟ قالَ : نَاسٌ مِنْ أُمَّتِي عُرِضُوا عَلَيَّ غُزَاةً فِي سَبِيلِ اللهِ كما قالَ فِي الأُولَى ، قالَتْ : فَقُلْتُ : يا رَسُولَ اللهِ ، ادْعُ اللهَ أَنْ يَجْعَلَنِي مِنْهُمْ قالَ ، أَنْتِ مِنَ الأَوَّلِينَ ، فَرَكِبَتِ الْبَحْرَ فِي زَمانِ مُعاوِيَةَ بْنِ أَبِي سُفْيانَ فَصُرِعَتْ عَنْ دَابَّتِها حِينَ خَرَجَتْ مِنَ الْبَحْرِ فَهَلَكَتْ .

(13) CHAPTER. The dreams of women.

باب رُؤْيا النِّساءِ .

131. Narrated Khārija bin Zaid bin Thabit: Um Al-'Alā' an Anṣāri woman who had given a pledge of allegiance to Allāh's Apostle ﷺ told me :, "The Muhajirin (emigrants) were distributed amongst us by drawing lots. and we got 'Uthmān bin Maz'ūn themselves), the Munajirin (emigrants) by drawing lots. She added," So 'Uthmān bin Maz'ūn turned out to be our share

١٣١ ـ حدَّثَنا سَعِيدُ بْنُ عُفَيْرٍ : حدَّثَنِي اللَّيْثُ : حدَّثَنِي عُقَيْلٌ . عَنِ ابْنِ شِهابٍ : أَخْبَرَنِي خارِجَةُ بْنُ زَيْدِ بْنِ ثابِتٍ أَنَّ أُمَّ الْعَلاءِ ، امْرَأَةً مِنَ الأَنْصارِ . بَايَعَتْ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم: أَخْبَرَتْهُ أَنَّهُمُ اقْتَسَمُوا الْمُهاجِرِينَ قُرْعَةً . قالَتْ : فَطارَ لَنا

عُثمانُ بْنُ مَظْعونٍ وَأَنْزَلْنَاهُ فِى أَبْيَاتِنَا، فَوَجِعَ وَجَعَهُ الَّذِى تُوُفِّىَ فِيهِ، فَلَمَّا تُوُفِّىَ غُسِّلَ وَكُفِّنَ فِى أَثْوَابِهِ، دَخَلَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم فَقُلْتُ: رَحْمَةُ اللهِ عَلَيْكَ أَبَا السَّائِبِ فَشَهَادَتِى عَلَيْكَ لَقَدْ أَكْرَمَكَ اللهُ، فَقَالَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم: وَمَا يُدْرِيكِ أَنَّ اللهَ أَكْرَمَهُ؟ فَقُلْتُ: بِأَبِى أَنْتَ يَا رَسُولَ اللهِ، فَمَنْ يُكْرِمُهُ اللهُ؟ فَقَالَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم: أَمَّا هُوَ فَوَاللهِ لَقَدْ جَاءَهُ الْيَقِينُ، وَاللهِ إِنِّى لَأَرْجُو لَهُ الْخَيْرَ، وَوَاللهِ مَا أَدْرِى وَأَنَا رَسُولُ اللهِ مَاذَا يُفْعَلُ بِى، فَقَالَتْ: وَاللهِ لَا أُزَكِّى بَعْدَهُ أَحَدًا أَبَدًا.

We made him stay with us in our house. Then he suffered from a disease which proved fatal. When he died and was given a bath and was shrouded in his clothes. Allāh's Apostle ﷺ came, I said, (addressing the dead body), 'O Abā As-Sā'ib ! May Allāh be Merciful to you ! I testify that Allāh has honoured you.' Allāh's Apostle ﷺ said, 'How do you know that Allāh has honoured him?' I replied, 'Let my father be sacrificed for you, O Allāh's Apostle! On whom else shall Allāh bestow His honour? Allāh's Apostle ﷺ said, 'As for him, by Allāh, death has come to him, By Allāh, I wish him all good (from Allāh). By Allāh, in spite of the fact that I am Allāh's Apostle, I do not know what Allāh will do to me (1).'', Um Al-'Alā' added, "By Allāh, I will never attest the righteousness of anybody after that."

١٣٢ ـ حدَّثنا أَبُو اليمانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِىِّ بِهَذَا، وَقَالَ: مَا أَدْرِى مَا يُفْعَلُ بِهِ؟ قَالَتْ: وَأَخْزَنَنِى فَنِمْتُ، فَرَأَيْتُ لِعُثْمَانَ عَيْنًا تَجْرِى، فَأَخْبَرْتُ رَسُولَ اللهِ صلى اللهُ عليه وسلَّم

132. Narrated Az-Zuhri regarding the the above narration: The Prophet ﷺ said, "I do not know what Allāh will do to him (Uthmān bin Maz'ūn)." Um Al-'Alā' said, "I felt very sorry for that, and then I slept and saw in a dream a

(1) This was said by the (Prophet ﷺ) in general but he knew definitly that he will be in Paradise or it is a mistake in the conveying of the wording of the Hadith. (See Hadith No. 132). So one should not say about the piety of anybody and leave it for Allāh to decide about that.

flowing spring for ʿUthmān bin Maẓʿūn, and told Allāh's Apostle ﷺ of that, and he said, "That flowing spring symbolises his good deeds."

فَقَالَ : ذٰلِكَ عَمَلُهُ .

(14) CHAPTER. A bad dream is from Satan, and if anyone has a bad dream, then he should spit on his left and seek refuge with Allāh.

باب الحُلْمُ مِنَ الشَّيْطَانِ فَإِذَا حَلَمَ فَلْيَبْصُقْ عَنْ يَسَارِهِ وَلْيَسْتَعِذْ بِاللهِ عَزَّ وَجَلَّ .

133. Abū Qatāda Al-Anṣārī a companion of the Prophet ﷺ and one of his cavalry men Narrated : "I heard Allāh's Apostle ﷺ Saying, "A good dream is from Allāh, and a bad dream is from Satan ; so, if anyone of you had a bad dream which he disliked, then he should spit on his left and seek refuge with Allāh from it, for it will not harm him."

١٣٣ ـ حدَّثنا يَحْيَى بْنُ بُكَيْرٍ : حدَّثنا اللَّيْثُ ، عَنْ عُقَيْلٍ ، عَنِ ابْنِ شِهَابٍ ، عَنْ أَبِي سَلَمَةَ : أَنَّ أَبَا قَتَادَةَ الأَنْصَارِيَّ وَكَانَ مِنْ أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم وَفُرْسَانِهِ قَالَ : سَمِعْتُ رَسُولَ اللهِ صلى الله عليه وسلم يَقُولُ : الرُّؤْيَا مِنَ اللهِ ، وَالحُلْمُ مِنَ الشَّيْطَانِ ، فَإِذَا حَلَمَ أَحَدُكُمُ الحُلْمَ يَكْرَهُهُ فَلْيَبْصُقْ عَنْ يَسَارِهِ ، وَلْيَسْتَعِذْ بِاللهِ مِنْهُ فَلَنْ يَضُرَّهُ .

(15) CHAPTER. The milk (seen in a dream).

باب اللَّبَنِ .

134. Narrated Ibn ʿUmar رضي الله عنهما : I heard Allāh's Apostle ﷺ saying, "While

١٣٤ ـ حدَّثنا عَبْدَانُ : أَخْبَرَنَا عَبْدُ اللهِ أَخْبَرَنَا يُونُسُ ، عَنِ الزُّهْرِيِّ : أَخْبَرَنِي

I was sleeping, I was given a bowl full of milk (in a dream), and I drank of it to my fill until I noticed its wetness coming out of my nails, and then I gave the rest of it to 'Umar." They (the people) asked, "What have you interpret (about the dream)? O Allāh's Apostle ?" He said. "(It is Religious) knowledge."

حَمْزَةُ بْنُ عَبْدِ اللهِ : أَنَّ ابْنَ عُمَرَ قَالَ : سَمِعْتُ رَسُولَ اللهِ صلى اللهُ عليه وسلَّم يَقُولُ : بَيْنَا أَنَا نَائِمٌ أُتِيتُ بِقَدَحِ لَبَنٍ فَشَرِبْتُ مِنْهُ حتى إِنِّي لأَرَى الرِّيَّ يَخْرُجُ مِنْ أَظْفَارِي ، ثُمَّ أَعْطَيْتُ فَضْلِي يَعْنِي عُمَرَ ، قَالُوا : فَمَا أَوَّلْتَهُ يا رَسُولَ اللهِ ؟ قَالَ : العِلْمَ .

(16) CHAPTER. (If one sees in a dream) that milk is flowing in his limbs or nails.

باب إِذَا جَرَى اللَّبَنُ فِي أَطْرَافِهِ أَوْ أَظَافِيرِهِ .

135. Narrated 'Abdullāh bin 'Umar ﷺ : Allāh's Apostle ﷺ said, "While I was sleeping, I was given a bowl full of of milk (in the dream) and I drank from it (to my fill) till I noticed its wetness coming out of my limbs. Then I gave the rest of it to 'Umar bin Al-Khaṭṭāb." The persons sitting around him, asked, "What have you interpreted (about the dream) ? O Allāh's Apostle ?" He said, "(It is religious) knowledge."

١٣٥ ـ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللهِ : حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ : حَدَّثَنَا أَبِي ، عَنْ صَالِحٍ ، عَنِ ابْنِ شِهَابٍ : حَدَّثَنِي حَمْزَةُ بْنُ عَبْدِ اللهِ بْنِ عُمَرَ : أَنَّهُ سَمِعَ عَبْدَ اللهِ بْنَ عُمَرَ رَضِيَ اللهُ عَنْهُمَا يَقُولُ : قَالَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّمَ : بَيْنَا أَنَا نَائِمٌ أُتِيتُ بِقَدَحِ لَبَنٍ فَشَرِبْتُ مِنْهُ حتى إِنِّي لأَرَى الرِّيَّ يَخْرُجُ مِنْ أَطْرَافِي ، فَأَعْطَيْتُ فَضْلِي عُمَرَ بْنَ الخَطَّابِ . فَقَالَ مَنْ حَوْلَهُ : فَمَا أَوَّلْتَ ذَلِكَ يا رَسُولَ اللهِ ؟ قَالَ : العِلْمَ .

(17) CHAPTER. (The seeing of) a shirt in a dream.

باب القَمِيصِ فى المَنَامِ .

136. Narrated Abū Sa'īd Al-Khudrī ﷺ : Allāh's Apostle ﷺ said, " While I was sleeping, some people were displayed before me (in a dream). They were wearing shirts, some of which were merely covering their breasts, and some a bit longer. Then there passed before me, 'Umar bin Al-Khaṭṭāb wearing a shirt he was dragging it (on the ground behind him.)" They (the people) asked, "What have you interpreted (about the dream) O Allāh's Apostle ?" He said, "The religion."

١٣٦ ـ حدَّثنا عَلِيُّ بْنُ عَبْدِ اللهِ : حدَّثنا يَعْقُوبُ بْنُ إبْرَاهِيمَ : حدَّثنِى أبى ، عَنْ صَالِحٍ ، عَنِ ابْنِ شِهَابٍ قالَ : حدَّثنِى أبُو أُمامَةَ بْنُ سَهْلٍ : أنَّهُ سَمِعَ أبَا سَعِيدٍ الخُدْرِىَّ يَقُولُ : قالَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّمَ : بَيْنما أنَا نَائِمٌ رَأيْتُ النَّاسَ يُعْرَضُونَ عَلَىَّ وَعَلَيْهِمْ قُمُصٌ ، مِنْهَا ما يَبْلُغُ الثَّدْىَ وَمِنْهَا ما يَبْلُغُ دونَ ذلك ، وَمَرَّ عَلَىَّ عُمَرُ بْنُ الخَطَّابِ وَعَلَيْهِ قَمِيصٌ يَجُرُّهُ ، قالُوا : ما أوَّلْتَهُ يا رَسُولَ اللهِ ؟ قالَ : الدِّينَ .

(18) CHAPTER. What is said as regards dragging (a long shirt) on the ground in a dream.

باب جَرِّ القَمِيصِ فى المَنَامِ .

137. Narrated Abū Sa'īd Al-Khudrī ﷺ : I heard Allāh's Apostle ﷺ saying, " While I was sleeping, I saw (in a dream) the people being displayed before me, wearing shirts, some of which

١٣٧ ـ حدَّثنا سَعِيدُ بْنُ عُفَيْرٍ : حدَّثنِى عُقَيْلٌ ، عَنِ ابْنِ شِهَابٍ : أخْبَرَنِى أبُو أُمامَةَ بْنُ سَهْلٍ ، عَنْ أبِى سَعِيدٍ الخُدْرِىِّ رَضِىَ اللهُ عَنْهُ أنَّهُ

قالَ : سَمِعْتُ رَسُولَ اللهِ صلى اللهُ عليه وسلَّم يَقُولُ : بَيْنَا أنا نائِمٌ رَأَيْتُ النَّاسَ عُرِضُوا عَلَيَّ وَعَلَيْهِمْ قُمُصٌ ، فمِنْهَا ما يَبْلُغُ الثَّدْيَ وَمِنْهَا ما يَبْلُغُ دُونَ ذلكَ . وَعُرِضَ عَلَيَّ عُمَرُ بْنُ الخَطَّابِ ، وَعَلَيْهِ قَمِيصٌ يَجُرُّهُ ، قَالُوا : فَما أوَّلْتَهُ يا رَسُولَ اللهِ ؟ قالَ : الدِّينَ .

(were so short that it) reached as for as their breasts and some reached below that. Then 'Umar bin Al-Khattāb was shown to me and he was wearing a shirt which he was dragging (behind him)." They asked. What have you interpreted (about the dream)? O Allāh's Apostle?" He said, "The religion."

باب الخُضْرِ فى المَنامِ وَالرَّوْضَةِ الخَضْرَاءِ .

(19) CHAPTER. (The seeing of) green colour in a dream, and (the seeing of) a green garden (in a dream).

١٣٨ ـ حدَّثَنا عَبْدُ اللهِ بْنُ مُحَمَّدٍ الجُعْفِيُّ : حدَّثَنا الحَرَمِيُّ بْنُ عُمارَةَ : حدَّثَنا قُرَّةُ بْنُ خالِدٍ ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ : قالَ قَيْسُ بْنُ عُبَادٍ : كُنْتُ فى حَلْقَةٍ فيها سَعْدُ بْنُ مالِكٍ وَابْنُ عُمَرَ ، فَمَرَّ عَبْدُ اللهِ بْنُ سَلامٍ فَقالُوا : هَذا رَجُلٌ مِنْ أهْلِ الجَنَّةِ ، فَقُلْتُ لَهُ : إنَّهُمْ قالُوا كذا وكذا ، قالَ : سُبْحانَ اللهِ ، ما كانَ يَنْبَغِى لَهُمْ أنْ يَقُولُوا ما لَيْسَ لَهُمْ بِهِ عِلْمٌ إنَّمَا رَأَيْتُ كأنَّمَا عَمُودٌ وُضِعَ فى رَوْضَةٍ خَضْراءَ فَنُصِبَ فيها وَفى رَأْسِها عُرْوَةٌ وَفى أسْفَلِها مِنْصَفٌ ، وَالمِنْصَفُ : الوَصِيفُ ، فَقِيلَ : ارْقَهْ ، فَرَقِيتُ حتى أخَذْتُ

138. Narrated Qais bin 'Ubāda : I was sitting in a gathering in which there was Sa'd bin Mālik and Ibn 'Umar. Abdullāh bin Salām passed in front of them and they said, "This man is from the people of Paradise." I said to Abdullāh bin Salām, "They said so-and-so." He replied, "Subhān Allāh! They ought not to have said things of which they have no knowledge, but I saw (in a dream) that a post was fixed in in a green garden. At the top of the post there was a handhold and below it there was a servant. I was asked to climb (the post). So I climbed it till I got hold of the handhold." Then I narrated this dream to Allāh's Apostle ﷺ Allāh's Apostle ﷺ said.

"Abdullah will die while still holding the firm reliable handhold (i. e., Islam)."

بِالعُرْوَةِ . فَقَصَصْتُهَا عَلَى رَسُولِ اللهِ صلى اللهُ عليه وسلَّم ، فَقَالَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم : يَمُوتُ عَبْدُ اللهِ وَهُوَ آخِذٌ بِالعُرْوَةِ الوُثْقَى .

(20) CHAPTER. Removing the veil of a woman in a dream.

باب كَشْفِ المَرْأَةِ فى المَنَامِ .

139. Narrated 'Aisha رضي الله عنها : Allah's Apostle ﷺ said (to me), " You were shown to me twice in (my) dream. Behold, a man was carrying you in a silken piece of cloth and said to me, " She is your wife, so uncover her,' and behold. it was you. I would then say (to myself), ' If this is from Allah, then it must happen.' "

١٣٩ ـ حدَّثَنَا عَبْدُ بْنُ إسْمَاعِيلَ : حدَّثَنَا أَبُو أُسَامَةَ ، عَنْ هِشَامٍ ، عَنْ أَبِيهِ ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ : قَالَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم : أُرِيتُكِ فى المَنَامِ مَرَّتَيْنِ إذا رَجُلٌ يَحْمِلُكِ فى سَرَقَةِ حَرِيرٍ فَيَقُولُ : هَذِهِ امْرَأَتُكَ فَأَكْشِفُهَا فَإِذا هِيَ أَنْتِ ، فَأَقُولُ : إنْ يَكُنْ هَذا مِنْ عِنْدِ اللهِ يُمْضِهِ .

(21) CHAPTER. The seeing of silken garments in a dream.

باب ثِيَابِ الحَرِيرِ فى المَنَامِ .

140. Narrated 'Aisha رضي الله عنها : Allah's Apostle ﷺ said to me, " You were

١٤٠ ـ حدَّثَنَا مُحَمَّدٌ : أَخْبَرَنَا أَبُو مُعَاوِيَةَ : أَخْبَرَنَا هِشَامٌ ، عَنْ أَبِيهِ ،

shown to me twice (in my dream) before I married you. I saw an angel carrying you in a silken piece of cloth, and I said to him, 'Uncover (her),' and behold, it was you. I said (to myself), 'If this is from Allāh, then it must happen.' Then you were shown to me, the angel carrying you in a silken piece of cloth, and I said (to him), 'Uncover (her), and behold, it was you. I said (to myself), 'If this is from Allāh, then it must happen.' "

عَنْ عائشةَ قالَتْ : قالَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم : أُرِيتُكِ قَبْلَ أنْ أتزوَّجَكِ مرَّتَيْنِ ، رَأَيْتُ المَلَكَ يَحْمِلُكِ فى سَرَقَةٍ مِنْ حَرِيرٍ ، فَقُلْتُ لَهُ : اكْشِفْ فَكَشَفَ فَإِذَا هِىَ أنْتِ فَقُلْتُ : إنْ يَكُنْ هٰذا مِنْ عِنْدِ اللهِ يُمْضِهِ ، ثُمَّ أُرِيتُكِ يَحْمِلُكِ فى سَرَقَةٍ مِنْ حَرِيرٍ فَقُلْتُ : اكْشِفْ ، فَكَشَفَ فَإِذَا هِىَ أنْتِ ، فَقُلْتُ : إنْ يَكُ هٰذا مِنْ عِنْدِ اللهِ يُمْضِهِ .

(22) CHAPTER. The seeing of keys in one's hand (in a dream).

باب المَفاتِيحِ فى اليَدِ

141. Narrated Abū Huraira ﷺ : I heard Allāh's Apostle ﷺ saying, "I have been sent with Jawāmi' al-Kalim (i.e., the shortest expression carrying the widest meanings), and I was made victorious with awe (cast into the hearts of the enemy), and while I was sleeping, the keys of the treasures of the earth were brought to me and were put in my hand." Muhammad said, Jawāmi'-al-kalim means that Allāh expresses in one or two statements or thereabouts the numerous matters that used to be written in the books revealed before (the coming of) the

١٤١ ـ حدَّثنا سَعِيدُ بْنُ عُفَيْرٍ حدَّثنا اللَّيْثُ : حدَّثَنِى عُقَيْلٌ ، عَنِ ابْنِ شِهابٍ : أخبَرَنى سَعِيدُ بْنُ المُسَيَّبِ ، أنَّ أبَا هُرَيْرَةَ قالَ : سَمِعْتُ رَسُولَ اللهِ صلى اللهُ عليه وسلَّم يَقُولُ : بُعِثْتُ بِجَوَامِعِ الكَلِمِ ، وَنُصِرْتُ بِالرُّعْبِ ، وَبَيْنَا أنَا نَائِمٌ أُتِيتُ بِمَفَاتِيحِ خَزَائِنِ الأرْضِ فَوُضِعَتْ فى يَدَىَّ ، قالَ مُحَمَّدٌ : وَبَلَغَنِى أنَّ جَوَامِعَ الكَلِمِ أنَّ اللهَ يَجْمَعُ الأمُورَ الكَثِيرَةَ

Prophet ﷺ

التى كانتْ تُكْتَبُ فى الكُتُبِ قَبْلَهُ فى الأمْرِ الواحِدِ والأمْرَيْنِ أوْ نَحْوَ ذلكَ .

(23) CHAPTER. Taking hold of a hand-hold (handle) or a ring.

باب التَّعْلِيقِ بِالعُرْوَةِ والحَلْقَةِ.

142. Narrated 'Abdullāh bin Salām : (In a dream) I saw myself in a garden, and there was a piller in the middle of the garden, and there was a handhold at the top of the pillar. I was asked to climb it. I said, "I cannot." Then a servant came and lifted up my clothes and I climbed (the pillar), and then got hold of the handhold, and I woke up while still holding it. I narrated that to the Prophet ﷺ who said, "The garden symbolizes the garden of Islām, and the handhold is the firm Islamic handhold which indicates that you will be adhering firmly to Islam until you die."

١٤٢ ـ حدَّثنى عَبْدُ اللهِ بْنُ مُحَمَّدٍ : حدَّثنا أزْهَرُ ، عَنِ ابْنِ عَوْنٍ ح ، و حدَّثنى خَلِيفَةُ : حدَّثنا مُعاذٌ : حدَّثنا ابْنُ عَوْنٍ ، عَنْ مُحَمَّدٍ : حدَّثنا قَيْسُ ابْنُ عُبادٍ ، عَنْ عَبْدِ اللهِ بْنِ سَلامٍ قالَ : رَأيْتُ كَأنِّى فى رَوْضَةٍ ، وَسْطَ الرَّوْضَةِ عَمُودٌ ، فى أعْلَى العَمُودِ عُرْوَةٌ ، فَقِيلَ لى : ارْقَهْ ، قُلْتُ : لا أسْتَطِيعُ ، فَأتانِى وَصِيفٌ فَرَفَعَ ثِيابِى فَرَقِيتُ فَاسْتَمْسَكْتُ بالعُرْوَةِ ، فَانْتَبَهْتُ و أنا مُسْتَمْسِكٌ بِهَا فَقَصَصْتُهَا عَلى النَّبِىِّ صلى اللهُ عليه وسلَّم فَقالَ : تِلكَ الرَّوْضَةُ رَوْضَةُ الإسْلامِ ، وَذلكَ العَمُودُ عَمُودُ الإسْلامِ ، وَتِلكَ العُرْوَةُ عُرْوَةُ الوُثْقَى ، لا تَزالُ مُسْتَمْسِكاً بالإسْلامِ حتى تَمُوتَ .

(24) CHAPTER. (To see) a pole of

باب عَمُودِ الفُسْطاطِ تَحْتَ

a tent under one's cushion or pillow (in a dream).

وسادته .

(25) CHAPTER. (Seeing) Al-Istabraq (a kind of thick silk) (in a dream) and entering Paradise.

باب الاستبرق ، ودخول الجنة في المنام .

143. Narrated Ibn 'Umar ﷺ : I saw in a dream a piece of silken cloth in my hand, and in whatever direction in Paradise I waved it, it flew, carrying me there. I narrated this (dream) to (my sister) Hafsa and she told it to the Prophet ﷺ who said, (to Hafsa), "Indeed, your brother is a righteous man," or, "Indeed, 'Abdullah is a righteous man."

١٤٣ ـ حدثنا مُعَلَّى بْنُ أَسَدٍ : حدثنا وُهَيْبٌ ، عَنْ أَيُّوبَ ، عَنْ نَافِعٍ ، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ : رَأَيْتُ فِي الْمَنَامِ كَأَنَّ فِي يَدِي سَرَقَةً مِنْ حَرِيرٍ لا أَهْوِي بِهَا إِلَى مَكَانٍ فِي الْجَنَّةِ إِلاَّ طَارَتْ بِي إِلَيْهِ ، فَقَصَصْتُهَا عَلَى حَفْصَةَ ، فَقَصَّتْهَا حَفْصَةُ عَلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ : إِنَّ أَخَاكِ رَجُلٌ صَالِحٌ أَوْ قَالَ : إِنَّ عَبْدَ اللهِ رَجُلٌ صَالِحٌ .

(26) CHAPTER. (Seeing) oneself fettered in a dream.

باب القيد في المنام .

144. Narrated Abū Huraira ﷺ : Allāh's Apostle ﷺ said, "When the Day of Resurrection approaches, the dreams of a believer will hardly fail to come true, and a dream of a believer is

١٤٤ ـ حدثنا عَبْدُ اللهِ بْنُ صَبَّاحٍ : حدثنا مُعْتَمِرٌ : سَمِعْتُ عَوْفاً قَالَ : حدثنا مُحَمَّدُ بْنُ سِيرِينَ : أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ : قَالَ رَسُولُ اللهِ صلى

one of forty-six parts of prophetism, and whatever belongs to prothetism can never be false." Muḥammad bin Sīrīn said, "But I say this." He said, "It used to be said, 'There are three types of dreams: The reflection of one's thoughts and experiences one has during wakefulness, what is suggested by Satan to frighten the dreamer, or glad tidings from Allāh. So, if someone has a dream which he dislikes, he should not tell it to others, but get up and offer a prayer." He added, "He (Abū Huraira) hated to see a Ghul (i.e., iron collar around his neck in a dream) and people liked to see fetters (on their feet in a dream). The fetters on the feet symbolizes one's constant and firm adherance to religion." And Abū 'Abdullāh said, "Ghuls (iron collars) are used only for necks."

اللهُ عليه وسلَّم : إذا اقتَرَبَ الزَّمانُ لَمْ تَكَدْ رُؤْيَا المُؤْمِنِ تَكْذِبُ ، وَرُؤْيَا المُؤْمِنِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النُّبُوَّةِ . فَإِنَّهُ لا يَكْذِبُ قالَ مُحَمَّدٌ : وَأَنَا أَقُولُ هَذَا ، قالَ : وكانَ يقال : الرُّؤْيَا ثلاثٌ : حديثُ النفْسِ ، وتَخْوِيفُ الشَّيْطانِ ، وبُشْرَى مِنَ اللهِ ، فمَنْ رَأَى شَيْئًا يَكْرَهُهُ فَلا يَقُصُّهُ عَلَى أَحَدٍ وَلْيَقُمْ فَلْيُصَلِّ ، قالَ : وكانَ يَكْرَهُ الغُلَّ فِي النَّوْمِ وكانَ يُعْجِبُهُمُ القَيْدُ وَيُقالُ : القَيْدُ ثَبَاتٌ فِي الدِّينِ . وَرَوَاهُ قَتَادَةُ وَيُونُسُ وهِشامٌ وأَبُو هِلالٍ ، عَنِ ابْنِ سِيرِينَ ، عَنْ أَبِي هُرَيْرَةَ ، عَنِ النَّبِيِّ صلى اللهُ عليه وسلَّم . وَأَدْرَجَهُ بَعْضُهُمْ كُلَّهُ فِي الحَدِيثِ ، وَحَدِيثُ عَوْفٍ أَبْيَنُ . وَقالَ يُونُسُ : لا أَحْسِبُهُ إِلاَّ عَنِ النَّبِيِّ صلى اللهُ عليه وسلَّم فِي القَيْدِ . قالَ أَبُو عَبْدِ اللهِ : لا تَكُونُ الأَغْلالُ إِلاَّ فِي الأَعْنَاقِ .

(27) CHAPTER. (Seeing) a flowing spring in a dream.

بابُ العَيْنِ الجَارِيَةِ فِي المَنَامِ .

145. Narrated Kharija bin Zaid bin

١٤٥ ـ حدَّثَنَا عَبْدَانُ : أَخْبَرَنَا

عَبْدُ اللهِ : أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ خَارِجَةَ بْنِ زَيْدِ بْنِ ثَابِتٍ، عَنْ أُمِّ الْعَلاءِ وَهِيَ امْرَأَةٌ مِنْ نِسَائِهِمْ بَايَعَتْ رَسُولَ اللهِ صلى اللهُ عليه وسلَّم قَالَتْ : طَارَ لَنَا عُثْمَانُ بْنُ مَظْعُونٍ فِي السُّكْنَى حِينَ اقْتَرَعَتِ الأَنْصَارُ عَلَى سُكْنَى الْمُهَاجِرِينَ ، فَاشْتَكَى فَمَرَّضْنَاهُ حَتَّى تُوُفِّيَ ، ثُمَّ جَعَلْنَاهُ فِي أَثْوَابِهِ فَدَخَلَ عَلَيْنَا رَسُولُ اللهِ صلى اللهُ عليه وسلَّم فَقُلْتُ : رَحْمَةُ اللهِ عَلَيْكَ أَبَا السَّائِبِ ، فَشَهَادَتِي عَلَيْكَ لَقَدْ أَكْرَمَكَ اللهُ. قَالَ : وَمَا يُدْرِيكِ ؟ قُلْتُ لا أَدْرِي واللهِ ، قَالَ : أَمَّا هُوَ فَقَدْ جَاءَهُ الْيَقِينُ، إِنِّي لأَرْجُو لَهُ الْخَيْرَ مِنَ اللهِ ، وَاللهِ ما أَدْرِي وَأَنَا رَسُولُ اللهِ ما يُفْعَلُ بِي وَلا بِكُمْ. قَالَتْ أُمُّ الْعَلاءِ : فَوَاللهِ لا أُزَكِّي أَحَدًا بَعْدَهُ. قَالَتْ وَرَأَيْتُ لِعُثْمَانَ فِي النَّوْمِ عَيْنًا تَجْرِي فَجِئْتُ رَسُولَ اللهِ صلى اللهُ عليه وسلَّم فَذَكَرْتُ ذلكَ لَهُ فَقَالَ : ذَاكَ عَمَلُهُ يَجْرِي لَهُ .

Thābit : Um Al-'Alā' an Anṣārī women who had given the Pledge of allegiance to Allāh's Apostle ﷺ said, "'Uthmān bin Maz'ūn came in our share when the Anṣārs drew lots to distribute the emigrants (to dwell) among themselves, He became sick and we looked after (nursed) him till he died. Then we shrouded him in his clothes. Allāh's Apostle ﷺ came to us, I (addressing the dead body) said, "May Allāh's Mercy be on you, O Aba As-Sā'ib ! I testify that Allāh has honoured you." The Prophet ﷺ said, 'How do you know that?' I replied, 'I do not know, by Allāh.' He said, 'As for him, death has come to him and I wish him all good from Allāh. By Allāh, though I am Allāh's Apostle, I do not know what will happen to me(I), nor to you.' " Um Al-'Alā' said, "By Allāh, I will never attest the righteousness of anybody after that." She added, "Later I saw in a dream, a flowing spring for 'Uthmān. So I went to Allāh's Apostle ﷺ and mentioned that to him. He said, 'That is (the symbol of) his good deeds (the reward for) which is going on for him.' "

باب نَزْعِ الْمَاءِ مِنَ الْبِئْرِ حَتَّى

(28) CHAPTER. Drawing water from

(1) See the foot note of Ḥadīth No. 131.

a well till everybody's thirst is quenched. Abū Huraira narrated this from the Prophet ﷺ .

يَرْوَى النَّاسُ ، رَوَاهُ أَبو هُرَيْرَةَ عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم .

146. Narrated Ibn 'Umar رضي الله عنه : Allāh's Apostle ﷺ said, "(I saw in a dream that) while I was standing at a well and drawing water therefrom, suddenly Abū Bakr and 'Umar came to me. Abū Bakr took the bucket and drew one or two buckets (full of water), but there was weakness in his pulling, but Allāh forgave him. Then Ibn Al-Khaṭṭāb took the bucket from Abū Bakr's hand and the bucket turned into a very large one in his hand. I have never seen any strong man among the people doing such a hard job as 'Umar did, till (the people drank to their satisfuction) and watered their camels to their fill and they sat near the water."

١٤٦ ـ حدَّثنا يَعْقُوبُ بْنُ إبْرَاهِيمَ ابْنِ كَثِيرٍ : حدَّثنا شُعَيْبُ بْنُ حَرْبٍ : حدَّثنا صَخْرُ بْنُ جُوَيْرِيَةَ : حدَّثنا نَافِعٌ : أنَّ ابْنَ عُمَرَ رَضِيَ اللهُ عَنْهُما حدَّثَهُ قالَ : قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم : بَيْنَنا أنَا عَلى بِئْرٍ أنْزِعُ مِنْها إذْ جاءَنِي أبُو بَكْرٍ وَعُمَرُ ، فَأخَذَ أبُو بَكْرٍ الدَّلْوَ ، فَنَزَعَ ذَنُوباً أوْ ذَنُوبَيْنِ وَفِي نَزْعِهِ ضَعْفٌ فَغَفَرَ اللهُ لَهُ ، ثُمَّ أخَذَها ابْنُ الخَطَّابِ مِنْ يَدِ أبِي بَكْرٍ فَاسْتَحالَتْ فِي يَدِهِ غَرْباً ، فَلَمْ أرَ عَبْقَرِيًّا مِنَ النَّاسِ يَفْرِي فَرْيَهُ حتى ضَرَبَ النَّاسُ بِعَطَنٍ .

(29) CHAPTER. Drawing one or two buckets full of water from a well with weakness.

باب نَزْعِ الذَّنُوبِ وَالذَّنُوبَيْنِ مِنَ البِئْرِ بِضَعْفٍ .

147. Narrated Sālim's father about the Prophet's ﷺ dream in which he had seen Abū Bakr and 'Umar : The Prophet ﷺ

١٤٧ ـ حدَّثنا أحْمَدُ بْنُ يُونُسَ : حدَّثنا زُهَيْرٌ : حدَّثنا مُوسَى ، عَنْ سالِمٍ ، عَنْ أبِيهِ ، عَنْ رُؤْيَا النَّبِيِّ صلى

said, " I saw (in a dream) that the people had gathered. Then Abū Bakr stood up and pulled out one or two buckets full of water (from a well) and there was weakness in his pulling — — may Allāh forgive him. Then Ibn Al-Khaṭṭāb stood up, and the bucket turned into a very large one and I have never seen any strong man among the people doing such a hard job. He pulled out so much water that the people (drank to their satisfaction) and watered their camels to their fill, (and then after quenching their thirst) they sat beside the water."

اللهُ عليهِ وسلَّم فى أبى بَكْرٍ وَعُمَرَ، قالَ: رَأَيْتُ النَّاسَ اجْتَمَعُوا فقامَ أبُو بَكْرٍ فَنَزَعَ ذَنُوباً أوْ ذَنُوبَيْنِ، وَفى نَزْعِهِ ضَعْفٌ، وَاللهُ يَغْفِرُ لَهُ. ثُمَّ قامَ ابْنُ الخَطَّابِ فَاسْتَحالَتْ غَرْباً، فَما رَأَيْتُ فى النَّاسِ مَنْ يَفْرِى فَرْيَهُ حتى ضَرَبَ النَّاسُ بِعَطَنٍ.

148. Narrated Abū Huraira ﷺ : Allāh's Apostle ﷺ said, " While I was sleeping, I saw myself standing at a well over which there was a bucket. I pulled out from it as many buckets of water as Allāh wished, and then Ibn Abī Quḥāfa (Abū Bakr) took the bucket from me and pulled out one or two full buckets, and there was weakness in his pull—may Allāh forgive him. Then the bucket turned into a very large one and 'Umar bin Al-Khaṭṭāb took it. I have never seen any strong man among the people, drawing water with such strength as 'Umar did, till the people (drank to their satisfaction and) watered their camels to their fill; whereupon the camels sat beside the water."

١٤٨ ـ حدَّثنا سَعِيدُ بْنُ عُفَيرٍ: حدَّثنى اللَّيْثُ قالَ: حدَّثنى عُقَيْلٌ. عَنِ ابْنِ شِهابٍ: أخْبَرَنى سَعِيدٌ أنَّ أبَا هُرَيْرَةَ أخْبَرَهُ: أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم قالَ: بَيْنَا أنَا نائِمٌ رَأَيْتُنِى عَلى قَلِيبٍ وَعَلَيْها دَلْوٌ فَنَزَعْتُ مِنها ما شاءَ اللهُ، ثُمَّ أخَذَها ابْنُ أبِى قُحافَةَ فَنَزَعَ مِنها ذَنُوباً أوْ ذَنُوبَيْنِ وَفى نَزْعِهِ ضَعْفٌ، وَاللهُ يَغْفِرُ لَهُ. ثُمَّ اسْتَحالَتْ غَرْباً فَاتَّخَذَها عُمَرُ ابْنُ الخَطَّابِ حتى ضَرَبَ النَّاسُ بِعَطَنٍ.

(30) CHAPTER. To take rest in a

باب الاسْتِراحَةِ فى المَنامِ

dream.

149. Narrated Abū Huraira ﷺ : Allāh's Apostle ﷺ said, " While I was sleeping, I saw myself standing over a tank (well) giving water to the people to drink. Then Abū Bakr came to me and took the bucket from me in order to relieve me and he pulled out one or two full buckets, and there was weakness in his pulling — may Allāh forgive him. Then Ibn Al-Khaṭṭāb took it from him and went on drawing water till the people left (after being statisfied) while the tank was over flowing with water."

١٤٩ ـ حدَّثنا إسحاقُ بْنُ إبْرَاهِيمَ : حدَّثنا عَبْدُ الرَّزَّاقِ ، عَنْ مَعْمَرٍ ، عَنْ هَمَّامٍ : أنَّهُ سَمِعَ أبَا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ يَقُولُ : قالَ رَسُولُ اللهِ صَلَّى اللهُ عليهِ وسلَّم : بَيْنَا أنَا نَائِمٌ رَأيْتُ أنِّي عَلَى حَوْضٍ أسْقِي النَّاسَ ، فَأتَانِي أبُو بَكْرٍ فَأخَذَ الدَّلْوَ مِنْ يَدِي لِيُرِيحَنِي فَنَزَعَ ذَنُوبَيْنِ وَفِي نَزْعِهِ ضَعْفٌ وَاللهُ يَغْفِرُ لَهُ ، فَأتَى ابْنُ الخَطَّابِ فَأخَذَ مِنْهُ فَلَمْ يَزَلْ يَنْزِعُ حتى تَوَلَّى النَّاسُ وَالحَوْضُ يَتَفَجَّرُ .

(31) CHAPTER. (Seeing) a palace in a dream.

باب القَصْرِ فى المَنَامِ .

150. Narrated Abū Huraira ﷺ : We were sitting with Allāh's Apostle ﷺ he said, " While I was sleeping, I saw myself in Paradise. Suddenly I saw a woman performing ablution beside a palace. I asked, " For whom is this palace ? " They (the angels) replied, " It is for 'Umar bin Al-Khaṭṭāb."

١٥٠ ـ حدَّثنا سَعِيدُ بْنُ عُفَيْرٍ : حدَّثَنِي اللَّيْثُ : حدَّثَنِي عُقَيْلٌ ، عَنِ ابْنِ شِهَابٍ قالَ : أخْبَرَنِي سَعِيدُ بْنُ المُسَيَّبِ : أنَّ أبَا هُرَيْرَةَ قالَ : بَيْنَا نَحْنُ جُلُوسٌ عِنْدَ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ قالَ : بَيْنَا أنا نَائِمٌ ، رَأيْتُنِي

Then I remembered 'Umar's ghīra (1) and went back hurriedly." On hearing that, 'Umar started weeping and said. "Let my father and mother be sacrificed for you. O Allāh's Apostle! How dare I think of my Ghīra being offended by you?

فى الجَنَّةِ ، فَإِذا امْرَأَةٌ تَتَوَضَّأُ إِلَى جانِبِ قَصْرٍ ، قُلْتُ : لِمَنْ هٰذا القَصْرُ ؟ قالُوا : لِعُمَرَ بْنِ الخَطَّابِ ، فَذَكَرْتُ غَيْرَتَهُ فَوَلَّيْتُ مُدْبِرًا ، قَالَ أَبُوهُرَيْرَةَ : فَبَكَى عُمَرُ بْنُ الخَطَّابِ ثُمَّ قالَ : أَعَلَيْكَ بِأَبِي أَنْتَ وَأُمِّي يا رَسُولَ اللهِ أَغارُ ؟ .

151. Narrated Jabir bin 'Abdullāh : Allāh's Apostle ﷺ said : (I saw in a dream that) I entered Paradise, and behold, there was a palace built of gold! I asked, 'For whom is this palace?' They (the angels) replied, 'For a man from the Quraish.'" The Prophet ﷺ added, "O Ibn Al-Khattāb! Nothing stopped me from entering it except your Ghīra." 'Umar said, "How dare I think of my Ghīra being offended by you, O Allāh's Apostle?"

١٥١ - حدَّثَنا عَمْرُو بْنُ عَلِيٍّ : حدَّثَنا مُعْتَمِرُ بْنُ سُلَيْمانَ : حدَّثَنا عُبَيْدُ اللهِ بْنُ عُمَرَ ، عَنْ مُحَمَّدِ بْنِ المُنْكَدِرِ ، عَنْ جابِرِ بْنِ عَبْدِ اللهِ قالَ : قالَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم : دَخَلْتُ الجَنَّةَ فَإِذا أَنا بِقَصْرٍ مِنْ ذَهَبٍ ، فَقُلْتُ : لِمَنْ هٰذا ؟ فَقالُوا : لِرَجُلٍ مِنْ قُرَيْشٍ ، فَما مَنَعَنِي أَنْ أَدْخُلَهُ يا ابْنَ الخَطَّابِ إِلاَّ ما أَعْلَمُ مِنْ غَيْرَتِكَ ، قالَ : وَعَلَيْكَ أَغارُ يا رَسُولَ اللهِ ؟ .

(32) CHAPTER. Performing ablution in a dream.

باب الوُضُوءِ فى المَنامِ .

(1) Ghīra : See the glossary.

152. Narrated Abū Huraira ﷺ : We were sitting with Al!āh' Apostle ﷺ he said, "While I was sleeping, I saw myself in Paradise, and behold, a woman was performing ablution by the side of a palace. I asked, 'For whom is this palace?' They replied, 'For ʿUmar.' Then I remembered the Ghīra (1) of ʿUmar and returned immediately." ʿUmar wept (on hearing that) and said, "Let my father and mother be sacrificed for you, O Allāh's Apostle! How dare I think of my Ghīra being offended by you.

١٥٢ ـ حدَّثني يَحْيَى بْنُ بُكَيْرٍ : حدَّثَنا اللَّيْثُ ، عَنْ عُقَيْلٍ ، عَنِ ابْنِ شِهَابٍ : أخْبَرَنِي سَعِيدُ بْنُ المُسَيَّبِ : أنَّ أبَا هُرَيْرَةَ قالَ : بَيْنَما نَحْنُ جُلُوسٌ عِنْدَ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم قالَ : بَيْنا أنَا نَائِمٌ رَأيْتُنِي فِي الجَنَّةِ فَإذَا امْرَأةٌ تَتَوَضَّأُ إلَى جانِبِ قَصْرٍ ، فَقُلْتُ : لِمَنْ هَذا القَصْرُ ؟ فَقالُوا : لِعُمَرَ ، فَذَكَرْتُ غَيْرَتَهُ فَوَلَّيْتُ مُدْبِرًا ، فَبَكَى عُمَرُ وَقالَ : عَلَيْكَ بِأبِي أنْتَ وَأُمِّي يا رَسُولَ اللهِ أغارُ ؟ .

(33) CHAPTER. The performance of Ṭawāf around the Kaʿba in a dream.

باب الطَّوَافِ بِالكَعْبَةِ فِي المَنَامِ.

153. Narrated ʿAbdullāh bin ʿUmar ﷺ : Allāh's Apostle ﷺ said, "While I was sleeping, I saw myself performing the Ṭawāf of the Kaʿba. Behold, there I saw a whitish-red lank-haired man (holding himself) between two men with water dropping from his hair. I asked, 'Who is this?' The people replied, 'He is the son of Mary' Then I turned my face to see another man with red complexion, big body, curly hair, and blind in the right eye which looked like a protruding out grape.

١٥٣ ـ حدَّثنا أبُو اليمانِ : أخْبَرَنا شُعَيْبٌ ، عَنِ الزُّهْرِيِّ : أخْبَرَنِي سالِمُ ابْنُ عَبْدِ اللهِ بْنِ عُمَرَ أنَّ عَبْدَ اللهِ بْنَ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ : قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم : بَيْنَا أنا نَائِمٌ رَأيْتُنِي أطُوفُ بِالكَعْبَةِ فَإذا رَجُلٌ آدَمُ سَبْطُ الشَّعَرِ بَيْنَ رَجُلَيْنِ يَنْطِفُ رَأسُهُ ماءً ، فَقُلْتُ : مَنْ هَذا ؟ قالُوا : ابْنُ مَرْيَمَ ، فَذَهَبْتُ أتَلَفَّتُ فَإذا رَجُلٌ أحْمَرُ جَسِيمٌ جَعْدُ الرَّأسِ أعْوَرُ

(1) See the Glossary.

I asked, 'Who is he ?' They replied, He is Ad-Dajjāl.' Ibn Qaṭan resembles him more than anybody else among the people, and Ibn Qaṭan was a man from Banī Al-Muṣṭaliq from Khuzā'a."

العَيْنِ اليُمْنَى كَأَنَّ عَيْنَهُ عِنَبَةٌ طَافِيَةٌ ، قُلْتُ : مَنْ هَذَا ؟ قَالُوا : هَذَا الدَّجَّالُ ، أَقْرَبُ النَّاسِ بِهِ شَبَهًا ابْنُ قَطَنٍ . وَابْنُ قَطَنٍ رَجُلٌ مِنْ بَنِي المُصْطَلِقِ مِنْ خُزَاعَةَ .

(34) CHAPTER. If someone gives the remainder of his drinks to another person in a dream.

بَاب إِذَا أَعْطَى فَضْلَهُ غَيْرَهُ فِي النَّوْمِ .

154. Narrated 'Abdullāh bin 'Umar ﷺ : I heard Allāh's Apostle ﷺ saying, " While I was sleeping, I saw a bowl full of milk was brought to me and I drank of it (to my fill) till I noticed its wetness flowing (in my body). Then I gave the remaining of it to 'Umar." They asked, "O Allāh's Apostle ! What have you interpreted (about the dream) ? He said, "(It is Religious) knowledge."

(See Hadith No. 134)

١٥٤ ـ حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ : حَدَّثَنَا اللَّيْثُ ، عَنْ عُقَيْلٍ ، عَنِ ابْنِ شِهَابٍ : أَخْبَرَنِي حَمْزَةُ بْنُ عَبْدِ اللهِ ابْنِ عُمَرَ أَنَّ عَبْدَ اللهِ بْنَ عُمَرَ قَالَ : سَمِعْتُ رَسُولَ اللهِ صلى الله عليه وسلم يَقُولُ : بَيْنَا أَنَا نَائِمٌ أُتِيتُ بِقَدَحِ لَبَنٍ فَشَرِبْتُ مِنْهُ حَتَّى إِنِّي لَأَرَى الرِّيَّ يَجْرِي ، ثُمَّ أَعْطَيْتُ فَضْلَهُ عُمَرَ ، قَالُوا : فَمَا أَوَّلْتَهُ يَا رَسُولَ اللهِ ؟ قَالَ : العِلْمَ .

(35) CHAPTER. The feeling of security and the disappearance of fear in dream.

بَاب الأَمْنِ وَذَهَابِ الرَّوْعِ فِي المَنَامِ .

١٥٥ ـ حدَّثَنِي عُبَيْدُ اللهِ بْنُ سَعِيدٍ : حدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ : حدَّثَنَا صَخْرُ بْنُ جُوَيْرِيَةَ : حدَّثَنَا نَافِعٍ أَنَّ ابْنَ عُمَرَ قَالَ : إِنَّ رِجَالاً مِنْ أَصْحَابِ رَسُولِ اللهِ صلى اللهُ عليه وسلَّم كَانُوا يَرَوْنَ الرُّؤْيَا عَلَى عَهْدِ رَسُولِ اللهِ صلى اللهُ عليه وسلَّم فَيَقُصُّونَهَا عَلَى رَسُولِ اللهِ صلى اللهُ عليه وسلَّم فَيَقُول فِيهَا رَسُولُ اللهِ صلى اللهُ عليه وسلَّم ما شاءَ اللهُ وَأَنَا غُلامٌ حَدِيثُ السِّنِّ وَبَيْتِي المَسْجِدُ قَبْلَ أَنْ أَنْكِحَ ، فَقُلْتُ فِي نَفْسِي : لَوْ كَانَ فِيكَ خَيرٌ لَرَأَيْتَ مِثْلَ مَا يَرَى هَؤُلاءِ ، فَلَمَّا اضْطَجَعْتُ لَيْلَةً قُلْتُ : اللَّهُمَّ كُنْتَ تَعْلَمُ فِيَّ خَيرًا فَأَرِنِي رُؤْيَا ، فَبَيْنَا أَنَا كَذلك إِذْ جاءَنِي مَلَكَانِ فِي يَدِ كُلِّ وَاحِدٍ مِنْهُمَا مِقْمَعَةٌ مِنْ حَدِيدٍ يُقْبِلانِ بِي إِلَى جَهَنَّمَ ، وَأَنَا بَيْنَهُمَا أَدْعُو اللهَ : اللَّهُمَّ أَعُوذُ بِكَ مِنْ جَهَنَّمَ ، ثُمَّ أُرَانِي لَقِيَنِي مَلَكٌ فِي يَدِهِ مِقْمَعَةٌ مِنْ حَدِيدٍ فَقَالَ : لَمْ تُرَعْ ، نِعْمَ الرَّجُلُ أَنْتَ لَوْ تُكْثِرُ الصَّلاةَ . فَانْطَلَقُوا بِي حَتَّى وَقَفُوا بِي عَلَى شَفِيرِ جَهَنَّمَ فَإِذَا هِيَ مَطْوِيَّةٌ كَطَيِّ البِئْرِ لَهُ قُرُونٌ كَقُرُونِ البِئْرِ ، بَيْنَ كُلِّ قَرْنَيْنِ مَلَكٌ بِيَدِهِ مِقْمَعَةٌ مِنْ حَدِيدٍ .

155. Narrater Ibn 'Umar : Men from the companions of Allāh's Apostle used to see dreams during the lifetime of Allah's Apostle and they used to narrate those dreams to Allāh's Apostle . Allāh's Apostle would interpret them as Allāh wished. I was a young man and used to stay in the mosque before my wedlock. I said to myself, "If there were any good in myself, I too would see what these people see." So when I went to bed one night, I said, "O Allāh! If you see any good in me, show me a good dream." So while I was in that state, there came to me (in a dream) two angels. In the hand of each of them, there was a mace of iron, and both of them were taking me to Hell, and I was between them, invoking Allāh, "O Allāh! I seek refuge with you from Hell." Then I saw myself being confronted by another angel holding a mace of iron in his hand. He said to me, "Do not be afraid, you will be an excellent man if you only pray more often." So they took me till they stopped me at the edge of Hell, and behold, it was built inside like a well and it had side posts like those of a well, and beside each post there was an angel carrying an iron mace. I saw therein many people hanging upside down with iron chains, and I recognised therein some men from the Quraish. Then (the

angels) took me to the right side. I narrated this dream to (my sister) Hafṣa and she told it to Allāh's Apostle ﷺ. Allāh's Apostle ﷺ said, "No doubt, 'Abdullāh is a good man." (Nafi' said, "Since then 'Abdullāh bin 'Umar used to pray much.

وَأَرَى فِيهَا رِجَالاً مُعَلَّقِينَ بِالسَّلاَسِلِ رُءُسُهُمْ أَسْفَلَهُمْ عَرَفْتُ فِيهَا رِجَالاً مِنْ قُرَيْشٍ. فَانْصَرَفُوا بِي عَنْ ذَاتِ الْيَمِينِ، فَقَصَصْتُهَا عَلَى حَفْصَةَ فَقَصَّتْهَا حَفْصَةُ عَلَى رَسُولِ اللهِ صلى اللهُ عليه وسلَّم فَقَالَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم: إِنَّ عَبْدَ اللهِ رَجُلٌ صَالِحٌ فَقَالَ نَافِعٌ: لَمْ يَزَلْ بَعْدَ ذَلِكَ يُكْثِرُ الصَّلاَةَ.

(36) CHAPTER. To be taken to the right side in a dream.

بَاب الأَخْذِ عَلَى الْيَمِينِ فِي النَّوْمِ.

156. Narrated Ibn 'Umar رضي الله عنهما: I was a young unmarried man during the lifetime of the Prophet ﷺ. I used to sleep in the mosque. Anyone who had a dream would narrate it to the Prophet ﷺ. I said, "O Allāh! If there is any good for me with You, then show me a dream so that Allāh's Apostle ﷺ may interpret it for me." So I slept and saw (in a dream) two angels came to me and took me along with them, and they met another angel who said to me, "Don't be afraid, you are a good man." They took me towards the Fire, and behold, it was built inside like a well, and therein I

١٥٦ـ حدَّثَنِي عَبْدُ اللهِ بْنُ مُحَمَّدٍ: حدَّثَنَا هِشَامُ بْنُ يُوسُفَ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ قَالَ: كُنْتُ غُلاَماً شَاباً عَزَباً فِي عَهْدِ النَّبِيِّ صلى اللهُ عليه وسلَّم وَكُنْتُ أَبِيتُ فِي الْمَسْجِدِ، وَكَانَ مَنْ رَأَى مَناماً قَصَّهُ عَلَى النَّبِيِّ صلى اللهُ عليه وسلَّم فَقُلْتُ: اللَّهُمَّ إِنْ كَانَ لِي عِنْدَكَ خَيْرٌ فَأَرِنِي مَناماً يُعَبِّرُهُ لِي رَسُولُ اللهِ صلى اللهُ عليه وسلَّم. فَنِمْتُ فَرَأَيْتُ مَلَكَيْنِ أَتَيَانِي فَانْطَلَقَا بِي فَلَقِيَهُمَا مَلَكٌ آخَرُ فَقَالَ لِي: لَنْ تُرَاعَ. إِنَّكَ رَجُلٌ صَالِحٌ. فَانْطَلَقَا

saw people some of whom I recognised, and then the angels took me to the right side. In the morning, I mentioned that dream to Ḥafṣa. Hafsa told me that she had mentioned it to the Prophet ﷺ and he said, "'Abdullāh is a righteous man if he only prays more at night." (Az-Zuhrī said, "After that, 'Abdullāh used to pray more at night.")

بِي إِلَى النَّارِ فَإِذَا هِيَ مَطْوِيَّةٌ كَطَيِّ الْبِئْرِ ، وَإِذَا فِيهَا نَاسٌ قَدْ عَرَفْتُ بَعْضَهُمْ فَأَخَذَانِي ذَاتَ الْيَمِينِ فَلَمَّا أَصْبَحْتُ ذَكَرْتُ ذَلِكَ لِحَفْصَةَ ، فَزَعَمَتْ حَفْصَةُ أَنَّهَا قَصَّتْهَا عَلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ إِنَّ عَبْدَ اللهِ رَجُلٌ صَالِحٌ لَوْ كَانَ يُكْثِرُ الصَّلاَةَ مِنَ اللَّيْلِ . قَالَ الزُّهْرِيُّ : وَ كَانَ عَبْدُ اللهِ بَعْدَ ذَلِكَ يُكْثِرُ الصَّلاَةَ مِنَ اللَّيْلِ .

(37) CHAPTER. (Seeing) a bowl (cup) in a dream.

بَاب الْقَدَحِ فِي النَّوْمِ .

157. Narrated 'Abdullah bin 'Umar رضي الله عنهما : I heard Allah's Apostle ﷺ saying, "While I was sleeping, I saw that a cup full of milk was brought to me and I drank of it and gave the remaining of it to 'Umar bin Al-Khaṭṭāb." They asked, What have you interpreted (about the dream)? O Allāh's Apostle?" The Prophet ﷺ said, "(It is Religious) knowledge."

١٥٧ ـ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ : حَدَّثَنَا اللَّيْثُ ، عَنْ عُقَيْلٍ ، عَنِ ابْنِ شِهَابٍ ، عَنْ حَمْزَةَ بْنِ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ : سَمِعْتُ رَسُولَ اللهِ صلى الله عليه وسلم يَقُولُ : بَيْنَا أَنَا نَائِمٌ أُتِيتُ بِقَدَحِ لَبَنٍ فَشَرِبْتُ مِنْهُ ثُمَّ أَعْطَيْتُ فَضْلِي عُمَرَ بْنَ الْخَطَّابِ ، قَالُوا : فَمَا أَوَّلْتَهُ يَا رَسُولَ اللهِ ؟ قَالَ : الْعِلْمَ .

(38) CHAPTER. If something flies

بَابٌ إِذَا طَارَ الشَّيْءُ فِي الْمَنَامِ .

in a dream.

158. Narrated ʿAbdullāh bin ʿAbbās (رضي الله عنهما) : Allāh's Apostle (ﷺ) said, "While I was sleeping, two golden bangles were put in my two hands, so I got scared (frightened) and disliked it, but I was given permission to blow them off, and they flew away. I interpret it as a symbol of two liars who will appear." ʿUbaidullāh said, "One of them was Al-ʿAnsī who was killed by Fairuz at Yemen and the other was Musailama. (at Najd).

١٥٨ ـ حدثني سعيد بن محمد : حدثنا يعقوب بن إبراهيم : حدثنا أبي . عن صالح ، عن ابن عبيدة ابن نشيط قال : قال عبيد الله بن عبد الله : سألت عبد الله بن عباس رضي الله عنهما عن رؤيا رسول الله صلى الله عليه وسلم التي ذكر ، فقال ابن عباس : ذكر لي أن رسول الله صلى الله عليه وسلم قال : بينا أنا نائم رأيت أنه وضع في يدي سوارين من ذهب فقطعتهما وكرهتهما ، فأذن لي فنفختهما فطارا ، فأولتهما كذابين يخرجان ، فقال عبيد الله : أحدهما العنسي الذي قتله فيروز باليمن . والآخر مسيلمة .

(39) CHAPTER. If one sees (in a dream) cows being slaughtered.

باب إذا رأى بقرا تنحر .

159. Narrated Abū Mūsā : The Prophet (ﷺ) said, "I saw in a dream that I was migrating from Mecca to a land where there were date palm trees. I thought that it might be the land of Al-Yamāma or Hajar, but behold, it

١٥٩ ـ حدثني محمد بن العلاء : حدثنا أبو أسامة . عن بريد ، عن جده أبي بردة . عن أبي موسى ، أراه عن النبي صلى الله عليه وسلم قال : رأيت في المنام أني أهاجر من مكة

إلى أرض بها نخل ، فذهب وهلي إلى أنها اليمامة أو هجر ، فإذا هي المدينة يثرب . ورأيت فيها بقرا ، والله خير ، فإذا هم المؤمنون يوم أحد ، وإذا الخير ما جاء الله من الخير وثواب الصدق الذي آتانا الله به بعد يوم بدر .

turned out to be Yathrib (i.e., Medina). And I saw cows (being slaughtered) there, but the reward given by Allah is better (than worldly benefits). Behold, those cows proved to symbolise the believers (who were killed) on the Day (of the battle) of Uhud, and the good (which I saw in the dream) was the good and the reward and the truth which Allāh bestowed upon us after the Badr battle. (or the Battle of Uhad) and that was the victory bestowed by Allāh in the Battle of Khaibar and the conquest of Mecca).

باب النفخ في المنام .

(40) CHAPTER. To blow out in a dream.

١٦٠ ـ حدثني إسحاق بن إبراهيم الحنظلي : حدثنا عبد الرزاق : أخبرنا معمر . عن همام بن منبه قال : هذا ما حدثنا به أبو هريرة عن رسول الله صلى الله عليه وسلم قال : نحن الآخرون السابقون ، وقال رسول الله صلى الله عليه وسلم : بينا أنا نائم إذ أتيت خزائن الأرض ، فوضع في يدي سوارين من ذهب فكبرا علي وأهماني ، فأوحي إلي أن انفخهما فنفختهما فطارا ، فأولتهما الكذابين اللذين أنا بينهما : صاحب صنعاء ، وصاحب اليمامة .

160. Narrated Abū Huraira ﷺ : Allāh's Apostle said, "We (Muslims) are the last (to come) but (will be) the foremost (in the Day of Resurrection)." Allāh's Apostle ﷺ further said, "While sleeping, I was given the treasures of the world and two golden bangles were put in my hands, but I felt much annoyed, and those two bangles distressed me very much, but I was inspired that I should blow them off, so I blew them and they flew away. Then **I interpreted that those two bangles were the liars between whom I was (i. e., the one of San'a and the one of Yamāma).**"

(41) CHAPTER. If one sees in a dream that he takes something out of some place and place it in another.

باب إذا رأى أنه أخرج الشيء من كوة فأسكنه موضعا آخر .

161. Narrated Abdullah ﷺ : The Prophet ﷺ said, "I saw (in a dream) a black woman with unkempt hair going out of Medina and settling at Mahai'a, i. e., Al-Juhfa. I interpreted that as a symbol of epidemic of Medina being transferred to that place (Al-Juhfa)."

١٦١ ـ حدثنا إسماعيل بن عبد الله : حدثني أخي عبد الحميد . عن سليمان بن بلال . عن موسى بن عقبة . عن سالم بن عبد الله . عن أبيه : أن النبي صلى الله عليه وسلم قال رأيت كأن امرأة سوداء ثائرة الرأس خرجت من المدينة حتى قامت بمهيعة . وهي الجحفة . فأولت أن وباء المدينة نقل إليها .

(42) CHAPTER. (To see) a black woman (in a dream).

باب المرأة السوداء .

162. Narrated Abdullah bin Umar ﷺ concerning the dream of the Prophet ﷺ in Medina : The Prophet ﷺ said, "I saw (in a dream) a black woman with unkempt hair going out of Medina and settling at Mahai'a. I interpreted that as (a symbol of) the epidemic of Medina being transferred to Mahai'a, namely, Al-Juhfa."

١٦٢ ـ حدثنا أبو بكر المقدمي : حدثنا فضيل بن سليمان : حدثنا موسى : حدثني سالم بن عبد الله . عن عبد الله بن عمر رضي الله عنهما في رؤيا النبي صلى الله عليه وسلم في المدينة : رأيت امرأة سوداء ثائرة الرأس خرجت من المدينة حتى

نَزَلَتْ بِمَهْيَعَةَ فَتَأَوَّلْتُهَا أَنَّ وَبَاءَ الْمَدِينَةِ نُقِلَ إِلَى مَهْيَعَةَ وَهِيَ الْجُحْفَةُ .

باب المَرْأَةِ الثَّائِرَةِ الرَّأْسِ .

(43) CHAPTER. (Seeing) a lady with unkempt hair (in a dream).

١٦٣ ـ حَدَّثَنِي إِبْرَاهِيمُ بْنُ الْمُنْذِرِ : حَدَّثَنِي أَبُو بَكْرِ بْنُ أَبِي أُوَيْسٍ : حَدَّثَنِي سُلَيْمَانُ ، عَنْ مُوسَى بْنِ عُقْبَةَ ، عَنْ سَالِمٍ ، عَنْ أَبِيهِ : أَنَّ النَّبِيَّ صلى اللهُ عليه وسلَّم قالَ : رَأَيْتُ امْرَأَةً سَوْدَاءَ ثَائِرَةَ الرَّأْسِ خَرَجَتْ مِنَ الْمَدِينَةِ حَتَّى قَامَتْ بِمَهْيَعَةَ . فَتَأَوَّلْتُ أَنَّ وَبَاءَ الْمَدِينَةِ نُقِلَ إِلَى مَهْيَعَةَ وَهِيَ الْجُحْفَةُ .

163. Narrated Salim's father : The Prophet ﷺ said, "I saw (in a dream) a black woman with unkempt hair going out of Medina and settling in Mahai'a. I interpreted that as (a symbol of) epidemic of Medina being transferred to Mahai'a, namely, Al-Juhfa."

باب إِذَا هَزَّ سَيْفًا فِي الْمَنَامِ .

(44) CHAPTER. If someone waves a sword in a dream.

١٦٤ ـ حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ : حَدَّثَنَا أَبُو أُسَامَةَ ، عَنْ بُرَيْدِ بْنِ عَبْدِ اللهِ بْنِ أَبِي بُرْدَةَ ، عَنْ جَدِّهِ أَبِي بُرْدَةَ ، عَنْ أَبِي مُوسَى أُرَاهُ عَنِ

164. Narrated Abū Mūsā : The Prophet ﷺ said, " I saw in a dream that I waved a sword and it broke in the middle, and behold, that symbolised the casualties the believers suffered

on the Day (of the battle) of Uhud. Then I waved the sword again, and it became better than it had ever been before, and behold, that symbolised the Conquest (of Mecca) which Allah brought about and the gathering of the believers."

النَّبِيِّ صلى الله عليه وسلَّم قالَ : رَأَيْتُ . رُؤْيَا أَنِّي هَزَزْتُ سَيْفًا فَانْقَطَعَ صَدْرُهُ فَإِذَا هُوَ مَا أُصِيبَ مِنَ الْمُؤْمِنِينَ يَوْمَ أُحُدٍ ، ثُمَّ هَزَزْتُهُ أُخْرَى فَعَادَ أَحْسَنَ مَا كَانَ ، فَإِذَا هُوَ مَا جَاءَ اللهُ بِهِ مِنَ الْفَتْحِ وَ اجْتِمَاعِ الْمُؤْمِنِينَ .

(45) CHAPTER. Whoever tells a lie by narrating a dream which he did not see.

بَاب مَنْ كَذَبَ فِي حُلْمِهِ .

165. Narrated Ibn 'Abbas رضي الله عنهما : The Prophet ﷺ said, "Whoever claims to have seen a dream which he did not see:, will be ordered to make a knot between two barley grains which he will not be able to do ; and if somebody listens to the talk of some people who do not like him (to listen) or they run away from him, then molten lead will be poured into his ears on the Day of Resurrection ; and whoever makes a picture, will be punished on the Day of Resurrection and will be ordered to put a soul in that picture, which he will not be able to do."

١٦٥ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللهِ : حَدَّثَنَا سُفْيَانُ ، عَنْ أَيُّوبَ ، عَنْ عِكْرِمَةَ ، عَنِ ابْنِ عَبَّاسٍ ، عَنِ النَّبِيِّ صلى الله عليه وسلَّم قالَ : مَنْ تَحَلَّمَ بِحُلُمٍ لَمْ يَرَهُ كُلِّفَ أَنْ يَعْقِدَ بَيْنَ شَعِيرَتَيْنِ وَلَنْ يَفْعَلَ ، وَمَنِ اسْتَمَعَ إِلَى حَدِيثِ قَوْمٍ وَهُمْ لَهُ كَارِهُونَ أَوْ يَفِرُّونَ مِنْهُ صُبَّ فِي أُذُنِهِ الآنُكُ يَوْمَ الْقِيَامَةِ ، وَمَنْ صَوَّرَ صُورَةً عُذِّبَ وَكُلِّفَ أَنْ يَنْفُخَ فِيهَا وَلَيْسَ بِنَافِخٍ . قالَ سُفْيَانُ : وَصَلَهُ لَنَا أَيُّوبُ . وَقالَ قُتَيْبَةُ : حَدَّثَنَا أَبُو عَوَانَةَ ، عَنْ قَتَادَةَ ، عَنْ عِكْرِمَةَ ، عَنْ أَبِي هُرَيْرَةَ : قَوْلُهُ مَنْ كَذَبَ فِي رُؤْيَاهُ . وَقالَ

شُعْبَةُ ، عَنْ أَبِي هَاشِمٍ الرُّمَّانِيِّ : سَمِعْتُ عِكْرِمَةَ : قَالَ أَبُو هُرَيْرَةَ : قَوْلَهُ مَنْ صَوَّرَ وَمَنْ تَنَحَّلَمَ وَمَنِ اسْتَمَعَ .

166. Narrated Ibn ʿAbbās as above, 165.

١٦٦ ـ حدَّثَنَا إِسحاقُ : حدَّثَنَا خالِدٌ ، عَنْ خالِدٍ ، عَنْ عِكْرِمَةَ ، عَنِ ابْنِ عَبَّاسٍ قَالَ : مَنِ اسْتَمَعَ وَمَنْ تَحَلَّمَ وَمَنْ صَوَّرَ ، نَحْوَهُ . تَابَعَهُ هِشَامٌ ، عَنِ ابْنِ عَبَّاسٍ قَوْلَهُ .

167. Narrated Ibn ʿUmar ﷺ : Allah's Apostle ﷺ said, " The worst lie is that a person claims to have seen a dream which he has not seen."

١٦٧ ـ حدَّثَنَا عَلِيُّ بْنُ مُسْلِمٍ : حدَّثَنَا عَبْدُ الصَّمَدِ : حدَّثَنَا عَبْدُ الرَّحْمٰنِ ابْنُ عَبْدِ اللهِ بْنِ دِينَارٍ مَوْلَى ابْنِ عُمَرَ ، عَنْ أَبِيهِ ، عَنِ ابْنِ عُمَرَ : أَنَّ رَسُولَ اللهِ صلى اللهُ عليه وسلَّم قَالَ : إِنَّ مِنْ أَفْرَى الفِرَى أَنْ يُرِيَ عَيْنَهُ مَا لَمْ تَرَ .

(46) CHAPTER. If someone saw a bad dream which he disliked, he should not tell it to anybody, nor mention it.

بابٌ إِذَا رَأَى مَا يَكْرَهُ فَلَا يُخْبِرْ بِهَا وَلَا يَذْكُرْهَا .

168. Narrated Abū Salama : I used to see a dream which would make me sick till I heard Abū Qatāda saying, " I too, used to see a dream which would make me sick till I heard the Prophet ﷺ saying. " A good dream is from Allah, so if anyone of you

١٦٨ ـ حدَّثَنَا سَعِيدُ بْنُ الرَّبِيعِ : حدَّثَنَا شُعْبَةُ ، عَنْ عَبْدِ رَبِّهِ بْنِ سَعِيدٍ قَالَ : سَمِعْتُ أَبَا سَلَمَةَ يَقُولُ : لَقَدْ كُنْتُ أَرَى الرُّؤْيَا فَتُمْرِضُنِي حَتَّى سَمِعْتُ أَبَا قَتَادَةَ يَقُولُ وَأَنَا

saw a dream which he liked, he should not tell it to anybody except to the one whom he loves, and if he saw a dream which he disliked, then he should seek refuge with Allah from its evil and from the evil of Satan, and spit three times (on his left) and should not tell it to anybody, for it will not harm him."

كُنْتُ أَرَى الرُّؤْيَا تُمْرِضُنِي حتى سَمِعْتُ النَّبِيَّ صلى اللهُ عليه وسلَّم يَقُولُ: الرُّؤْيَا الحَسَنَةُ مِنَ اللهِ، فَإِذَا رَأَى أَحَدُكُمْ ما يُحِبُّ فَلا يُحَدِّثْ بِهِ إِلاَّ مَنْ يُحِبُّ، وَإِذَا رَأَى ما يَكْرَهُ فَلْيَتَعَوَّذْ بِاللهِ مِنْ شَرِّهَا، وَمِنْ شَرِّ الشَّيْطَانِ وَلْيَتْفِلْ ثَلاثًا وَلا يُحَدِّثْ بِهَا أَحَدًا فَإِنَّهَا لَنْ تَضُرَّهُ.

169. Narrated Abū Sa'īd Al-Khudrī: I heard Allah's Apostle ﷺ saying, "If anyone of you saw a dream which he liked, then that was from Allah, and he should thank Allah for it and tell it to others; but if he has something else, i.e., a dream which he did not like, then that is from Satan and he should seek refuge with Allah from it and should not tell it to anybody for it will not harm him."

١٦٩ ـ حدَّثَنَا إِبْرَاهِيمُ بْنُ حَمْزَةَ: حدَّثَنِي ابْنُ أَبِي حَازِمٍ وَالدَّرَاوَرْدِيُّ، عَنْ يَزِيدَ، عَنْ عَبْدِ اللهِ بْنِ خَبَّابٍ، عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ: أَنَّهُ سَمِعَ رَسُولَ اللهِ صلى اللهُ عليه وسلَّم يَقُولُ: إِذَا رَأَى أَحَدُكُمُ الرُّؤْيَا يُحِبُّهَا فَإِنَّهَا مِنَ اللهِ، فَلْيَحْمَدِ اللهَ عَلَيْهَا، وَلْيُحَدِّثْ بِهَا. وَإِذَا رَأَى غَيْرَ ذَلِكَ مِمَّا يَكْرَهُ فَإِنَّمَا هِيَ مِنَ الشَّيْطَانِ، فَلْيَسْتَعِذْ مِنْ شَرِّهَا وَلا يَذْكُرْهَا لأَحَدٍ فَإِنَّهَا لَنْ تَضُرَّهُ.

(47) CHAPTER. Whoever considers the interpretation of the first interpreter

بابُ مَنْ لَمْ يَرَ الرُّؤْيَا لأَوَّلِ عابِرٍ إِذَا لَمْ يُصِبْ.

of one's dream as not valid if he does not interpret it correctly.

170. Narrated Ibn Abbas ﷺ :

A man came to Allah's Apostle ﷺ and said, "I saw in a dream, a cloud having shade. Butter and honey were dropping from it and I saw the people gathering it in their hands, some gathering much and some a little. And behold, there was a rope extending from the earth to the sky, and I saw that you (the Prophet ﷺ) held it and went up, and then another man held it and went up and (after that) another (third) held it and went up, and then after another (fourth) man held it, but it broke and then got connected again." Abu Bakr said, "O Allah's Apostle! Let my father be sacrificed for you! Allow me to interpret this dream." The Prophet ﷺ said to him, "Interpret it." Abu Bakr said, "The cloud with shade symbolises Islam, and the butter and honey dropping from it, symbolises the Qur'an, its sweetness dropping and some people learning much of the Qur'an and some a little. The rope which is extended from the sky to the earth is the Truth which you (the Prophet ﷺ) are following. You follow it and Allah will raise you high with it, and then another man

١٧٠ - حدثنا يحيى بن بكير : حدثنا الليث ، عن يونس ، عن ابن شهاب ، عن عبيد الله بن عبد الله ابن عتبة : أن ابن عباس رضي الله عنهما كان يحدث أن رجلا أتى رسول الله صلى الله عليه وسلم فقال : إني رأيت الليلة في المنام ظلة تنطف السمن والعسل ، فأرى الناس يتكففون منها فالمستكثر والمستقل ، وإذا سبب واصل من الأرض إلى السماء فأراك أخذت به فعلوت ، ثم أخذ به رجل آخر فعلا به ، ثم أخذ به رجل آخر فعلا به ، ثم أخذ به رجل آخر فانقطع ثم وصل . فقال أبو بكر : يا رسول الله ، بأبي أنت والله لتدعني فأعبرها ، فقال النبي صلى الله عليه وسلم : اعبرها . قال : أما الظلة فالإسلام ، وأما الذي ينطف من العسل والسمن فالقرآن ، حلاوته تنطف ، فالمستكثر من القرآن والمستقل . وأما السبب الواصل من السماء إلى الأرض فالحق الذي أنت عليه تأخذ به فيعليك

will follow it and will rise up with it and another person will follow it and then another man will follow it but it will break and then be connected for him and he will rise up with it. O Allah's Apostle ! Let my father be sacrificed for you ! Am I right or wrong?" The Prophet ﷺ replied, " You are right in some of it and wrong in some." Abu Bakr said, " O Allah's Prophet ! By Allah, you must tell me in what I was wrong." The Prophet ﷺ said, " Do not swear."

اللهُ . ثُمَّ يَأخُذُ بِهِ رَجُلٌ فَيَعْلُو بِهِ ، ثُمَّ يَأخُذُ بِهِ رَجُلٌ آخَرُ فَيَعْلُو بِهِ ، ثُمَّ يَأخُذُ بِهِ رَجُلٌ آخَرُ فَيَنْقَطِعُ بِهِ . ثُمَّ يُوَصَّلُ لَهُ فَيَعْلُو بِهِ فَأخْبِرْنِي يَا رَسُولَ اللهِ بِأبِي أنْتَ : أصَبْتُ أمْ أخْطَأتُ ؟ قَالَ النَّبِيُّ صلى اللهُ عليه وسلَّم: أصَبْتَ بَعْضًا وَأخْطَأتَ بَعْضًا ، قَالَ : فَوَاللهِ لَتُحَدِّثَنِّي بِالَّذِي أخْطَأتُ ، قَالَ : لا تُقْسِمْ .

(48) CHAPTER. The interpretation of dreams after the Fajr prayer.

بَاب تَعْبِيرِ الرُّؤْيَا بَعْدَ صَلاةِ الصُّبْحِ .

171. Narrated Samura bin Jundub ﷺ : Allah's Apostle ﷺ very often used to ask his companions, " Did anyone of you see a dream ? " So dreams would be narrated to him by those whom Allah wished to tell. One morning the Prophet ﷺ said, " Last night two persons came to me (in a dream) and woke me up and said to me, ' Proceed ! ' I set out with them and we came across a man lying down, and behold, another man was standing over his head, holding a big rock. Behold, he was throwing the rock at the

١٧١ - حَدَّثَنِي مُؤَمَّلُ بْنُ هِشَامٍ أبُو هِشَامٍ : حَدَّثَنَا إسْمَاعِيلُ بْنُ إبْرَاهِيمَ : حَدَّثَنَا عَوْفٌ : حَدَّثَنَا أبُو رَجَاءٍ : حَدَّثَنَا سَمُرَةُ بْنُ جُنْدُبٍ رَضِيَ اللهُ عَنْهُ قَالَ : كَانَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم مِمَّا يُكْثِرُ أنْ يَقُولَ لأصْحَابِهِ : هَلْ رَأى أحَدٌ مِنْكُمْ مِنْ رُؤْيَا ؟ قَالَ : فَيَقُصَّ عَلَيْهِ مَنْ شَاءَ اللهُ أنْ يَقُصَّ ، وَإنَّهُ قَالَ ذَاتَ غَدَاةٍ إنَّهُ أتَانِي اللَّيْلَةَ آتِيَانِ ، وَإنَّهُمَا ابْتَعَثَانِي وَإنَّهُمَا قَالا لِي : انْطَلِقْ ، وَإنِّي انْطَلَقْتُ مَعَهُمَا ،

وَإِنَّا أَتَيْنَا عَلَى رَجُلٍ مُضْطَجِعٍ وَإِذَا آخَرُ قَائِمٌ عَلَيْهِ بِصَخْرَةٍ وَإِذَا هُوَ يَهْوِي بِالصَّخْرَةِ لِرَأْسِهِ فَيَثْلَغُ رَأْسَهُ فَيَتَدَهْدَهُ الْحَجَرُ هَاهُنَا ، فَيَتْبَعُ الْحَجَرَ فَيَأْخُذُهُ فَلَا يَرْجِعُ إِلَيْهِ حَتَّى يَصِحَّ رَأْسُهُ كَمَا كَانَ ، ثُمَّ يَعُودُ عَلَيْهِ فَيَفْعَلُ بِهِ مِثْلَ مَا فَعَلَ مَرَّةَ الْأُولَى ، قَالَ : قُلْتُ لَهُمَا : سُبْحَانَ اللهِ ، مَا هَذَانِ ؟ قَالَ : قَالَا لِي : انْطَلِقْ ، قَالَ : فَانْطَلَقْنَا فَأَتَيْنَا عَلَى رَجُلٍ مُسْتَلْقٍ لِقَفَاهُ وَإِذَا آخَرُ قَائِمٌ عَلَيْهِ بِكَلُّوبٍ مِنْ حَدِيدٍ ، وَإِذَا هُوَ يَأْتِي أَحَدَ شِقَّيْ وَجْهِهِ فَيُشَرْشِرُ شِدْقَهُ إِلَى قَفَاهُ ، وَمَنْخِرَهُ إِلَى قَفَاهُ ، وَعَيْنَهُ إِلَى قَفَاهُ . قَالَ : وَرُبَّمَا قَالَ أَبُو رَجَاءٍ : فَيَشُقُّ ، قَالَ : ثُمَّ يَتَحَوَّلُ إِلَى الْجَانِبِ الْآخَرِ فَيَفْعَلُ بِهِ مِثْلَ مَا فَعَلَ بِالْجَانِبِ الْأَوَّلِ ، فَمَا يَفْرُغُ مِنْ ذَلِكَ الْجَانِبِ حَتَّى يَصِحَّ ذَلِكَ الْجَانِبُ كَمَا كَانَ ثُمَّ يَعُودُ عَلَيْهِ فَيَفْعَلُ مِثْلَ مَا فَعَلَ الْمَرَّةَ الْأُولَى ، قَالَ : قُلْتُ : سُبْحَانَ اللهِ ، مَا هَذَانِ ؟ قَالَ : قَالَا لِي : انْطَلِقْ ، فَانْطَلَقْنَا فَأَتَيْنَا عَلَى مِثْلِ التَّنُّورِ ، قَالَ : وَأَحْسِبُ أَنَّهُ كَانَ يَقُولُ : فَإِذَا فِيهِ لَغَطٌ وَأَصْوَاتٌ ، قَالَ : فَاطَّلَعْنَا فِيهِ فَإِذَا فِيهِ رِجَالٌ وَنِسَاءٌ عُرَاةٌ ، وَإِذَا هُمْ يَأْتِيهِمْ لَهَبٌ مِنْ أَسْفَلَ مِنْهُمْ ، فَإِذَا أَتَاهُمْ ذَلِكَ

man's head, injuring it. The rock rolled away and the thrower followed it and took it back. By the time he reached the man, his head returned to the normal state. The thrower then did the same as he had done before. I said to my two companions, 'Subhan Allah! Who are these two persons?' They said, 'Proceed!' So we proceeded and came to a man lying flat on his back and another man standing over his head with an iron hook, and behold, he would put the hook in one side of the man's mouth and tear off that side of his face to the back (of the neck) and similarly tear his nose from front to back and his eye from front to back. Then he turned to the other side of the man's face and did just as he had done with the other side. He hardly completed this side when the other side returned to its normel state. Then he returned to it to repeat what he had done before. I said to my two companions, 'Subhan Allah! Who are these two persons?' They said to me, Proceed!' So we proceeded and came across something like a Tannur (a kind of baking oven, a pit usually clay-lined for baking bread)." I think the Prophet ﷺ said, "In that oven there was much noise and voices." The Prophet ﷺ added, "We looked into it and found naked men and women, and behold, a flame of fire was reaching to them from underneath, and when it reached them, they cried loudly. I asked

them, 'Who are these?' They said to me, 'Proceed!' And so we proceeded and came across a river." I think he said, "....red like blood." The Prophet ﷺ added, "And behold, in the river there was a man swimming, and on the bank there was a man who had collected many stones. Behold, while the other man was swimming, he went near him. The former opened his mouth and the latter (on the bank) threw a stone into his mouth whereupon he went swimming again. He returned and everytime the performance was repeated. I asked my two companions, 'Who are these (two) persons?' They replied, 'Proceed! Proceed!' And we proceeded till we came to a man with a repulsive appearance the most repulsive appearance, you ever saw a man having! Beside him there was a fire and he was kindling it and running around it. I asked my companions, 'Who is this (man)?' They said to me, 'Proceed! Proceed!' So we proceeded till we reached a garden of deep green dense vegetation, having all of sorts spring colours. In the midst of the garden there was a very tall man and I could hardly see his head because of his great height, and around him there were children in such a large number as I have never seen. I said to my companions, 'Who is this?' They replied, 'Proceed! Proceed!' So we proceeded till we came to a majestic huge garden, greater and

اللَّهَبُ ضَوْضَوْا . قالَ : قُلْتُ لَهُمَا : ما هٰؤُلاءِ ؟ قالَ : قالا لى : انْطَلِقْ انْطَلِقْ ، قالَ : فَانْطَلَقْنَا فَأَتَيْنَا عَلَى نَهَرٍ حَسِبْتُ أَنَّهُ كانَ يَقُولُ أَحْمَرَ مِثْلِ الدَّمِ . وَإِذَا فى النَّهَرِ رَجُلٌ سابِحٌ يَسْبَحُ . وَإِذَا عَلَى شَطِّ النَّهَرِ رَجُلٌ قَدْ جَمَعَ عِنْدَهُ حِجَارَةً كَثِيرَةً ، وإِذَا ذٰلِكَ السَّابِحُ يَسْبَحُ ، ثُمَّ يَأْتِى ذٰلِكَ الَّذِى قَدْ جَمَعَ عِنْدَهُ الحِجَارَةَ فَيَفْغَرُ لَهُ فَاهُ فَيُلْقِمُهُ حَجَرًا فَيَنْطَلِقُ يَسْبَحُ ، ثُمَّ يَرْجِعُ إِلَيْهِ ، كُلَّما رَجَعَ إِلَيْهِ فَغَرَ لَهُ فَاهُ فَأَلْقَمَهُ حَجَرًا ، قالَ : قُلْتُ لَهُمَا : ما هٰذَانِ ؟ قالَ : قالا لى : انْطَلِقْ ، انْطَلِقْ . قالَ : فَانْطَلَقْنَا فَأَتَيْنَا عَلَى رَجُلٍ كَرِيهِ المَرْآةِ كَأَكْرَهِ ما أَنْتَ رَاءٍ رَجُلاً مَرْآةً ، وَإِذَا عِنْدَهُ نَارٌ يَحُشُّهَا وَيَسْعَى حَوْلَهَا ، قالَ : قُلْتُ لَهُمَا : ما هٰذَا ؟ قالَ : قالا لى : انْطَلِقِ انْطَلِقْ . فَانْطَلَقْنَا فَأَتَيْنَا عَلَى رَوْضَةٍ مُعْتَمَّةٍ فِيهَا مِنْ كُلِّ نَوْرِ الرَّبِيعِ ، وَإِذَا بَيْنَ ظَهْرَىِ الرَّوْضَةِ رَجُلٌ طَوِيلٌ لا أَكَادُ أَرَى رَأْسَهُ طُولاً فى السَّماءِ ، وَإِذَا حَوْلَ الرَّجُلِ مِنْ أَكْثَرِ وِلْدَانٍ رَأَيْتُهُمْ قَطُّ . قالَ : قُلْتُ لَهُمَا : ما هٰذَا ؟ ما هٰؤُلاءِ ؟ قالَ : قالا لى : انْطَلِقْ انْطَلِقْ . قالَ : فَانْطَلَقْنَا فَانْتَهَيْنَا إِلَى رَوْضَةٍ عَظِيمَةٍ لَمْ أَرَ رَوْضَةً قَطُّ أَعْظَمَ مِنْهَا وَلا

أَحْسَنَ ، قَالَ : قَالا لِى : ارْقَ فَارْتَقَيْتُ فِيهَا ، قَالَ : فَارْتَقَيْنَا فِيهَا فَانْتَهَيْنَا إِلَى مَدِينَةٍ مَبْنِيَّةٍ بِلَبِنِ ذَهَبٍ وَلَبِنِ فِضَّةٍ ، فَأَتَيْنَا بَابَ الْمَدِينَةِ فَاسْتَفْتَحْنَا فَفُتِحَ لَنَا فَدَخَلْنَاهَا فَتَلَقَّانَا فِيهَا رِجَالٌ شَطْرٌ مِنْ خَلْقِهِمْ كَأَحْسَنِ مَا أَنْتَ رَاءٍ ، وَشَطْرٌ كَأَقْبَحِ مَا أَنْتَ رَاءٍ ، قَالَ : قَالا لَهُمْ : اذْهَبُوا فَقَعُوا فِى ذَلِكَ النَّهَرِ ، قَالَ : وَإِذَا نَهَرٌ مُعْتَرِضٌ يَجْرِى كَأَنَّ مَاءَهُ الْمَحْضُ فِى الْبَيَاضِ ، فَذَهَبُوا فَوَقَعُوا فِيهِ ، ثُمَّ رَجَعُوا إِلَيْنَا قَدْ ذَهَبَ ذَلِكَ السُّوءُ عَنْهُمْ فَصَارُوا فِى أَحْسَنِ صُورَةٍ ، قَالَ : قَالا لِى : هَذِهِ جَنَّةُ عَدْنٍ وَهَذَاكَ مَنْزِلُكَ ، قَالَ : فَسَمَا بَصَرِى صُعُدًا فَإِذَا قَصْرٌ مِثْلُ الرَّبَابَةِ الْبَيْضَاءِ ، قَالَ : قَالا لِى : هَذَاكَ مَنْزِلُكَ ، قَالَ : قُلْتُ لَهُمَا : بَارَكَ اللهُ فِيكُمَا ، ذَرَانِى فَأَدْخُلَهُ ، قَالا : أَمَّا الآنَ فَلا وَأَنْتَ دَاخِلُهُ ، قَالَ : قُلْتُ لَهُمَا : فَإِنِّى قَدْ رَأَيْتُ مُنْذُ اللَّيْلَةِ عَجَبًا ، فَمَا هَذَا الَّذِى رَأَيْتُ ؟ قَالَ : قَالا لِى : أَمَا إِنَّا سَنُخْبِرُكَ ، أَمَّا الرَّجُلُ الأَوَّلُ الَّذِى أَتَيْتَ عَلَيْهِ يُثْلَغُ رَأْسُهُ بِالْحَجَرِ فَإِنَّهُ الرَّجُلُ يَأْخُذُ الْقُرْآنَ فَيَرْفُضُهُ وَيَنَامُ عَنِ الصَّلاةِ الْمَكْتُوبَةِ ، وَأَمَّا الرَّجُلُ الَّذِى أَتَيْتَ عَلَيْهِ يُشَرْشَرُ شِدْقُهُ إِلَى قَفَاهُ وَمَنْخِرُهُ وَعَيْنُهُ إِلَى

better than I have ever seen! My two companions said to me, 'Go up and I went up'. The Prophet ﷺ added, "So we ascended till we reached a city built of gold and silver bricks and we went to its gate and asked (the gatekeeper) to open the gate, and it was opened and we entered the city and found in it, men with one side of their bodies as handsome as the handsomest person you have ever seen, and the other side as ugly as the ugliest person you have ever seen. My two companions ordered those men to throw themselves into the river. Behold, there was a river flowing across (the city), and its water was like milk in whiteness. Those men went and threw themselves in it and then returned to us after the ugliness (of their bodies) had disappeared and they became in the best shape." The Prophet ﷺ further added, " My two companions (angels) said to me, " This place is the Eden Paradise, and that is your place.' I raised up my sight, and behold, there I saw a palace like a white cloud ! My two companions said to me, ' That (palace) is your place.' I said to them, ' May Allah bless you both ! Let me enter it.' They replied, 'As for now, you will not enter it, but you shall enter it (one-day)? I said to them, ' I have seen many wounders tonight. What does all that mean which I have seen ? ' They replied, ' We will inform you : As for the first man you

فَقَالَهُ فَإِنَّهُ الرَّجُلُ يَغْدُو مِنْ بَيْتِهِ فَيَكْذِبُ الْكَذْبَةَ تَبْلُغُ الآفَاقَ، وَأَمَّا الرِّجَالُ وَالنِّسَاءُ الْعُرَاةُ الَّذِينَ فِي مِثْلِ بِنَاءِ التَّنُّورِ فَهُمُ الزُّنَاةُ وَالزَّوَانِي، وَأَمَّا الرَّجُلُ الَّذِي أَتَيْتَ عَلَيْهِ يَسْبَحُ فِي النَّهَرِ وَيُلْقَمُ الْحَجَرَ فَإِنَّهُ آكِلُ الرِّبَا. وَأَمَّا الرَّجُلُ الْكَرِيهُ الْمَرْآةِ الَّذِي عِنْدَ النَّارِ يَحُشُّهَا وَيَسْعَى حَوْلَهَا فَإِنَّهُ مَالِكٌ خَازِنُ جَهَنَّمَ، وَأَمَّا الرَّجُلُ الطَّوِيلُ الَّذِي فِي الرَّوْضَةِ فَإِنَّهُ إِبْرَاهِيمُ صلى الله عليه وسلم. وَأَمَّا الْوِلْدَانُ الَّذِينَ حَوْلَهُ فَكُلُّ مَوْلُودٍ مَاتَ عَلَى الْفِطْرَةِ. قَالَ: فَقَالَ بَعْضُ الْمُسْلِمِينَ: يَا رَسُولَ اللهِ، وَأَوْلَادُ الْمُشْرِكِينَ؟ فَقَالَ رَسُولُ اللهِ صلى الله عليه وسلم: وَأَوْلَادُ الْمُشْرِكِينَ. وَأَمَّا الْقَوْمُ الَّذِينَ كَانُوا شَطْرٌ مِنْهُمْ حَسَنًا وَشَطْرٌ قَبِيحًا فَإِنَّهُمْ قَوْمٌ خَلَطُوا عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا، تَجَاوَزَ اللهُ عَنْهُمْ.

came upon whose head was being injured with the rock, he is the symbol of the one who studies the Qur'an and then neither recites it nor acts on its orders, and sleeps, neglecting the enjoined prayers. As for the man you came upon whose sides of mouth, nostrils and eyes were torn off from front to back, he is the symbol of the man who goes out of his house in the morning and tells so many lies that it spread all over the world. And those naked men and women whom you saw in a construction resembling an oven, they are the adulterers and the adultresses, and the man whom you saw swimming in the river and given a stone to swallow, is the eater of usury (Ribā) (1) and the bad looking man whom you saw near the fire kindling it and going round it, is Mālik, the gatekeeper of Hell and the tall man whom you saw in the garden, is Abraham and the children around him are those children who die with Al-Fitra (the Islamic Faith).'" The narrator added: Some Muslims asked the Prophet ﷺ, "O Allāh's Apostle! What about the children of pagans?" The Prophet ﷺ replied, "And also the children of pagans." The Prophet ﷺ added, "My two companions added, 'The men you saw half handsome and half ugly were those persons who had mixed an act that was good with another that was bad, but Allāh forgave them.'"

(1) Ribā: See the glossary.

In the Name of Allāh, the Most Beneficent, the Most Merciful.

بسم الله الرحمن الرحيم

LXXXVIII. THE BOOK OF AFFLICTIONS :

كتاب الفتن

(1) CHAPTER. What has come in the Statement of Allah ﷻ :—

'And fear the affliction which affects not in particular (only) those among you who do wrong.' (8 : 25)

And the warning of the Prophet ﷺ against afflictions.

باب ما جاءَ فى قَوْلِ اللهِ تَعَالى ـ وَاتَّقُوا فِتْنَةً لا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خاصَّةً ـ وما كانَ النَّبِىَّ صلى اللهُ عليه وسلَّم يُحَذِّرُ مِنَ الفِتَنِ.

172. Narrated Asmā': The Prophet ﷺ said, "I will be at my Lake-Fount (Kauthar) waiting for whoever will come to me. Then some people will be taken away from me whereupon I will say, 'My followers!' It will be said, 'You do not know they turned Apostates as renegates (deserted their religion).'" [Ibn Abī Mulaika said, "O Allāh, we seek refuge with You from turning on our heels from the (Islamic) religion and from being put to trial].

١٧٢ ـ حدَّثَنا عَلِىُّ بْنُ عَبْدِ اللهِ : حدَّثَنا بِشْرُ بْنُ السَّرِىِّ : حدَّثَنا نافِعُ ابْنُ عُمَرَ ، عَنِ ابْنِ أَبِى مُلَيْكَةَ قالَ : قالَتْ أَسْماءُ عَنِ النَّبِىِّ صلى اللهُ عليه وسلَّم قالَ : أَنا عَلَى حَوْضِى أَنْتَظِرُ مَنْ يَرِدُ عَلَىَّ ، فَيُؤْخَذُ بِناسٍ مِنْ دُونِى فَأَقُولُ : أُمَّتِى ، فَيَقُولُ : لا تَدْرِى مَشَوْا عَلَى القَهْقَرَى . قالَ ابْنُ أَبِى مُلَيْكَةَ : اللَّهُمَّ إِنَّا نَعُوذُ بِكَ أَنْ نَرْجِعَ عَلَى أَعْقابِنا أَوْ نُفْتَنَ .

173. Narrated Abdullah ﷺ : The Prophet ﷺ said, "I am your predecessor at the Lake-Fount (Kauthar) and some men amongst you will be brought to me, and when I will try to hand them some water, they will be pulled away from me by force whereupon I will say, 'O Lord, my companions!' Then the Almighty will say, 'You do not know what they did after you left they introduced new things into the religion after you.'"

١٧٣ ـ حدَّثنا مُوسَى بْنُ إسْماعِيلَ : حدَّثَنا أبُو عَوَانَةَ ، عَنْ مُغِيرَةَ ، عَنْ أبِي وَائِلٍ قالَ : قالَ عَبْدُ اللهِ : قالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم : أنَا فَرَطُكُمْ عَلَى الحَوْضِ . لَيُرْفَعَنَّ إلَيَّ رِجالٌ مِنْكُمْ حتى إذا أهْوَيْتُ لِأُنَاوِلَهُمُ اخْتُلِجُوا دُونِي ، فَأقُولُ : أيْ رَبِّ ، أصحابِي ، يَقُولُ : لا تَدْرِي ما أحْدَثُوا بَعْدَكَ .

174. Narrated Sahl bin Sa'd : I heard the Prophet ﷺ saying, "I am your predecessor at the Lake-Fount (Kauthar), and whoever will come to it, will drink from it, and whoever will drink from it, will never become thirsty after that. There will come to me some people whom I know and they know me, and then a barrier will be set up between me and them." Abū Sa'īd Al-Khudrī added that the Prophet ﷺ further said : "I will say those people are from me. It will be said, 'You do not know what changes and new things they did after you.' Then I will say, 'Far removed (from mercy), far removed (from mercy), those who changed (the religion) after me!'"

١٧٤ ـ حدَّثَنا يَحْيَى بْنُ بُكَيْرٍ : حدَّثَنا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ ، عَنْ أبِي حازِمٍ قالَ : سَمِعْتُ سَهْلَ بْنَ سَعْدٍ يَقُولُ : سَمِعْتُ النَّبِيَّ صلى اللهُ عليهِ وسلَّم يَقُولُ : أنا فَرَطُكُمْ عَلَى الحَوْضِ ، مَنْ وَرَدَهُ شَرِبَ مِنْهُ وَمَنْ شَرِبَ مِنْهُ لَمْ يَظْمَأ بَعْدَهُ أبَدًا ، لَيَرِدُ عَلَيَّ أقْوامٌ أعْرِفُهُمْ وَيَعْرِفُونِي ثُمَّ يُحَالُ بَيْنِي وَبَيْنَهُمْ . قالَ أبُو حازِمٍ : فَسَمِعَنِي النُّعْمَانُ بْنُ أبِي عَيَّاشٍ وَأنَا أُحَدِّثُهُمْ هَذا فَقالَ : هَكَذا سَمِعْتَ سَهْلًا ؟ فَقُلْتُ : نَعَمْ . قالَ : وَأنَا أشْهَدُ عَلَى أبِي سَعِيدٍ الخُدْرِيِّ لَسَمِعْتُهُ يَزِيدُ فِيهِ : قالَ : إنَّهُمْ مِنِّي . فَيُقالُ : إنَّكَ لا تَدْرِي ما بَدَّلُوا بَعْدَكَ . فَأقُولُ : سُحْقًا سُحْقًا لِمَنْ بَدَّلَ بَعْدِي .

(2) CHAPTER. The statement of the Prophet ﷺ : "After me you will see things which you will disapprove of."

And Abdullah bin Zaid said, "The Prophet ﷺ said Be patient till you meet me at the Lake-Fount (Kauthar)."

باب قَوْلِ النَّبِيِّ صلى اللهُ عليه وسلَّم: سترَوْنَ بَعْدِى أُمُورًا تُنْكِرُونَها. وَقالَ عَبْدُ اللهِ بْنُ زَيْدٍ : قالَ النَّبِيُّ صلى اللهُ عليه وسلَّمَ : اصْبِرُوا حتى تَلْقَوْنِى عَلَى الحَوْضِ

175. Narrated Abdullah ﷺ : Allah's Apostle ﷺ said to us, "You will see after me, selfishness (on the part of other people) and other matters that you will disapprove of." They asked, "What do you order us to do, O Allah's Apostle? (under such circumstances)?" He said, "Pay their rights to them (to the rulers) and ask your right from Allah."

١٧٥ ـ حدَّثَنا مُسَدَّدٌ: حدَّثَنا يَحْيَى ابْنُ سَعِيدٍ : حدَّثَنا الأَعْمَشُ : حدَّثَنا زَيْدُ بْنُ وَهْبٍ : سَمِعْتُ عَبْدَ اللهِ قالَ : قالَ لَنا رَسُولُ اللهِ صلى اللهُ عليه وسلَّم : إِنَّكُمْ سترَوْنَ بَعْدِى أَثَرَةً وَأُمُورًا تُنْكِرُونَها. قالُوا: فَما تَأْمُرُنا يا رَسُولَ اللهِ؟ قالَ : أَدُّوا إِلَيْهِمْ حَقَّهُمْ وسَلُوا اللهَ حَقَّكُمْ

176. Narrated Ibn Abbas ﷺ : The Prophet ﷺ said, "Whoever disapproves of something done by his ruler then he should be patient, for whoever disobeys the ruler even a little (little = a span) will die as those who died in the Pre-Islamic Period of Ignorance. (i.e. as rebellious Sinners).

١٧٦ ـ حدَّثَنا مُسَدَّدٌ ، عَنْ عَبْدِ الوَارِثِ ، عَنِ الجَعْدِ ، عَنْ أَبِى رَجاءٍ ، عَنِ ابْنِ عَبَّاسٍ ، عَنِ النَّبِيِّ صلى اللهُ عليه وسلَّم قالَ : مَنْ كَرِهَ مِنْ أَمِيرِهِ شَيْئًا فَلْيَصْبِرْ ، فَإِنَّهُ مَنْ خَرَجَ مِنَ السُّلْطانِ شِبْرًا ماتَ مِيتَةً جاهِلِيَّةً .

177. Narrated Ibn 'Abbas ﷺ : The Prophet ﷺ said, "Whoever no-

١٧٧ ـ حدَّثَنا أَبُو النُّعْمانِ : حدَّثَنا حَمَّادُ بْنُ زَيْدٍ عَنِ الجَعْدِ أَبِى عُثْمانَ : حدَّثَنِى أَبُو رَجاءٍ

العُطَارِدِيُّ قالَ : سَمِعْتُ ابْنَ عَبَّاسٍ رَضِيَ اللهُ عَنهُما ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم قالَ : مَنْ رَأى مِنْ أميرِهِ شَيْئاً يَكْرَهُه فَلْيَصْبِرْ عَلَيْهِ ، فَإنَّهُ مَنْ فارَقَ الجَماعَةَ شِبْراً فمَاتَ إلاَّ ماتَ مِيتَةً جاهِلِيَّةً

tices something which he dislikes done by his ruler, then he should be patient, for whoever becomes separate from the company of the Muslims even for a span and then dies, he will die as those who died in the Pre-Islamic period of ignorance (as rebellious sinners).

(Fateh-Al-Bari page 112 Vol. 16)

١٧٨ ـ حدَّثَنا إسْماعِيلُ : حدَّثَنِي ابْنُ وَهْبٍ ، عَنْ عَمْرٍو ، عَنْ بُكَيْرٍ ، عَنْ بُسْرِ بْنِ سَعِيدٍ ، عَنْ جُنادَةَ بْنِ أبي أُمَيَّةَ قالَ : دَخَلْنا عَلى عُبادَةَ بْنِ الصَّامِتِ وَهُوَ مَرِيضٌ ، قُلْنا : أصْلَحَكَ اللهُ . حَدِّثْ بِحَدِيثٍ يَنْفَعُكَ اللهُ بِهِ سَمِعْتَهُ مِنَ النَّبِيِّ صلى اللهُ عليهِ وسلَّم ، قالَ : دَعانا النَّبِيُّ صلى اللهُ عليهِ وسلَّم فَبايَعْناهُ فَقالَ فِيما أخَذَ عَلَيْنا أنْ بايَعَنا عَلى السَّمْعِ والطَّاعَةِ فِي مَنْشَطِنا و مَكْرَهِنا ، وَعُسْرِنا وَيُسْرِنا ، وَأثَرَةً عَلَيْنا ، وَأنْ لا نُنازِعَ الأمْرَ أهْلَهُ إلاَّ أنْ تَرَوْا كُفْراً بَواحاً عِنْدَكُمْ مِنَ اللهِ فِيهِ بُرْهانٌ .

178. Narrated Junāda bin Abī Umaiya : We entered upon Ubāda bin Aṣ-Ṣāmit while he was sick. We said, "May Allāh make you healthy. Will you tell us a Hadith you heard from the Prophet ﷺ and by which Allāh may make you benefit ?" He said, "The Prophet ﷺ called us and we gave him the Pledge of allegiance for Islām and among the conditions on which he took the Pledge from us, was that we were to listen and obey (the orders) both at the time when we were active and at the time when we were tired, and at our difficult time and at our ease and to be obedient to the ruler and give him his right even if he did not give us our right, and not to fight against him unless we noticed them having open Kufr (disbelief) for which we would have a proof with us from Allah."

١٧٩ ـ حدَّثَنا مُحَمَّدُ بنُ عَرْعَرَةَ : حدَّثَنا شُعْبَةُ . عَنْ قَتادَةَ ، عَنْ أنَسٍ

179. Narrated Usaid bin Hudair : A man came to the Prophet ﷺ and

ابْنِ مالك ، عَنْ أُسَيْدِ بْنِ حُضَيْرٍ : أَنَّ رَجُلاً أَتَى النَّبِيَّ صلى اللهُ عليه وسلَّم فَقَالَ : يا رَسُولَ اللهِ ، اسْتَعْمَلْتَ فُلاناً ولَمْ تَسْتَعْمِلْنِي، قالَ : إِنَّكُمْ سَتَرَوْنَ بَعْدِي أَثَرَةً فَاصْبِرُوا حتى تَلْقَوْنِي .

said, " O Allah's Apostle ! You appointed such-and-such person and you did not appointed me ? " The Prophet ﷺ said, " After me you will see rulers not giving you your right (but you should give them their right) and be patient till you meet me."

باب قَوْلِ النَّبِيِّ صلى اللهُ عليه وسلَّم: هَلاكُ أُمَّتِي عَلَى يَدَيْ أُغَيْلِمَةٍ سُفَهَاءَ .

(3) CHAPTER. The statement of the Prophet ﷺ , " The destruction of my followers will be through the hands of foolish young men."

١٨٠ ـ حدَّثَنا مُوسَى بْنُ إِسْماعِيلَ : حدَّثَنا عَمْرُو بْنُ يَحْيَى بْنِ سَعِيدِ بْنِ عَمْرِو بْنِ سَعِيدٍ قالَ : أَخْبَرَنِي جَدِّي قالَ : كُنْتُ جالِساً مَعَ أَبِي هُرَيْرَةَ فِي مَسْجِدِ النَّبِيِّ صلى اللهُ عليه وسلَّم بِالمَدِينَةِ وَمَعَنَا مَرْوَانُ ، قالَ أَبُو هُرَيْرَةَ : سَمِعْتُ الصَّادِقَ المَصْدُوقَ يَقُولُ : هَلَكَةُ أُمَّتِي عَلَى يَدَيْ غِلْمَةٍ مِنْ قُرَيْشٍ ، فَقالَ مَرْوَانُ : لَعْنَةُ اللهِ عَلَيْهِمْ غِلْمَةً ، فَقالَ أَبُو هُرَيْرَةَ : لَوْ شِئْتُ أَنْ أَقُولَ بَنِي فُلانٍ وَبَنِي فُلانٍ لَفَعَلْتُ . فَكُنْتُ أَخْرُجُ مَعَ جَدِّي إِلَى بَنِي مَرْوَانَ حِينَ مُلِّكُوا بِالشَّامِ فَإِذَا رَآهُمْ غِلْماناً أَحْدَاثاً قالَ لَنَا : عَسَى هَؤُلاءِ أَنْ يَكُونُوا مِنْهُمْ ،

180. Narrated Abū Huraira ﷺ : I heard the truthful and trusted by Allah (i. e., the Prophet ﷺ) saying, " The destruction of my followers will be through the hands of young men from Quraish."

قُلْنَا : أَنْتَ أَعْلَمُ .

باب قَوْلِ النَّبِيِّ صلى اللهُ عليه وسلَّم: وَيْلٌ لِلعَرَبِ مِنْ شَرٍّ قَدِ اقْتَرَبَ .

(4) **CHAPTER.** The statement of the Prophet ﷺ : "Woe to the Arabs from the Great evil that is nearly approaching them."

١٨١ ـ حدَّثَنَا مالِكُ بْنُ إسْماعِيلَ : حدَّثَنَا ابْنُ عُيَيْنَةَ أَنَّهُ سَمِعَ الزُّهْرِيَّ . عَنْ عُرْوَةَ ، عَنْ زَيْنَبَ بِنْتِ أُمِّ سَلَمَةَ . عَنْ أُمِّ حَبِيبَةَ ، عَنْ زَيْنَبَ ابْنَةِ جَحْشٍ رَضِيَ اللهُ عَنْهُنَّ أَنَّهَا قالَتْ : اسْتَيْقَظَ النَّبِيُّ صلى اللهُ عليه وسلَّم مِنَ النَّوْمِ مُحْمَرًّا وَجْهُهُ يَقُولُ : لا إِلَهَ إِلاَّ اللهُ . وَيْلٌ لِلعَرَبِ مِنْ شَرٍّ قَدِ اقْتَرَبَ ، فُتِحَ اليَوْمَ مِنْ رَدْمِ يأجُوجَ و مأجُوجَ مِثْلُ هَذِهِ ، وَعَقَدَ سُفْيانُ تِسْعِينَ أَوْ مائَةً . قِيلَ : أَنَهْلِكُ وَفِينا الصَّالِحُونَ ؟ قالَ : نَعَمْ إِذَا كَثُرَ الخَبَثُ .

181. Narrated Zainab bint Jahsh ﷺ : The Prophet ﷺ got up from his sleep with a flushed red face and said, "None has the right to be worshipped but Allah. Woe to the Arabs, from the Great evil that is nearly approaching them. Today a gap has been made in the wall of Gog and Magog like this." (Sufyān illustrated by this forming the number 90 or 100 with his fingers.) It was asked, "Shall we be destroyed though there are righteous people among us?" The Prophet ﷺ said, "Yes, if evil (1) increased."

١٨٢ ـ حدَّثَنا أَبُو نُعَيْمٍ : حدَّثَنا ابْنُ عُيَيْنَةَ ، عَنِ الزُّهْرِيِّ وَحدَّثَنِي

182. Narrated Usāma bin Zaid ﷺ : Once Prophet ﷺ stood over

(1) i. e., The majority of people will indulge in evil deeds and act against Islamic law.

one of the high buildings of Medina and then said (to the people), " Do you see what I see ? " They said, "No." He said, " I see afflictions falling among your houses as rain drops fall."

مَحْمُودٌ : أَخْبَرَنَا عَبْدُ الرَّزَّاقِ : أَخْبَرَنَا مَعْمَرٌ ، عَنِ الزُّهْرِيِّ ، عَنْ عُرْوَةَ ، عَنْ أُسَامَةَ بْنِ زَيْدٍ رَضِيَ اللهُ عَنْهُمَا قَالَ : أَشْرَفَ النَّبِيُّ صلى الله عليه وسلم عَلَى أُطُمٍ مِنْ آطَامِ الْمَدِينَةِ فَقَالَ : هَلْ تَرَوْنَ مَا أَرَى ؟ قَالُوا : لا ، قَالَ فَإِنِّي لأَرَى الْفِتَنَ تَقَعُ خِلالَ بُيُوتِكُمْ كَوَقْعِ الْقَطْرِ .

(5) CHAPTER. The appearance of afflictions.

باب ظهُورِ الفِتَنِ .

183. Narrated Abu Huraira ﷺ : The Prophet ﷺ said, " Time will pass rapidly (1), good deeds will decrease, miserliness will be thrown (in the hearts of the people) afflictions will appear and there will be much "Al-Harj." They said, "O Allāh's Apostle ! What is "Al-Harj ?" He said. "Killing ! Killing !"

(See Hadith No. 63 Vol. 8)

١٨٣ ـ حدَّثَنَا عَيَّاشُ بْنُ الْوَلِيدِ : أَخْبَرَنَا عَبْدُ الأَعْلَى : حدَّثَنَا مَعْمَرٌ ، عَنِ الزُّهْرِيِّ ، عَنْ سَعِيدٍ ، عَنْ أَبِي هُرَيْرَةَ ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ : يَتَقَارَبُ الزَّمَانُ وَيَنْقُصُ الْعَمَلُ ، وَيُلْقَى الشُّحُّ . وَتَظْهَرُ الْفِتَنُ وَيَكْثُرُ الْهَرْجُ . قَالُوا : يَا رَسُولَ اللهِ . أَيُّمَا هُوَ ؟ قَالَ : الْقَتْلُ الْقَتْلُ . وَقَالَ شُعَيْبٌ وَيُونُسُ وَاللَّيْثُ وَابْنُ أَخِي الزُّهْرِيِّ ،

(1) Because of indulging in the pleasures of the world and forgetting their duties towards Allah.

عَنْ الزُّهْرِيِّ ، عَنْ حُمَيْدٍ ، عَنْ أَبِي هُرَيْرَةَ ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم.

184. Narrated Abdullah and Abū Mūsā: The Prophet ﷺ said, "Near the establishment of the Hour there will be days during which Religious ignorance will spread, knowledge will be taken away (vanish)and there will be much Al-Harj, and Al-Harj means killing."

١٨٤ ـ حدَّثنا مُسَدَّدٌ : حدَّثنا عُبَيْدُ اللهِ بْنُ مُوسَى ، عَنِ الأَعْمَشِ ، عَنْ شَقِيقٍ قالَ : كُنْتُ مَعَ عَبْدِ اللهِ وَأَبِي مُوسَى فقالا : قالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم: إنَّ بَيْنَ يَدَيِ السَّاعَةِ لأَيَّامًا يَنْزِلُ فيها الجَهْلُ وَيُرْفَعُ فيهَا العِلْمُ وَيَكْثُرُ فيهَا الهَرْجُ ، وَالهَرْجُ : القَتْلُ .

185. Narrated Abū Mūsā: The Prophet ﷺ said, "Near the establishment of the Hour there will be days during which (religious) knowledge will be taken away (vanish) and general ignorance will spread, and there will be Al-Harj in abundance, and Al-Harj means killing."

١٨٥ ـ حدَّثنا عُمَرُ بْنُ حَفْصٍ : حدَّثنا أَبِي : حدَّثنا الأَعْمَشُ : حدَّثنا شَقِيقٌ قالَ : جَلَسَ عَبْدُ اللهِ وَأَبُو مُوسَى : فَتَحَدَّثَا ، فَقالَ أَبُو مُوسَى : قالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم: إنَّ بَيْنَ يَدَيِ السَّاعَةِ لأَيَّامًا يُرْفَعُ فيهَا العِلْمُ وَيَنْزِلُ فيهَا الجَهْلُ ، وَيَكْثُرُ فيهَا الهَرْجُ ، والهَرْجُ : القَتْلُ .

186. Narrated Abū Mūsā: The Prophet ﷺ said..... (as above, 185). And Harj in the Ethiopian language, means killing.

١٨٦ ـ حدَّثنا قُتَيْبَةُ : حدَّثنا جَرِيرٌ ، عَنِ الأَعْمَشِ ، عَنْ أَبِي وَائِلٍ قالَ : إنِّي لَجَالِسٌ مَعَ عَبْدِ اللهِ وَأَبِي مُوسَى

رَضِيَ اللهُ عَنهُما ، فَقالَ أبُو مُوسَى : سَمِعْتُ النَّبِيَّ صلى اللهُ عليه وسلَّم مِثْلَهُ . وَالهَرْجُ بِلِسانِ الحَبَشِ : القَتْلُ .

187. Narrated Abdullah ﷺ : The Prophet ﷺ said, "Near the establishment of the Hour, there will be the days of Al-Harj, and the religious knowledge will be taken away (vanish i.e. by the death of Religious scholars) and general ignorance will spread." Abū Mūsā said, "Al-Harj in the Ethiopian language, means killing," Ibn Mas'ūd added : I heard Allāh's Apostle ﷺ saying; (It will be) from among the most wicked people who will be living at the time when the Hour will be established."

١٨٧ ـ حدَّثَنا مُحَمَّدٌ : حدَّثَنا غُنْدَرٌ : حدَّثَنا شُعْبَةُ ، عَنْ وَاصِلٍ ، عَنْ أبِي وَائِلٍ ، عَنْ عَبْدِ اللهِ وَأحْسِبُهُ رَفَعَهُ قالَ : بَيْنَ يَدَيِ السَّاعَةِ أيَّامُ الهَرْجِ ، يَزُولُ فِيها العِلْمُ وَيَظْهَرُ فِيها الجَهْلُ . قالَ أبُو مُوسَى : وَالهَرْجُ : القَتْلُ بِلِسانِ الحَبَشَةِ . وَقالَ أبُو عَوَانَةَ ، عَنْ عاصِمٍ ، عَنْ أبِي وَائِلٍ ، عَنْ الأشْعَرِيِّ أنَّهُ قالَ لِعَبْدِ اللهِ : تَعْلَمُ الأيَّامَ التِي ذَكَرَ النَّبِيُّ صلى اللهُ عليه وسلَّم أيَّامَ الهَرْجِ ؟ نَحْوَهُ وَقالَ ابْنُ مَسْعُودٍ : سَمِعْتُ النَّبِيَّ صلى اللهُ عليه وسلَّم يَقُولُ : مِنْ شِرَارِ النَّاسِ مَنْ تُدْرِكُهُمُ السَّاعَةُ وَهُمْ أحْياءٌ .

(6) CHAPTER. No time will come but the time following it will be wrose than it.

بابٌ لا يَأتِي زَمانٌ إلاَّ الذِي بَعْدَهُ شَرٌّ مِنْهُ .

188. Narrated Az-Zubair bin 'Adī : We went to Anas bin Malik and complained about the wrong we were suffering at the hand of Al-Hajjaj. Anas

١٨٨ ـ حدَّثَنا مُحَمَّدُ بْنُ يُوسُفَ : حدَّثَنا سُفْيانُ ، عَنِ الزُّبَيْرِ بْنِ عَدِيٍّ قالَ : أتَيْنا أنَسَ بْنَ مالِكٍ فَشَكَوْنا

bin Malik said, "Be patient till you meet your Lord, for no time will come upon you but the time following it will be worse than it. I heard that from the Prophet ﷺ."

إِلَيْهِ ما نَلْقَى مِنَ الحَجَّاجِ فَقَالَ : اصْبِرُوا فَإِنَّهُ لا يَأْتِي عَلَيْكُمْ زَمَانٌ إِلاَّ الَّذِي بَعْدَهُ شَرٌّ مِنْهُ حتى تَلْقَوْا رَبَّكُمْ ، سَمِعْتُهُ مِنْ نَبِيِّكُمْ صلى اللهُ عليهِ وسلَّم .

189. Narrated Um Salama, the wife of the Prophet ﷺ : Allah's Apostle ﷺ woke up one night in a state of terror and said, "Subhan Allah, How many treasures Allah has sent down ! And how many afflictions have been sent down ! Who will go and wake the lady dwellers (wives of the Prophet ﷺ) up of these rooms (for prayers)?" He meant his wives, so that they might pray. He added, "A well-dressed (soul) in this world may be naked in the Hereafter."

١٨٩ ـ حدَّثنا أَبُو اليَمانِ : أَخْبَرَنَا شُعَيْبٌ ، عَنِ الزُّهْرِيِّ ح ، وَحدَّثنا إِسْماعِيلُ : حدَّثَنِي أَخِي ، عَنْ سُلَيمانَ ، عَنْ مُحَمَّدِ بْنِ عَتِيقٍ ، عَنِ ابْنِ شِهابٍ ، عَنْ هِنْدٍ بِنْتِ الحارِثِ الفِرَاسِيَّةِ : أَنَّ أُمَّ سَلَمَةَ زَوْجَ النَّبِيِّ صلى اللهُ عليهِ وسلَّم قالَتِ : اسْتَيْقَظَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم لَيْلَةً فَزِعا يَقُولُ : سُبْحانَ اللهِ : ماذا أَنْزَلَ اللهُ مِنَ الخَزَائِنِ ؟ وَماذا أُنْزِلَ مِنَ الفِتَنِ ؟ مَنْ يُوقِظُ صَوَاحِبَ الحُجُراتِ ؟ يُرِيدُ أَزْواجَهُ لِكَيْ يُصَلِّينَ ، رُبَّ كاسِيَةٍ فِي الدُّنْيَا عارِيَةٍ فِي الآخِرَةِ .

(7) CHAPTER :—

باب :ـ

190. The statement of the Prophet ﷺ : "Whoever takes up arms against

١٩٠ ـ قَوْلِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم : مَنْ حَمَلَ عَلَيْنا السِّلاحَ فَلَيْسَ

us, is not from us."

مِنَّا .

191. Narrated 'Abdullah bin 'Umar (ra) : Allah's Apostle (saw) said, "Whoever takes up arms against us, is not from us."

١٩١ ـ حدَّثنا عَبْدُ اللهِ بْنُ يُوسُفَ : أخبرنا مالكٌ عَنْ نافعٍ ، عَنْ عَبْدِ اللهِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُما : أنَّ رَسُولَ اللهِ صلى اللهُ عليه وسلَّم قالَ : مَنْ حَمَلَ عَلَيْنا السِّلاحَ فَلَيْسَ مِنَّا .

192. Narrated Abu Musa : The Prophet (saw) said, "Whoever takes up arms against us, is not from us."

١٩٢ ـ حدَّثنا مُحَمَّدُ بْنُ العَلاءِ : حدَّثنا أبُو أُسامَةَ ، عَنْ بُرَيْدٍ ، عَنْ أبِي بُرْدَةَ ، عَنْ أبِي مُوسَى ، عَنِ النَّبِيِّ صلى اللهُ عليه وسلَّم قالَ : مَنْ حَمَلَ عَلَيْنا السِّلاحَ فَلَيْسَ مِنَّا .

193. Narrated Abu Huraira (ra) : The Prophet (saw) said, "None of you should point out towards his Muslim brother with a weapon, for he does not know, Satan may tempt him to hit him and thus he would fall into a pit of fire (Hell)."

١٩٣ ـ حدَّثنا مُحَمَّدٌ : أخبرنا عَبْدُ الرَّزَّاقِ ، عَنْ مَعْمَرٍ ، عَنْ هَمَّامٍ : سَمِعْتُ أبا هُرَيْرَةَ ، عَنِ النَّبِيِّ صلى اللهُ عليه وسلَّم قالَ : لا يُشِيرُ أحَدُكُمْ عَلَى أخِيهِ بِالسِّلاحِ فَإنَّهُ لا يَدْرِي لَعَلَّ الشَّيْطانَ يَنْزِغُ فِي يَدِهِ فَيَقَعُ فِي حُفْرَةٍ مِنَ النَّارِ .

194. Narrated Sufyan : I said to 'Amr, "O Abu Muhammad ! Did you hear Jabir bin 'Abdullah saying, 'A man

١٩٤ ـ حدَّثنا عَلِيُّ بْنُ عَبْدِ اللهِ : حدَّثنا سُفْيانُ قالَ : قُلْتُ لِعَمْرٍو :

carraying arrows passed through the mosque and Allah's Apostle ﷺ said to him, "Hold the arrows by then heads!" 'Amr replied, "Yes."

يا أبَا مُحَمَّد، سَمِعْتَ جابِرَ بْنَ عَبْدِ اللهِ يَقُولُ : مَرَّ رَجُلٌ بِسِهَامٍ فِي المَسْجِدِ فَقَالَ لَهُ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم: أَمْسِكْ بِنِصَالِهَا ؟ قالَ : نَعَمْ .

195. Narrated Jabir : A man passed through the mosque and he was carrying arrows, the heads of which were exposed (protruding). The man was ordered (by the Prophet ﷺ) to hold the iron heads so that it might not scratch (injure) any Muslim.

١٩٥ ـ حدَّثَنَا أَبُو النُّعْمَانِ : حدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جابِرٍ : أَنَّ رَجُلًا مَرَّ فِي المَسْجِدِ بِأَسْهُمٍ قَدْ أَبْدَى نُصُولَهَا فَأُمِرَ أَنْ يَأْخُذَ بِنُصُولِهَا لا يَخْدِشُ مُسْلِمًا .

196. Narrated Abu Musa : The Prophet ﷺ said, "If anyone of you passed through our mosque or through our market while carrying arrows, he should hold the iron heads," or said, ".....he should hold (their heads) firmly with his hand lest he should injure one of the Muslims with it."

١٩٦ ـ حدَّثَنَا مُحَمَّدُ بْنُ العَلاءِ : حدَّثَنَا أَبُو أُسَامَةَ ، عَنْ بُرَيْدٍ ، عَنْ أَبِي بُرْدَةَ ، عَنْ أَبِي مُوسَى ، عَنِ النَّبِيِّ صلى اللهُ عليه وسلَّم قالَ : إِذَا مَرَّ أَحَدُكُمْ فِي مَسْجِدِنَا أَوْ فِي سُوقِنَا وَمَعَهُ نَبْلٌ فَلْيُمْسِكْ عَلَى نِصَالِهَا ، أَوْ قَالَ فَلْيَقْبِضْ بِكَفِّهِ أَنْ يُصِيبَ أَحَدًا مِنَ المُسْلِمِينَ مِنْهَا شَيْءٌ .

(8) CHAPTER. The statement of the Prophet ﷺ : "Do not renegate as disbelievers after me by striking (cutting) the neck of one another."

بابُ قَوْلِ النَّبِيِّ صلى اللهُ عليه وسلَّم: لا تَرْجِعُوا بَعْدِي كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ .

197. Narrated Abdullah ﷺ : The Prophet ﷺ said, "Abusing a Muslim is Fusuq (evil doing) and killing him is Kufr (disbelief)."

١٩٧ ـ حدَّثنا عُمَرُ بْنُ حَفْصٍ : حدَّثنا أبي: حدَّثنا الأعْمَشُ: حدَّثنا شَقِيقٌ قالَ : قالَ عَبْدُ اللهِ : قالَ النَّبِيُّ صلى اللهُ عليه وسلَّم : سِبَابُ المُسْلِمِ فُسُوقٌ ، وَقِتَالُهُ كُفْرٌ .

198. Narrated Ibn Umar ﷺ : I heard the Prophet ﷺ saying, "Do not revert to disbelief after me by striking (cutting) the necks of one another."

١٩٨ ـ حدَّثنا حَجَّاجُ بْنُ مِنهَالٍ : حدَّثنا شُعْبَةُ : أخبرَني وَاقِدٌ ، عَنْ أبيهِ ، عَنِ ابْنِ عُمَرَ أنَّهُ سَمِعَ النَّبِيَّ صلى اللهُ عليه وسلَّم يقُول : لا تَرْجِعُونَ بَعْدِي كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقابَ بَعْضٍ .

199. Narrated Abu Bakra : Allah's Apostle ﷺ addressed the people saying, "Don't you know what is the day today ?" They replied, "Allah and His Apostle know better." We thought that he might give that day another name. The Prophet ﷺ said, "Isn't it the day of An-Nahr ?" We replied, "Yes, O Allah's Apostle." He then said, "What town is this ? Isn't it the forbidden (Sacred) Town (Mecca)?" We replied, "Yes, O Allah's Apostle." He then said, "Your blood, property, honour and skin (i.e., body) are as sacred to one another like the sanctity of this day of yours in this month of yours in this town of yours. (Listen) Haven't

١٩٩ ـ حدَّثنا مُسَدَّدٌ : حدَّثنا يَحْيَى : حدَّثنا قُرَّةُ بْنُ خالِدٍ : حدَّثنا ابْنُ سِيرِينَ ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أبي بَكْرَةَ ، عَنْ أبي بَكْرَةَ وَعَنْ رَجُلٍ آخَرَ هُوَ أفْضَلُ في نَفْسِي مِنْ عَبْدِ الرَّحْمَنِ بْنِ أبي بَكْرَةَ ، عَنْ أبي بَكْرَةَ : أنَّ رَسُولَ اللهِ صلى اللهُ عليه وسلَّم خَطَبَ النَّاسَ فَقالَ : ألا تَدْرُونَ أيُّ يَوْمٍ هذا ؟ قالُوا : اللهُ وَرَسُولُهُ أعْلَمُ ، قالَ : حتى ظَنَنَّا أنَّهُ سَيُسَمِّيهِ بِغَيْرِ اسْمِهِ ، فَقالَ : أليْسَ بِيَوْمِ النَّحْرِ ؟ قُلْنَا : بَلَى يا رَسُولَ اللهِ ، قالَ : أيُّ

بلد هذا ؟ ألَيْسَتْ بِالبَلْدَةِ الحَرَامِ ؟ قُلْنَا : بَلَى يا رَسُولَ اللهِ ، قالَ : فَإِنَّ دِماءَكُمْ وَأَمْوالَكُمْ وَأَعْراضَكُمْ وَأَبْشارَكُمْ عَلَيْكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ هذا فِى شَهْرِكُمْ هذا فِى بَلَدِكُمْ هذا ، ألا هَلْ بَلَّغْتُ ؟ قُلْنَا : نَعَمْ ، قالَ : اللَّهُمَّ اشْهَدْ ، فَلْيُبَلِّغِ الشَّاهِدُ الغائِبَ ، فَإِنَّهُ رُبَّ مُبَلَّغٍ يُبَلِّغُهُ مَنْ هُوَ أَوْعَى لَهُ . فَكانَ كذلكَ . قالَ : لا تَرْجِعُوا بَعْدِى كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقابَ بَعْضٍ ، فَلَمَّا كانَ يَوْمَ حُرِّقَ ابْنُ الحَضْرَمِىِّ ، حِينَ حَرَّقَهُ جارِيَةُ بْنُ قُدامَةَ ، قالَ : أَشْرِفُوا عَلَى أَبِى بَكْرَةَ . فَقالُوا : هذا أَبُو بَكْرَةَ يَرَاكَ . قالَ عَبْدُ الرَّحْمٰنِ : فَحَدَّثَتْنِى أُمِّى عَنْ أَبِى بَكْرَةَ أَنَّهُ قالَ : لَوْ دَخَلُوا عَلَىَّ ما بَهِشْتُ بِقَصَبَةٍ .

I conveyed Allāh's message?" to you We replied, "Yes." He said, "O Allāh ! Be witness (for it). So it is incumbant upon those who are present to convey it (this message of mine) to those who are absent because the informed one might comprehend what I have said better than the present audience who will convey it to him.)" The narrator added : In fact, it was like that. The Prophet ﷺ added, Beware ! "Do not renegate as disbelievers after me by striking (cutting) the necks of one another."

٢٠٠ ـ حَدَّثَنَا أَحْمَدُ بْنُ إِسْحَاقَ : حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ ، عَنْ أَبِيهِ ، عَنْ عِكْرِمَةَ ، عَنِ ابْنِ عَبَّاسٍ رَضِىَ اللهُ عَنْهُمَا قالَ : قالَ النَّبِىُّ صلى اللهُ عليه وسلَّم : لا تَرْتَدُّوا بَعْدِى كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقابَ بَعْضٍ .

200. Narrated Ibn ʿAbbās ﷺ : The Prophet ﷺ said, Be ware ! "Do not renegate as (disbelievers) after me by striking (cutting) the necks of one another."

٢٠١ ـ حَدَّثَنَا سُلَيْمانُ بْنُ حَرْبٍ : حَدَّثَنَا شُعْبَةُ ، عَنْ عَلِىِّ بْنِ مُدْرِكٍ :

201. Narrated Jarīr : The Prophet ﷺ said to me during Hajjat-al-Wadāʿ,

" Let the people keep quiet and listen." Then he said (addressing the people), Be ware ! "Do not renegate as disbelievers after me by striking cutting the necks of one another."

سَمِعْتُ أَبَا زُرْعَةَ بْنَ عَمْرِو بْنِ جَرِيرٍ ، عَنْ جَدِّهِ جَرِيرٍ قَالَ : قَالَ لِي رَسُولُ اللهِ صلى اللهُ عليه وسلَّم فِي حَجَّةِ الوَدَاعِ : اسْتَنْصِتِ النَّاسَ ، ثُمَّ قَالَ : لا تَرْجِعُوا بَعْدِي كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ .

(9) CHAPTER. There will be afflictions during which a sitting person will be better than standing one.

بَابٌ تَكُونُ فِتْنَةٌ القَاعِدُ فِيهَا خَيْرٌ مِنَ القَائِمِ .

202. Narrated Abu Huraira ﷺ : Allah's Apostle ﷺ said, " There will be afflictions (in the near future) during which a sitting person will be better than a standing one, and the standing one will be better than the walking one, and the walking one will be better than the running one, and whoever will expose himself to these afflictions, they will destroy him. So whoever can find a place of protection or refuge from them, should take shelter in it."

٢٠٢ ـ حدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ : حدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ ، عَنْ أَبِيهِ ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ ، عَنْ أَبِي هُرَيْرَةَ ، قال إِبْرَاهِيمُ : وَحدَّثَنِي صَالِحُ بْنُ كَيْسَانَ ، عَنِ ابْنِ شِهَابٍ ، عَنْ سَعِيدِ بْنِ المُسَيَّبِ ، عَنْ أَبِي هُرَيْرَةَ قَالَ : قَالَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم : سَتَكُونُ فِتَنٌ القَاعِدُ فِيهَا خَيْرٌ مِنَ القَائِمِ ، وَالقَائِمُ فِيهَا خَيْرٌ مِنَ المَاشِي ، وَالمَاشِي فِيهَا خَيْرٌ مِنَ السَّاعِي ، مَنْ تَشَرَّفَ لَهَا تَسْتَشْرِفْهُ ، فَمَنْ وَجَدَ فِيهَا مَلْجَأً أَوْ مَعَاذًا فَلْيَعُذْ بِهِ .

203. Narrated Abū Huraira ﷺ : Allah's Apostle ﷺ said, "There will be afflictions (in the near future) during which a sitting person will be better than a standing one, and the standing one will be better than a walking one, and the walking one will be better than a running one, and whoever will expose himself to these afflictions, they will destroy him. So whoever can find a place of protection or refuge from them, should take shelter in it."

٢٠٣ ـ حدَّثنا أبُو اليَمان : أخبرَنا شُعَيْبٌ ، عَنِ الزُّهْرِيِّ : أخبرَنِي أبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ : أنَّ أبَا هُرَيْرَةَ قالَ : قالَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم : ستَكُونُ فِتَنٌ القاعِدُ فِيها خَيرٌ مِنَ القائِمِ ، وَالقائِمُ خَيرٌ مِنَ الماشِي ، وَالماشِي فِيها خَيرٌ مِنَ السَّاعِي. مَنْ تَشَرَّفَ لَها تَسْتَشْرِفْهُ ، فمَنْ وَجَدَ مَلْجَأً أوْ مَعاذاً فَلْيَعُذْ بِهِ .

(10) CHAPTER. If two Muslims meet (fight) each other with their swords.

باب إذَا التَقَى المُسلِمانِ بِسَيْفَيهِما.

204. Narrated Al-Ḥasan; (Al-Ahnaf said :) I went out carrying my arms during the nights of the affliction (i.e. the war between Alī and Āisha) and Abū Bakra met me and asked, "Where are you going?" I replied, "I intend to help the cousin of Allāh's Apostle ﷺ (i.e., Alī)." Abū Bakra said, "Allāh's Apostle ﷺ said, 'If two Muslims take out their swords to fight each other, then both of them are from the people of the (Hell) Fire.' It was said to the Prophet ﷺ , 'It is alright for the killer but what about the killed one?' He replied 'The killed one had the intention to kill his opponent.'"

(See Hadith No. 30 Vol. I)

٢٠٤ ـ حدَّثنا عَبْدُ اللهِ بْنُ عَبْدِ الوَهَّاب : حدَّثنا حَمَّادٌ عَنْ رَجُلٍ لَمْ يُسَمِّهِ ، عَنِ الحَسَنِ قالَ : خَرَجْتُ بِسِلاحِي لَيَالِيَ الفِتْنَةِ فاسْتَقْبَلَنِي أبُو بَكْرَةَ فَقالَ : أيْنَ تُرِيدُ ؟ قُلْتُ : أُرِيدُ نُصْرَةَ ابْنِ عَمِّ رَسُولِ اللهِ صلى اللهُ عليه وسلَّم ، قالَ : قالَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم: إذا تَوَاجَهَ المُسْلِمانِ بِسَيْفَيهِما فَكِلاهُما مِنْ أهْلِ النَّارِ ، قِيلَ : فَهَذَا القَاتِلُ فَما بالُ المَقْتُولِ ؟ قالَ : إنَّهُ أرَادَ قَتْلَ صاحِبِهِ . قالَ حَمَّادُ ابْنُ زَيْد : فذَكَرْتُ هَذا الحَدِيثَ لأيُّوبَ وَيُونُسَ بْنِ عُبَيْد ، وَأنَا أُرِيدُ أنْ يُحَدِّثانِي بِهِ فَقالا : إنَّما رَوَى هَذا الحَدِيثَ الحَسَنُ عَنِ الأحْنَفِ بْنِ قَيْسٍ عَنْ أبِي بَكْرَةَ .

٢٠٥ ـ حدَّثنا سُلَيمانُ : حدَّثنا حمَّادٌ بهذا . وقالَ مؤمَّلٌ : حدَّثنا حمَّادُ بنُ زيدٍ : حدَّثنا أيُّوبُ ويُونُسُ وهِشامٌ ومُعَلَّى بنُ زيادٍ ، عنِ الحسَنِ ، عنِ الأحنَفِ ، عنْ أبي بَكْرَةَ ، عنِ النَّبيِّ صلى اللهُ عليهِ وسلَّم . ورَواهُ معْمَرٌ ، عنْ أيُّوبَ . ورَواهُ بَكَّارُ بن عبْدِ العزيزِ عنْ أبيهِ عنْ أبي بَكْرَةَ ، وقالَ غُنْدَرٌ : حدَّثنا شُعْبَةُ ، عنْ منْصُورٍ ، عنْ رِبْعِيِّ بنِ حِرَاشٍ ، عنْ أبي بَكْرَةَ ، عنِ النَّبيِّ صلى اللهُ عليهِ وسلَّم ولَمْ يَرْفَعْهُ سُفْيانُ عنْ منْصُورٍ .

205. Narrated Al-Ahnaf : Abū Bakra said: The Prophet ﷺ said (as above, 204).

بابٌ كَيْفَ الأمْرُ إذَا لَمْ تَكُنْ جَمَاعَةٌ .

(11) CHAPTER. What a Muslim should do if there is no righteous group of Muslims.

٢٠٦ ـ حدَّثنا مُحَمَّدُ بنُ المُثنَّى : حدَّثنا الوَليدُ بنُ مُسْلِمٍ : حدَّثنا ابْنُ جابِرٍ : حدَّثَني بُسْرُ بنُ عُبَيْدِ اللهِ الحَضْرَمِيُّ : أنَّهُ سَمِعَ أبَا إدْرِيسَ الخَوْلانِيَّ : أنَّهُ سَمِعَ حُذَيْفَةَ بنَ اليمانِ يَقُولُ : كانَ النَّاسُ يَسْأَلُونَ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم عنِ الخَيْرِ ، وكُنْتُ أسألُهُ عنِ الشَّرِّ مَخافَةَ أنْ يُدْرِكَنِي ، فقُلْتُ : يا رَسُولَ اللهِ ،

206. Narrated Ḥudhaifa bin Al-Yamān : The people used to ask Allāh's Apostle ﷺ about the good but I used to ask him about the evil lest I should be overtaken by them. So I said, "O Allāh's Apostle ! We were living in ignorance and in an (extreemly) worst atmosphere ,then Allāh brought to us this good (i.e., Islām) ; will there be any evil after this good?" He said, "Yes." I said, 'Will there be any good after that evil ?" He replied, "Yes, but it will be tainted (not pure)."

I asked, "What will be its taint?" He replied, "(There will be) some people who will guide others not according to my tradition; you will approve of some of their deeds and disapprove of some others." I asked, "Will there be any evil after that good?" He replied, "Yes, (there will be) some people calling at the gates of the (Hell) Fire, and whoever will respond to their call, will be thrown by them into the (Hell) Fire." I said, "O Allah's Apostle! Will you describe them to us?" He said, "They will be from our own people and will speak our language." I said, "What do you order me to do if such a state should take place in my life?" He said, "Stick to the group of Muslims and their Imam (ruler)." I said, "If there is neither a group of Muslims nor an Imam (ruler)?" He said, "Then turn away from all those sects even if you were to bite (eat) the roots of a tree till death overtakes you while you are in that state."

إنَّا كُنَّا فِي جاهِلِيَّةٍ وَشَرٍّ فَجاءَنَا اللهُ بِهٰذا الخَيرِ، فَهَلْ بَعْدَ هٰذا الخَيرِ مِنْ شَرٍّ؟ قالَ: نَعَمْ، قُلْتُ: وَهَلْ بَعْدَ ذٰلِكَ الشَّرِّ مِنْ خَيرٍ؟ قالَ: نَعَمْ، وَفِيهِ دَخَنٌ، قُلْتُ: وَما دَخَنُهُ؟ قالَ: قَوْمٌ يَهْدُونَ بِغَيرِ هَدْيِي تَعْرِفُ مِنْهُمْ وَتُنْكِرُ. قُلْتُ: فَهَلْ بَعْدَ ذٰلِكَ الخَيرِ مِنْ شَرٍّ؟ قالَ: نَعَمْ. دُعاةٌ عَلَى أبْوابِ جَهَنَّمَ مَنْ أجابَهُمْ إلَيْهَا قَذَفُوهُ فِيهَا. قُلْتُ: يا رَسُولَ اللهِ صِفْهُمْ لَنا، قالَ: هُمْ مِنْ جِلْدَتِنَا وَيَتَكَلَّمُونَ بِألْسِنَتِنا. قُلْتُ: فَما تَأمُرُنِي إنْ أدْرَكَنِي ذٰلِكَ؟ قالَ: تَلْزَمُ جَماعَةَ المُسْلِمِينَ وَإمامَهُمْ. قُلْتُ: فَإنْ لَمْ يَكُنْ لَهُمْ جَماعَةٌ وَلا إمامٌ، قالَ: فاعْتَزِلْ تِلْكَ الفِرَقَ كُلَّهَا وَلَوْ أنْ تَعَضَّ بِأصْلِ شَجَرَةٍ حَتّى يُدْرِكَكَ المَوْتُ وَأنْتَ عَلَى ذٰلِكَ.

(12) CHAPTER. Whoever disliked to increase the number of those people who practise afflictions and oppressions (against the believers).

بابُ مَنْ كَرِهَ أنْ يُكَثِّرَ سَوَادَ الفِتَنِ وَالظُّلْمِ.

207. Narrated Abū Al-Aswad: An army unit was being recruited from the

٢٠٧ ـ حدَّثَنا عَبْدُ اللهِ بْنُ يَزِيدَ: حدَّثَنا حَيْوَةُ وَغَيْرُهُ قالَ: حدَّثَنا

people of Medina (1) and my name was written among them. Then I met Ikrima, and when I informed him about it, he discouraged me very strongly and said, " Ibn Abbas told me that there were some Muslims who were with the pagans to increase their number against Allah's Apostle ﷺ (and the Muslim army) (2) so arrows (from the Muslim army) would hit one of them and kill him or a Muslim world strike him (with his sword) and kill him. So Allah revealed:—

Verily ! As for those whom the angels take (in death) while they are wronging themselves (by staying among the disbelievers).' (4:97)

أَبُو الأَسْوَدِ ، وَقَالَ اللَّيْثُ ، عَنْ أَبِي الأَسْوَدِ قَالَ : قُطِعَ عَلَى أَهْلِ المَدِينَةِ بَعْثٌ فَاكْتُتِبْتُ فِيهِ فَلَقِيتُ عِكْرِمَةَ فَأَخْبَرْتُهُ فَنَهَانِي أَشَدَّ النَّهْيِ ثُمَّ قَالَ : أَخْبَرَنِي ابْنُ عَبَّاسٍ أَنَّ أُنَاسًا مِنَ المُسْلِمِينَ كَانُوا مَعَ المُشْرِكِينَ يُكَثِّرُونَ سَوَادَ المُشْرِكِينَ عَلَى رَسُولِ اللهِ صلى الله عليه وسلم ، فَيَأْتِي السَّهْمُ فَيُرْمَى فَيُصِيبُ أَحَدَهُمْ فَيَقْتُلُهُ أَوْ يَضْرِبُهُ فَيَقْتُلُهُ ، فَأَنْزَلَ اللهُ تَعَالَى - إِنَّ الَّذِينَ تَوَفَّاهُمُ المَلاَئِكَةُ ظَالِمِي أَنْفُسِهِمْ -

(13) CHAPTER. If a Muslim stays among the bad people.

بَابٌ إِذَا بَقِيَ فِي حُثَالَةٍ مِنَ النَّاسِ .

208. Narrated Hudhaifa : Allah's Apostle ﷺ related to us, two prophetic

٢٠٨ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ : أَخْبَرَنَا سُفْيَانُ : حَدَّثَنَا الأَعْمَشُ ، عَنْ

(1) To fight the people of Sha'm.

(2) Some of those who had embraced Islam stayed in Mecca after the migration of the Prophet ﷺ and the other Muslims to Medina. When the Meccan pagans came out to fight the Muslims of Medina, some of the Muslims of Mecca came out with them, not to fight the Muslims but to mislead them by increasing the number of the pagans. It happened that some of these were killed by the Muslim army and they died with the sin of helping the pagans indirectly.

narrations one of which I have seen fulfilled and I am waiting for the fulfilment of the other. The Prophet ﷺ told us that the virtue of honesty descended in the roots of men's hearts (from Allah) and then they learned it from the Qur'an and then they learned it from the Sunna (the Prophet's traditions). The Prophet ﷺ further told us how that honesty will be taken away: He said: "Man will go to sleep during which honesty will be taken away from his heart and only its trace will remain in his heart like the trace of a dark spot; then man will go to sleep, during which honesty will decrease further still so that its trace will resemble the trace of blister as when an ember is dropped on one's foot which would make it swell, and one would see it swollen but there would be nothing inside. People would be carrying out their trade but hardly will there be a trustworthy person. It will be said, 'in such-and-such tribe there is an honest man,' and later it will be said about some man, 'What a wise, polite and strong man he is!' Though he will not have faith equal even to a mustard seed in his heart." No doubt, there came upon me a time when I did not mind dealing (bargaining) with anyone of you, for if he was a Muslim his Islam would compel him to pay me what is due to me, and if he was a Christian, the Muslim official would

زَيْدِ بْنِ وَهْبٍ : حدَّثَنَا حُذَيْفَةُ قَالَ : حدَّثَنَا رَسُولُ اللهِ صلى اللهُ عليه وسلَّم حَدِيثَيْنِ رَأَيْتُ أَحَدَهُمَا وَأَنَا أَنْتَظِرُ الآخَرَ. حدَّثَنَا أَنَّ الأَمَانَةَ نَزَلَتْ فِي جَذْرِ قُلُوبِ الرِّجَالِ . ثُمَّ عَلِمُوا مِنَ القُرْآنِ ثُمَّ عَلِمُوا مِنَ السُّنَّةِ . وَحدَّثَنَا عَنْ رَفْعِهَا قَالَ : يَنَامُ الرَّجُلُ النَّوْمَةَ فَتُقْبَضُ الأَمَانَةُ مِنْ قَلْبِهِ فَيَظَلُّ أَثَرُهَا مِثْلَ أَثَرِ الوَكْتِ . ثُمَّ يَنَامُ النَّوْمَةَ فَتُقْبَضُ فَيَبْقَى فِيهَا أَثَرُهَا مِثْلَ أَثَرِ المَجْلِ كَجَمْرٍ دَحْرَجْتَهُ عَلَى رِجْلِكَ فَنَفِطَ فَتَرَاهُ مُنْتَبِرًا وَلَيْسَ فِيهِ شَيْءٌ ، وَيُصْبِحُ النَّاسُ يَتَبَايَعُونَ فَلَا يَكَادُ أَحَدٌ يُؤَدِّي الأَمَانَةَ فَيُقَالُ : إِنَّ فِي بَنِي فُلَانٍ رَجُلًا أَمِينًا . وَيُقَالُ لِلرَّجُلِ : مَا أَعْقَلَهُ وَمَا أَظْرَفَهُ وَمَا أَجْلَدَهُ وَمَا فِي قَلْبِهِ مِثْقَالُ حَبَّةِ خَرْدَلٍ مِنْ إِيمَانٍ . وَلَقَدْ أَتَى عَلَيَّ زَمَانٌ وَلَا أُبَالِي أَيُّكُمْ بَايَعْتُ . لَئِنْ كَانَ مُسْلِمًا رَدَّهُ عَلَيَّ الإِسْلَامُ ، وَإِنْ كَانَ نَصْرَانِيًّا رَدَّهُ عَلَيَّ سَاعِيهِ . وَأَمَّا اليَوْمَ فَمَا كُنْتُ أُبَايِعُ إِلَّا فُلَانًا وَفُلَانًا .

compel him to pay me what is due to me, but today I do not deal except with such-and-such person.

(14) CHAPTER. To stay (in the desert) with the bedouins during the period of afflictions.

باب التَّعَرُّبِ فى الفِتْنَةِ .

209. Narrated Salama bin Al-Akwa that he visited Al-Hajjaj (bin Yusuf). Al-Hajjaj said, "O the son of Al-Akwa! You have turned on your heels (i. e., deserted Islam) by staying (in the desert) with the bedouins." Salama replied, "No, but Allah's Apostle ﷺ allowed me to stay with the bedouin in the desert." Narrated Yazid bin Abi Ubaid: When Uthman bin Affan was killed (martyred) Salama bin Al-Akwa went out to a place called Ar-Rabadha and married there and begot children, and he stayed there till a few nights before his death when he came to Medina.

٢٠٩ ـ حدَّثنا قُتَيْبَةُ بْنُ سَعِيد : حدَّثنا حاتِمٌ عَنْ يَزِيدَ بْنِ أبى عُبَيْدٍ عَنْ سَلَمَةَ بْنِ الأَكْوَعِ : أنَّهُ دَخَلَ عَلَى الحَجَّاجِ فَقَالَ : يا ابْنَ الأَكْوَعِ ، ارْتَدَدْتَ عَلَى عَقِبَيْكَ ، تَعَرَّبْتَ ؟ قَالَ : لا ، وَلَكِنَّ رَسُولَ اللهِ صلى الله عليه وسلَّم أذِنَ لِى فى البَدْوِ . وَعَنْ يَزِيدَ بْنِ أبى عُبَيْدٍ قالَ : لَمَّا قُتِلَ عُثْمانُ بْنُ عَفَّانَ خَرَجَ سَلَمَةُ بْنُ الأَكْوَعِ إلَى الرَّبَذَةِ وَتَزَوَّجَ هُنَاكَ امْرَأَةً وَوَلَدَتْ لَهُ أوْلادًا فَلَمْ يَزَلْ بِهَا حتى قَبْلَ أنْ يَمُوتَ بِلَيَالٍ فَنَزَلَ المَدِينَةَ

210. Narrated Abu Sa'id Al-Khudri ﷺ : Allah's Apostle ﷺ said, "There will come a time when the best property of a Muslim will be sheep which

٢١٠ ـ حدَّثنا عَبْدُ اللهِ بْنُ يُوسُفَ : أخْبَرَنَا مالِكٌ ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللهِ بْنِ أبى صَعْصَعَةَ عَنْ أبِيهِ ،

he will take to the tops of mountains and the places of rainfall so as to flee with his religion from the afflictions.

عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ أَنَّهُ قَالَ : قَالَ رَسُولُ اللهِ صلى الله عليه وسلَّم : يُوشِكُ أَنْ يَكُونَ خَيرَ مالِ المُسْلِمِ غَنَمٌ يَتْبَعُ بِهَا شَعَفَ الجِبَالِ وَمَوَاقِعَ القَطْرِ ، يَفِرُّ بِدِينِهِ مِنَ الفِتَنِ .

(15) CHAPTER. To seek refuge with Allah from afflictions.

بَاب التَّعَوُّذِ مِنَ الفِتَنِ.

211. Narrated Anas ﷺ : The people started asking the Prophet ﷺ too many questions importunately. So one day he ascended the pulpit and said, "You will not ask me any question but I will explain it to you." I looked right and left, and behold, every man was covering his head with his garment and weeping. Then got up a man who, whenever quarrelling with somebody, used to be accused of not being the son of his father. He said, "O Allah's Apostle! Who is my father?" The Prophet ﷺ replied, "Your father is Ḥudhaifa." Then Umar got up and said, "We accept Allāh as our Lord, Islām as our religion and Muḥammad as our Apostle and we seek refuge with Allāh from the evil of afflictions." The Prophet ﷺ said, "I have never seen the good and

٢١١ ـ حَدَّثَنَا مُعَاذُ بْنُ فَضَالَةَ : حَدَّثَنَا هِشَامٌ ، عَنْ قَتَادَةَ ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ : سَأَلُوا النَّبِيَّ صلى اللهُ عليه وسلَّم حتى أَحْفَوْهُ بِالمَسْأَلَةِ فَصَعِدَ النَّبِيُّ صلى اللهُ عليه وسلَّم ذَاتَ يَوْمٍ المِنْبَرَ فَقَالَ : لا تَسْأَلُونِي عَنْ شَيْءٍ إِلاَّ بَيَّنْتُ لَكُمْ ، فَجَعَلْتُ أَنْظُرُ يَمِينًا وَشِمَالاً فَإِذَا كُلُّ رَجُلٍ رَأْسُهُ فِي ثَوْبِهِ يَبْكِي ، فَأَنْشَأَ رَجُلٌ كَانَ إِذَا لاحَى يُدْعَى إِلَى غَيرِ أَبِيهِ فَقَالَ : يَا نَبِيَّ اللهِ ، مَنْ أَبِي ؟ فَقَالَ : أَبُوكَ حُذَافَةُ . ثُمَّ أَنْشَأَ عُمَرُ فَقَالَ : رَضِينَا بِاللهِ رَبًّا وَبِالإِسْلامِ دِينًا ، وَبِمُحَمَّدٍ رَسُولاً ، نَعُوذُ بِاللهِ مِنْ سُوءِ الفِتَنِ . فَقَالَ النَّبِيُّ صلى اللهُ عليه وسلَّم : ما

bad like on this day. No doubt, Paradise and Hell was displayed in front of me till I saw them in front of that wall," Qatada said: This Hadith used to be mentioned as an explanation to this Verse:—

'O you who believe! Ask not questions about things which, if made plain to you, may cause you trouble.' (5: 101)

رَأَيْتُ فِى الخَيرِ وَالشَّرَّ كَالْيَوْمِ قَطُّ ، إِنَّهُ صُوِّرَتْ الجَنَّةُ وَالنَّارُ حتى رَأَيْتُهُما دونَ الحَائِطِ . قالَ قَتَادَةُ : يُذْكَرُ هٰذا الحَدِيثُ عِنْدَ هٰذِهِ الآيَةِ - يا أَيُّها الَّذِينَ آمَنُوا ۞ تَسْأَلُوا عَنْ أَشْيَاءَ إِنْ تُبْدَ لَكُمْ تَسُؤْكُمْ - وَقالَ عَبَّاسٌ النَّرْسِيُّ : حدَّثَنا يَزِيدَ بْنُ زُرَيْعٍ : حدَّثَنا سَعِيدٌ : حدَّثَنا قَتَادَةُ : أَنَّ أَنَسًا حدَّثَهُمْ أَنَّ نَبِيَّ اللهِ صلى اللهُ عليهِ وسلَّم بِهٰذَا ، وَقالَ : كُلُّ رَجُلٍ لافًّا رَأْسَهُ فى ثَوْبِهِ يَبْكِى ، وَقالَ عائِذًا بِاللهِ مِنْ سُوءِ الفِتَنِ ، أَوْ قالَ : أَعُوذُ بِاللهِ مِنْ سُوءِ الفِتَنِ . وَقالَ لِى خَلِيفَةُ : حدَّثَنا يَزِيدُ ابْنُ زُرَيْعٍ : حدَّثَنا سَعِيدٌ وَمُعْتَمِرٌ ، عَنْ أَبِيهِ ، عَنْ قَتَادَةَ : أَنَّ أَنَسًا حدَّثَهُمْ عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم بِهٰذَا . وَقالَ عائِذًا بِاللهِ مِنْ شَرِّ الفِتَنِ .

(16) CHAPTER. The statement of the Prophet ﷺ : "The afflictions will appear from the East."

بابُ قَوْلِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم : الفِتْنَةُ مِنْ قِبَلِ المَشْرِقِ .

212. Narrated Salim's father: The Prophet ﷺ stood up beside the pulpit (and pointed with his finger towards the East) and said, "Afflictions are there! Afflictions are there, from where the side

٢١٢ - حدَّثَنِى عَبْدُ اللهِ بْنُ مُحَمَّدٍ : حدَّثَنا هِشَامُ بْنُ يُوسُفَ ، عَنْ مَعْمَرٍ ، عَنِ الزُّهْرِىِّ ، عَنْ سالِمٍ ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم أَنَّهُ قامَ إِلَى جَنْبِ

of the head of Satan comes out," or said, "..... the side of the sun..."

المِنْبَرِ فَقَالَ : الفِتْنَةُ هَهُنَا ، الفِتْنَةُ هَهُنَا مِنْ حَيْثُ يَطْلُعُ قَرْنُ الشَّيْطَانِ ، أَوْ قَالَ قَرْنُ الشَّمْسِ .

213. Narrated Ibn 'Umar (ﷺ) : I heard Allah's Apostle (ﷺ) while he was facing the East, saying, "Verily ! Afflictions are there, from where the side of the head of Satan comes out.

٢١٣ ـ حدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ : حدَّثَنَا لَيْثٌ ، عَنْ نَافِعٍ ، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا أَنَّهُ سَمِعَ رَسُولَ اللهِ صلى اللهُ عليه وسلَّم وَهُوَ مُسْتَقْبِلٌ المَشْرِقَ يَقُولُ : أَلا إِنَّ الفِتْنَةَ هَهُنَا مِنْ حَيْثُ يَطْلُعُ قَرْنُ الشَّيْطَانِ .

214. Narrated Ibn 'Umar (ﷺ) : The Prophet (ﷺ) said, "O Allah ! Bestow Your blessings on our Sha'm! O Allah! Bestow Your blessings on our Yemen." The People said, "And also on our Najd." He said, "O Allah ! Bestow Your blessings on our Sha'm (north)! O Allah ! Bestow Your blessings on our Yemen." The people said, "O Allah's Apostle ! And also on our Najd." I think the third time the Prophet (ﷺ) said, "There (in Najd) is the place of earthquakes and afflictions and from there comes out the side of the head of Satan."

٢١٤ ـ حدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللهِ : حدَّثَنَا أَزْهَرُ بْنُ سَعْدٍ ، عَنِ ابْنِ عَوْنٍ ، عَنْ نَافِعٍ ، عَنِ ابْنِ عُمَرَ قَالَ : ذَكَرَ النَّبِيُّ صلى اللهُ عليه وسلَّم : اللَّهُمَّ بَارِكْ لَنَا فِي شَامِنَا ، اللَّهُمَّ بَارِكْ لَنَا فِي يَمَنِنَا. قَالُوا: وَفِي نَجْدِنَا؟ قَالَ: اللَّهُمَّ بَارِكْ لَنَا فِي شَامِنَا ، اللَّهُمَّ بَارِكْ لَنَا فِي يَمَنِنَا ، قَالُوا : يَا رَسُولَ اللهِ ، وَفِي نَجْدِنَا ؟ فَأَظُنُّهُ قَالَ فِي الثَّالِثَةِ : هُنَاكَ الزَّلازِلُ وَالفِتَنُ ، وَبِهَا يَطْلُعُ قَرْنُ الشَّيْطَانِ .

215. Narrated Sa'id bin Jubair: Abdullah bin 'Umar came to us and we hoped that he would narrate to us a good Hadith. But before we asked him, a man got up and said to him, "O Abu 'Abdur-Rahman! Narrate to us about the battles during the time of the afflictions, as Allah says :—

'And fight them until there is no more afflictions (i.e. no more worshipping of others besides Allah).' " (2: 193)

Ibn 'Umar said (to the man), "Do you know what is meant by afflictions? Let your mother bereave you! Muhammad ﷺ used to fight against the pagans, for a muslim was put to triall in his religion (The pagans will either kill him or chain him as a captive). His fighting was not like your fighting which is carried on for the sake of ruling.

٢١٥ ـ حدَّثنا إسحاق الواسطي : حدَّثنا خلف ، عن بيان ، عن وبرة ابن عبد الرحمن ، عن سعيد بن جبير قال: خرج علينا عبد الله بن عمر فرجونا أن يحدثنا حديثا حسنا ، قال : فبادرنا إليه رجل فقال : يا أبا عبد الرحمن ، حدثنا عن القتال في الفتنة والله يقول ـ وقاتلوهم حتى لا تكون فتنة ـ فقال : هل تدري ما الفتنة ثكلتك أمك ؟ إنما كان محمد صلى الله عليه وسلم يقاتل المشركين ، وكان الدخول في دينهم فتنة ، وليس كقتالكم على الملك.

(17) CHAPTER. The afflictions that will wave like the waves of the sea. Some of the learned men used to recite the following poetry at the time of affliction. (said by Imr-ul-Qais)

The war at the beginning seems attractive moving with its beauty for every ignorant. But when it flared strongly, it becomes an old lady whom none accepts in marriage, with grey hair and bad colour, disliked to be smelled or kissed."

باب الفتنة التي تموج كموج البحر. وقال ابن عيينة ، عن خلف ابن حوشب : كانوا يستحبون أن يتمثلوا بهذه الأبيات عند الفتن ، قال امرؤ القيس :

الحرب أول ما تكون فتية
تسعى بزينتها لكل جهول
حتى إذا اشتعلت وشب ضرامها
ولت عجوزا غير ذات حليل
شمطاء ينكر لونها وتغيرت
مكروهة للشم والتقبيل.

216. Narrated Shaqiq: I heard Hudhaifa saying, "While we were sitting with 'Umar, he said, 'Who among you remembers the statement of the Prophet ﷺ about the afflictions?' Hudhaifa said, "The affliction of a man in his family, his property, his children and his neighbours are expiated by his prayers, Zakat (and alms) and enjoining good and forbidding evil." 'Umar said, "I do not ask you about these afflictions, but about those afflictions which will wave like the waves of the sea." Hudhaifa said, "Don't worry about it, O chief of the believers, for there is a closed door between you and them." 'Umar said, "Will that door be broken or opened?" I said, "No, it will be broken." 'Umar said, "Then it will never be closed," I said, "Yes." We asked Hudhaifa, "Did 'Umar know what that door meant?" He replied, "Yes, as I know that there will be night before tomorrow morning, that is because I narrated to him a true narration free from errors." We dared not ask Hudhaifa as to whom the door represented so we ordered Masrūq to ask him what does the door stand for? He replied, "'Umar."

٢١٦ ـ حدَّثنا عُمَرُ بْنُ حَفْصِ بْنِ غِياثٍ : حدَّثنا أبي : حدَّثنا الأعْمَشُ : حدَّثنا شَقِيقٌ، قال سَمِعْتُ حُذَيْفَةَ يَقُولُ : بَيْنَا نَحْنُ جُلُوسٌ عِنْدَ عُمَرَ إذ قالَ : أيُّكُمْ يَحْفَظُ قَوْلَ النَّبِيِّ صلى اللهُ عليه وسلَّم فى الفِتْنَةِ ؟ قالَ ، فِتْنَةُ الرَّجُلِ فى أهْلِهِ وَمالِهِ وَوَلَدِهِ وَجارِهِ تُكَفِّرُها الصَّلاةُ وَالصَّدَقَةُ، وَالأمْرُ بِالمَعْرُوفِ وَالنَّهْيُ عَنِ المُنْكَرِ ، قالَ : لَيْسَ عَنْ هٰذا أسْأَلُكَ ، وَلٰكِنِ التى تَمُوجُ كمَوْجِ البَحْرِ ، قالَ : لَيْسَ عَلَيْكَ مِنْها بَأْسٌ يا أمِيرَ المُؤْمِنِينَ، إنَّ بَيْنَكَ وَبَيْنَها بَاباً مُغْلَقاً. قالَ: عُمَرُ أيُكْسَرُ البابُ أمْ يُفْتَحُ؟ قالَ: لا ، بَلْ يُكْسَرُ . قالَ عُمَرُ : إذاً لا يُغْلَقُ أبَدًا . قُلْتُ : أجَلْ. قُلْنا لِحُذَيْفَةَ: أكانَ عُمَرُ يَعْلَمُ البابَ ؟ قالَ : نَعَمْ كمَا أعْلَمُ أنَّ دُونَ غَدٍ لَيْلَةً ، وَذٰلِكَ أنِّى حَدَّثْتُهُ حَدِيثاً لَيْسَ بِالأغالِيطِ ، فَهِبْنا أنْ نَسْأَلَهُ : مَنِ البَابُ ؟ فَأمَرْنا مَسْرُوقاً فَسَأَلَهُ فَقالَ : مَنِ البَابُ ؟ قالَ : عُمَرُ .

217. Narrated Abū Mūsā Al-Ash'ari: The Prophet ﷺ went out to one of the gardens of Medina for some business and I went out to follow him. When he entered the garden, I sat at its gate and

٢١٧ ـ حدَّثنا سَعِيدُ بْنُ أبي مَرْيَمَ : أخْبَرَنا مُحَمَّدُ بْنُ جَعْفَرٍ ، عَنْ شَرِيكِ ابْنِ عَبْدِ اللهِ ، عَنْ سَعِيدِ بْنِ المُسَيَّبِ ، عَنْ أبي مُوسَى الأشْعَرِيِّ قالَ : خَرَجَ

said to myself, "Today I will be the gatekeeper of the Prophet ﷺ though he has not ordered me." The Prophet ﷺ went and finished his need and went to sit on the constructed edge of the well and uncovered his legs and hung them in the well. In the meantime Abū Bakr came and asked permission to enter. I said (to him), "Wait till I get you permission." Abū Bakr waited outside and I went to the Prophet ﷺ and said, "O Allah's Prophet! Abū Bakr asks your permission to enter." He said, "Admit him, and give him the glad tidings of entering Paradise." So Abu Bakr entered and sat on the right side of the Prophet ﷺ and uncovered his legs and hung them in the well. Then 'Umar came and I said (to him), "Wait till I get you permission." The Prophet ﷺ said, "Admit him and give him the glad tidings of entering Paradise." So Umar entered and sat on the left side of the Prophet ﷺ and uncovered his legs and hung them in the well so that one side of the well became fully occupied and there remained no place for any-one to sit. Then 'Uthmān came and I said (to him), "Wait till I get permission for you." The Prophet ﷺ said, "Admit him and give him the glad tidings of entering Paradise with a calamity which will befall him." When he entered, he could not find any place to sit with them so he went to the other edge of the well opposite them and uncovered his

النَّبِيُّ صلى اللهُ عليهِ وسلَّم إلَى حائطٍ مِن حَوَائِطِ المَدِينَةِ لِحَاجَتِهِ وَخَرَجْتُ فِي إِثْرِهِ ، فَلَمَّا دَخَلَ الحَائِطَ جَلَسْتُ عَلَى بَابِهِ وَقُلْتُ : لأَكُونَنَّ اليَوْمَ بَوَّابَ النَّبِيِّ صلى اللهُ عليهِ وسلَّم ولَمْ يَأمُرْنِي ؛ فَذَهَبَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم وَقَضَى حَاجَتَهُ وَجَلَسَ عَلَى قُفِّ البِئْرِ فَكَشَفَ عَنْ سَاقَيْهِ وَدَلاَّهُمَا فِي البِئْرِ ، فَجَاءَ أَبُو بَكْرٍ يَسْتَأذِنُ عَلَيْهِ لِيَدْخُلَ ، فَقُلْتُ : كَمَا أَنْتَ حَتَّى أَسْتَأذِنَ لَكَ ، فَوَقَفَ فَجِئْتُ إِلَى النَّبِيِّ صلى اللهُ عليهِ وسلَّم فَقُلْتُ : يَا نَبِيَّ اللهِ ، أَبُو بَكْرٍ يَسْتَأذِنُ عَلَيْكَ . قَالَ : ائْذَنْ لَهُ وَبَشِّرْهُ بِالجَنَّةِ . فَدَخَلَ فَجَاءَ عَنْ يَمِينِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم ، فَكَشَفَ عَنْ سَاقَيْهِ وَدَلاَّهُمَا فِي البِئْرِ . فَجَاءَ عُمَرُ فَقُلْتُ : كَمَا أَنْتَ حَتَّى أَسْتَأذِنَ لَكَ ، فَقَالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم : ائْذَنْ لَهُ وَبَشِّرْهُ بِالجَنَّةِ . فَجَاءَ عَنْ يَسَارِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم فَكَشَفَ عَنْ سَاقَيْهِ فَدَلاَّهُمَا فِي البِئْرِ ، فَامْتَلأَ القُفُّ فَلَمْ يَكُنْ فِيهِ مَجْلِسٌ ثُمَّ جَاءَ عُثْمَانُ . فَقُلْتُ : كَمَا أَنْتَ حَتَّى أَسْتَأذِنَ لَكَ ، فَقَالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم : ائْذَنْ لَهُ وَبَشِّرْهُ بِالجَنَّةِ مَعَهَا بَلاَءٌ يُصِيبُهُ . فَدَخَلَ فَلَمْ يَجِدْ مَعَهُمْ مَجْلِسًا فَتَحَوَّلَ حَتَّى جَاءَ مُقَابِلَهُمْ عَلَى شَفَةِ البِئْرِ

فَكَشَفَ عَنْ سَاقَيْهِ ثُمَّ دَلاَّهُمَا فِى الْبِئْرِ، فَجَعَلْتُ أَتَمَنَّى أَخًا لِى وَأَدْعُوا اللهَ أَنْ يَأْتِيَ. قَالَ ابْنُ الْمُسَيَّبِ : فَتَأَوَّلْتُ ذٰلِكَ قُبُورَهُمْ اجْتَمَعَتْ هٰهُنَا وَانْفَرَدَ عُثْمَانُ .

legs and hung them in the well. I wished that a brother of mine would come, so I invoked Allah for his coming. (Ibn Al-Musaiyab said, "I interpreted that (narration) as indicating their graves. The first three are together and the grave of 'Uthman is separate from theirs.")

٢١٨ ـ حَدَّثَنِى بِشْرُ بْنُ خَالِدٍ : أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ : سَمِعْتُ أَبَا وَائِلٍ قَالَ : قِيلَ لِأُسَامَةَ : أَلاَ تُكَلِّمُ هٰذَا ؟ قَالَ : قَدْ كَلَّمْتُهُ مَا دُونَ أَنْ أَفْتَحَ بَابًا أَكُونُ أَوَّلَ مَنْ يَفْتَحُهُ، وَمَا أَنَا بِالَّذِى أَقُولُ لِرَجُلٍ بَعْدَ أَنْ يَكُونَ أَمِيرًا عَلَى رَجُلَيْنِ : أَنْتَ خَيْرٌ، بَعْدَ مَا سَمِعْتُ مِنْ رَسُولِ اللهِ صلى الله عليه وسلم يَقُولُ : يُجَاءُ بِرَجُلٍ فَيُطْرَحُ فِى النَّارِ فَيَطْحَنُ فِيهَا كَطَحْنِ الْحِمَارِ بِرَحَاهُ، فَيُطِيفُ بِهِ أَهْلُ النَّارِ فَيَقُولُونَ : إِنِى كُنْتُ آمُرُ بِالْمَعْرُوفِ وَلاَ أَفْعَلُهُ، وَأَنْهَى عَنِ الْمُنْكَرِ وَأَفْعَلُهُ .

218. Narrated Abu Wa'il: Someone said to Usama, "Will you not talk to this ('Uthman)?" Usama said, "I talked to him (secretly) without being the first man to open an evil door. I will never tell a ruler who rules over two men or more that he is good after I heard Allah's Apostle ﷺ saying, 'A man will be brought and put in Hell (Fire) and he will circumambulate (go round and round) in Hell (Fire) like a donkey of a (flour) grinding mill, and all the people of Hell (Fire) will gather around him and will say to him, 'O so-and-so! Did't you order others to do good and forbid them to do evil?' That man will say, 'I used to order others to do good but I myself never used to do it, and I used to forbid others from evil while I myself used to do evil.'"

بَاب :ـ

(18) CHAPTER :—

٢١٩ ـ حَدَّثَنَا عُثْمَانُ بْنُ الْهَيْثَمِ :

219. Narrated Abu Bakra: During

the battle of Al-Jamal Allāh benefitted with a Word (I heard from the Prophet ﷺ): When the Prophet ﷺ heard the news that the people of the Persia had made the daughter of Khosrau their Queen (ruler), he said, "Never will succeed such a nation as makes a woman their ruler."

حدَّثَنَا عَوْفٌ ، عَنِ الحَسَنِ ، عَنْ أَبِي بَكْرَةَ قَالَ : لَقَدْ نَفَعَنِي اللهُ بِكَلِمَةٍ أَيَّامَ الجَمَلِ ، لَمَّا بَلَغَ النَّبِيَّ صلى الله عليه وسلم أَنَّ فَارِسًا مَلَّكُوا ابْنَةَ كِسْرَى قَالَ : لَنْ يُفْلِحَ قَوْمٌ وَلَّوْا أَمْرَهُمُ امْرَأَةً .

220. Narrated Abū Maryam ʿAbdullāh bin Ziyād Al-Aasadī: When Ṭalḥa, Az-Zubair and ʿAisha moved to Basra, ʿAlī sent ʿAmmār bin Yāsir and Ḥasan bin ʿAlī who came to us at Kufa and ascended the pulpit. Al-Ḥasan bin ʿAlī was at the top of the pulpit and ʿAmmār was below Al-Ḥasan. We all gathered before him. I heard ʿAmmār saying, "ʿAisha has moved to Basra. By Allāh! She is the wife of your Prophet ﷺ in this world and in the Hereafter. But Allāh تبارك و تعالى has put you to test whether you obey Him (Allāh) or her (ʿAisha)."

٢٢٠ ـ حدَّثَنَا عَبْدُ اللهِ بْنُ مُحَمَّدٍ : حدَّثَنَا يَحْيَى بْنُ آدَمَ : حدَّثَنَا أَبُو بَكْرِ ابْنُ عَيَّاشٍ : حدَّثَنَا أَبُو حَصِينٍ : حدَّثَنَا أَبُو مَرْيَمَ عَبْدُ اللهِ بْنُ زِيَادٍ الأَسَدِيُّ قَالَ : لَمَّا سَارَ طَلْحَةُ وَالزُّبَيْرُ وَعَائِشَةُ إِلَى البَصْرَةِ بَعَثَ عَلِيٌّ عَمَّارَ بْنَ يَاسِرٍ وَحَسَنَ بْنَ عَلِيٍّ فَقَدِمَا عَلَيْنَا الكُوفَةَ فَصَعِدَا المِنْبَرَ ، فَكَانَ الحَسَنُ ابْنُ عَلِيٍّ فَوْقَ المِنْبَرِ فِي أَعْلاَهُ ، وَقَامَ عَمَّارٌ أَسْفَلَ مِنَ الحَسَنِ فَاجْتَمَعْنَا إِلَيْهِ فَسَمِعْتُ عَمَّارًا يَقُولُ : إِنَّ عَائِشَةَ قَدْ سَارَتْ إِلَى البَصْرَةِ ، وَاللهِ إِنَّهَا لَزَوْجَةُ نَبِيِّكُمْ صلى الله عليه وسلم فِي الدُّنْيَا وَالآخِرَةِ ، وَلَكِنَّ اللهَ تَبَارَكَ وَتَعَالَى ابْتَلاَكُمْ لِيَعْلَمَ إِيَّاهُ تُطِيعُونَ أَمْ هِيَ ؟

(19) CHAPTER :—

باب :ـ

221. Narrated Abū Wā'il: ʿAmmār stood on the pulpit at Kufa and mentioned ʿĀisha and her coming (to Basra) and said, "She is the wife of your Prophet ﷺ in this world and in the Hereafter, but you people are being put to test in this issue."

٢٢١ ـ حدَّثنا أبُو نُعَيم: حدَّثنا ابْنُ أبِي غَنِيَّةَ، عَنِ الحَكَمِ، عَنْ أبِي وَائِلٍ: قامَ عَمَّارٌ عَلَى مِنْبَرِ الكُوفَةِ فَذَكَرَ عائِشَةَ وَذَكَرَ مَسِيرَهَا وَقالَ: إنَّهَا زَوْجَةُ نَبِيِّكُمْ صلى اللهُ عليه وسلَّم فِي الدُّنْيَا وَالآخِرَةِ، وَلَكِنَّهَا مِمَّا ابْتُلِيتُمْ.

222. Narrated Abū Wā'il: Abū Mūsā and Abū Mas'ūd went to ʿAmmār when ʿAlī had sent him to Kufa to exhort them to fight (on ʿAlī's side). They said to him, "Since you have become a Muslim, we have never seen you doing a deed more criticisable to us than your haste in this matter." ʿAmmār said, "Since you (both) became Muslims, I have never seen you doing a deed more criticisable to me than your keeping away from this matter." Then Abū Mas'ūd provided ʿAmmār and Abū Mūsā with two-piece outfits to wear, and one of them went to the mosque (of Kufa).

٢٢٢ ـ حدَّثنا بَدَلُ بْنُ المُحَبِّرِ: حدَّثَنا شُعْبَةُ: أخْبَرَنِي عَمْرٌو: سَمِعْتُ أبا وَائِلٍ يَقُولُ: دَخَلَ أبُو مُوسَى وَأبُو مَسْعُودٍ عَلَى عَمَّارٍ حَيْثُ بَعَثَهُ عَلِيٌّ إلَى أهْلِ الكُوفَةِ يَسْتَنْفِرُهُمْ فَقالا: ما رَأيْنَاكَ أتَيْتَ أمْرًا أكْرَهَ عِنْدَنَا مِنْ إسْرَاعِكَ فِي هَذا الأمْرِ مُنْذُ أسْلَمْتَ. فقالَ عَمَّارٌ: ما رَأيْتُ مِنْكُمَا مُنْذُ اسْلَمْتُمَا أمْرًا أكْرَهَ عِنْدِي مِنْ إبْطائِكُمَا عَنْ هَذا الأمْرِ، وَكَسَاهُمَا حُلَّةً، ثُمَّ رَاحُوا إلَى المَسْجِدِ.

223. Narrated Shaqiq bin Salama: I was sitting with Abū Mas'ūd and Abū Mūsā and ʿAmmār. Abū Mas'ūd said (to ʿAmmār), "There is none of your companions but, if I wish, I could find fault with him except with you. Since you joined the company of the

٢٢٣ ـ حدَّثنا عَبْدَانُ، عَنْ أبِي حَمْزَةَ، عَنِ الأعْمَشِ، عَنْ شَقِيقِ ابْنِ سَلَمَةَ: كُنْتُ جالِسًا مَعَ أبِي مَسْعُودٍ وَأبِي مُوسَى وَعَمَّارٍ، فَقالَ أبُو مَسْعُودٍ: ما مِنْ أصْحَابِكَ أحَدٌ إلاَّ لَوْ شِئْتُ لَقُلْتُ فِيهِ غَيْرَكَ، وَما

Prophet ﷺ I have never seen anything done by you more criticisable by me than your haste in this issue." ʿAmmār said, "O Abū Masʿūd! I have never seen anything done by you or by this companion of yours (i.e., Abū Mūsā) more criticisable by me than your keeping away from this issue since the time you both joined the company of the Prophet ﷺ." Then Abū Masʿūd who was a rich man, said (to his servant), "O boy! Bring two suits." Then he gave one to Abū Mūsā and the other to ʿAmmār and said (to them), "Put on these suits before going for the Friday prayer."

رَأَيْتَ مِنْكَ شَيْئًا مُنْذُ صَحِبْتَ النَّبِيَّ صلى الله عليه وسلم أَعْيَبَ عِنْدِي مِنِ اسْتِسْرَاعِكَ فِي هَذَا الأَمْرِ. قَالَ عَمَّارٌ: يَا أَبَا مَسْعُودٍ، وَمَا رَأَيْتُ مِنْكَ وَلاَ مِنْ صَاحِبِكَ هَذَا شَيْئًا مُنْذُ صَحِبْتُمَا النَّبِيَّ صلى الله عليه وسلم أَعْيَبَ عِنْدِي مِنْ إِبْطَائِكُمَا فِي هَذَا الأَمْرِ. فَقَالَ أَبُو مَسْعُودٍ وَكَانَ مُوسِرًا: يَا غُلاَمُ، هَاتِ حُلَّتَيْنِ، فَأَعْطَى إِحْدَاهُمَا أَبَا مُوسَى وَالأُخْرَى عَمَّارًا، وَقَالَ: رُوحَا فِيهِ إِلَى الْجُمُعَةِ.

(20) CHAPTER. If Allāh sends punishment upon a nation.

بَابٌ إِذَا أَنْزَلَ اللهُ بِقَوْمٍ عَذَابًا.

224. Narrated Ibn ʿUmar رضي الله عنهما: Allāh's Apostle ﷺ said, "If Allāh sends punishment upon a nation then it befalls upon the whole population indiscriminately and then they will be resurrected (and judged) according to their deeds."

٢٢٤ ـ حَدَّثَنَا عَبْدُ اللهِ بْنُ عُثْمَانَ: أَخْبَرَنَا عَبْدُ اللهِ: أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي حَمْزَةُ بْنُ عَبْدِ اللهِ بْنِ عُمَرَ: أَنَّهُ سَمِعَ ابْنَ عُمَرَ رَضِيَ اللهُ عَنْهُمَا يَقُولُ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: إِذَا أَنْزَلَ اللهُ بِقَوْمٍ عَذَابًا أَصَابَ الْعَذَابُ مَنْ كَانَ فِيهِمْ، ثُمَّ بُعِثُوا عَلَى أَعْمَالِهِمْ.

(21) CHAPTER. The statement of the Prophet ﷺ about Al-Ḥasan bin ʿAlī: "This son of mine is a chief, and Allāh may make peace between two groups of Muslims through him."

باب قَوْلِ النَّبِيِّ صلى اللهُ عليه وسلَّم لِلحَسَنِ بْنِ عَلِيٍّ : إنَّ ابْنِي هٰذا لَسَيِّدٌ ، و لَعَلَّ اللهَ أنْ يُصْلِحَ بِهِ بَيْنَ فِئَتَيْنِ مِنَ المُسْلِمِينَ .

225. Narrated Al-Ḥasan (Al-Baṣrī): When Al-Ḥasan bin ʿAlī moved with army units against Muʿāwiya, ʿAmr bin Al-As said to Muʿāwiya, "I see an army that will not retreat unless and until the opposing army retreats." Muʿāwiya said, "(If the Muslims are killed) who will look after their children?" On that, ʿAbdullāh bin ʿĀmir and ʿAbdur-Raḥmān bin Samura said, "Let us meet Muʿāwiya and suggest peace." Al-Ḥasan Al-Baṣrī added: No doubt, I heard that Abū Bakra said, "Once while the Prophet ﷺ was addressing (the people), Al-Ḥasan (bin ʿAlī) came and the Prophet ﷺ said, 'This son of mine is a chief, and Allāh may make peace between two groups of Muslims through him.'"

٢٢٥ ـ حدَّثنا عَلِيُّ بْنُ عَبْدِ اللهِ : حدَّثنا سُفْيانُ : حدَّثنا إسْرَائِيلُ أبُو مُوسَى ، وَلَقِيتُهُ بِالكُوفَةِ : جاءَ إلَى ابْنِ شِبْرُمَةَ فَقالَ : أدْخِلْنِي عَلَى عِيسَى فَأعِظَهُ ، فَكانَ ابْنَ شُبْرُمَةَ خافَ عَلَيْهِ فَلَمْ يَفْعَلْ. قالَ : حدَّثنا الحَسَنُ قالَ : لَمَّا سارَ الحَسَنُ بْنُ عَلِيٍّ رَضِيَ اللهُ عَنْهُما إلَى مُعاوِيَةَ بِالكَتائِبِ قالَ عَمْرُو بْنُ العاصِ لِمُعاوِيَةَ : أرَى كَتِيبَةً لا تُوَلِّي حتى تُدْبِرَ أُخْرَاهَا. قالَ مُعاوِيَةُ : مَنْ لِذَرَارِيِّ المُسْلِمِينَ ؟ فَقالَ : أنا ، فَقالَ عَبْدُ اللهِ بْنُ عامِرٍ وَعَبْدُ الرَّحْمَنِ بْنُ سَمُرَةَ : نَلْقَاهُ فَنَقُولُ لَهُ الصُّلْحَ. قالَ الحَسَنُ : ولَقَدْ سَمِعْتُ أبا بَكْرَةَ قالَ : بَيْنَا النَّبِيُّ صلى اللهُ عليه وسلَّم يَخْطُبُ جاءَ الحَسَنُ فَقالَ النَّبِيُّ صلى اللهُ عليه وسلَّم : ابْنِي هٰذا سَيِّدٌ و لَعَلَّ اللهَ أنْ يُصْلِحَ بِهِ بَيْنَ فِئَتَيْنِ مِنَ المُسْلِمِينَ .

226. Narrated Ḥarmala, Usāma's

٢٢٦ ـ حدَّثنا عَلِيُّ بْنُ عَبْدِ اللهِ :

Maulā: Usāma (bin Zaid) sent me to ʿAlī (at Kufa) and said, "ʿAlī will ask you, 'What has prevented your companion from joining me?' You then should say to him, 'If you (ʿAlī) were in the mouth of a lion, I would like to be with you, but in this matter I won't take any part.'" Ḥrmala added: "ʿAlī didn't give me anything (when I conveyed the message to him) so I went to Ḥasan, Ḥussain and Ibn Jaʿfar and they loaded my camels with much (wealth)."

حدَّثَنَا سُفْيَانُ قَالَ: قَالَ عَمْرٌو: أَخْبَرَنِي مُحَمَّدُ بْنُ عَلِيٍّ أَنَّ حَرْمَلَةَ مَوْلَى أُسَامَةَ أَخْبَرَهُ. قَالَ عَمْرٌو: قَدْ رَأَيْتُ حَرْمَلَةَ قَالَ: أَرْسَلَنِي أُسَامَةُ إِلَى عَلِيٍّ وَقَالَ إِنَّهُ سَيَسْأَلُكَ الآنَ فَيَقُولُ: مَا خَلَّفَ صَاحِبَكَ؟ فَقُلْ لَهُ. يَقُولُ لَكَ لَوْ كُنْتَ فِي شِدْقِ الأَسَدِ لأَحْبَبْتُ أَنْ أَكُونَ مَعَكَ فِيهِ، وَلَكِنَّ هَذَا أَمْرٌ لَمْ أَرَهُ، فَلَمْ يُعْطِنِي شَيْئًا. فَذَهَبْتُ إِلَى حَسَنٍ وَحُسَيْنٍ وَابْنِ جَعْفَرٍ. فَأَوْقَرُوا لِي رَاحِلَتِي.

(22) CHAPTER. If a person says something in the presence of some people and then goes out and says something different.

بَابٌ إِذَا قَالَ عِنْدَ قَوْمٍ شَيْئًا ثُمَّ خَرَجَ فَقَالَ بِخِلَافِهِ.

227. Narrated Nāfiʿ: When the people of Medina dethroned Yazīd bin Muʿāwiya, Ibn ʿUmar gathered his special friends and children and said, "I heard the Prophet ﷺ saying, 'A flag will be fixed for every betrayer on the Day of Resurrection,' and we have given the oath of allegiance to this person (Yazīd) in accordance with the conditions enjoined by Allah and His Apostle ﷺ and I do not know of anything more faithless than fighting a person who has been given the oath

٢٢٧ - حدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ قَالَ: لَمَّا خَلَعَ أَهْلُ الْمَدِينَةِ يَزِيدَ بْنَ مُعَاوِيَةَ جَمَعَ ابْنُ عُمَرَ حَشَمَهُ وَوَلَدَهُ فَقَالَ: إِنِّي سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ: يُنْصَبُ لِكُلِّ غَادِرٍ لِوَاءٌ يَوْمَ الْقِيَامَةِ. وَإِنَّا قَدْ بَايَعْنَا هَذَا الرَّجُلَ عَلَى بَيْعِ اللهِ وَرَسُولِهِ. وَإِنِّي لا أَعْلَمُ غَدْرًا أَعْظَمَ

of allegiance in accordance with the conditions enjoined by Allāh and His Apostle ﷺ, and if ever I learn that any person among you has agreed to dethrone Yazīd, by giving the oath of allegiance (to somebody else) then there will be separation between him and me."

مِنْ أَنْ يُبَايِعَ رَجُلٌ عَلَى بَيْعِ اللهِ وَرَسُولِهِ ثُمَّ يُنْصَبُ لَهُ القِتَالُ . وَإِنِّي لا أَعْلَمُ أَحَدًا مِنْكُمْ خَلَعَهُ وَلا بَايَعَ فِي هَذَا الأَمْرِ إِلاَّ كَانَتِ الفَيْصَلَ بَيْنِي وَبَيْنَهُ .

228. Narrated Abū Al-Minhāl: When Ibn Ziyād and Marwān were in Sha'm and Ibn Az-Zubair took over the authority in Mecca and the Qurrā' (the Kharijites) revolted in Basra, I went out with my father ro Abū Barza Al-Aslamī till we entered upon him in his house while he was sitting in the shade of a room built of cane. So we sat with him and my father started talking to him saying, "O Abū Barza! Don't you see in what dilemma the people has fallen?" The first thing I heard him saying "I seek reward from Allāh for myself because of being angery and scornful at the Quraish tribe. O you Arabs! You know very well that you were in misery and were few in number and misguided, and that Allāh has brought you out of all that with Islām and with Muhammad ﷺ till He brought you to this state (of prosperity and happiness) which you see now; and it is this worldly wealths and pleasures which has caused mischief to appear among you. The one who is in Sha'm (i.e., Marwān), by Allāh, is not fighting except for the sake of worldly gain; and those

٢٢٨ ـ حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ : حَدَّثَنَا أَبُو شِهَابٍ . عَنْ عَوْفٍ ، عَنْ أَبِي المِنْهَالِ قَالَ : لَمَّا كَانَ ابْنُ زِيَادٍ وَمَرْوَانُ بِالشَّامِ ، وَوَثَبَ ابْنُ الزُّبَيْرِ بِمَكَّةَ ، وَوَثَبَ القُرَّاءُ بِالبَصْرَةِ ، فَانْطَلَقْتُ مَعَ أَبِي إِلَى أَبِي بَرْزَةَ الأَسْلَمِيِّ حَتَّى دَخَلْنَا عَلَيْهِ فِي دَارِهِ وَهُوَ جَالِسٌ فِي ظِلِّ عُلِّيَّةٍ لَهُ مِنْ قَصَبٍ فَجَلَسْنَا إِلَيْهِ . فَانْشَأَ أَبِي يَسْتَطْعِمُهُ الحَدِيثَ فَقَالَ : يَا أَبَا بَرْزَةَ أَلا تَرَى مَا وَقَعَ فِيهِ النَّاسُ ؟ فَأَوَّلُ شَيْءٍ سَمِعْتُهُ تَكَلَّمَ بِهِ : إِنِّي احْتَسَبْتُ عِنْدَ اللهِ أَنِّي أَصْبَحْتُ سَاخِطًا عَلَى أَحْيَاءِ قُرَيْشٍ ، إِنَّكُمْ يَا مَعْشَرَ العَرَبِ كُنْتُمْ عَلَى الحَالِ الَّذِي عَلِمْتُمْ مِنَ الذِّلَّةِ وَالقِلَّةِ وَالضَّلالَةِ ، وَإِنَّ اللهَ أَنْقَذَكُمْ بِالإِسْلامِ وَبِمُحَمَّدٍ صلى الله عليه وسلم حَتَّى بَلَغَ بِكُمْ مَا تَرَوْنَ ، وَهَذِهِ الدُّنْيَا الَّتِي أَفْسَدَتْ بَيْنَكُمْ . إِنَّ ذَاكَ الَّذِي

who are among you, by Allāh,, are not fighting except for the sake of worldly gain; and that one who is in Mecca (i.e., Ibn Az-Zubair) by Allāh, is not fighting except for the sake of worldly gain."

بِالشَّامِ وَاللهِ إِنْ يُقَاتِلُ إِلاَّ عَلَى الدُّنْيَا .

229. Narrated Abi Wail : Ḥudhaifa bin Al-Yaman said : The hypocrites of today are worse than those of the lifetime of the Prophet ﷺ because in those days they used to do evil deeds secretly but today they do such deeds openly.

٢٢٩ ـ حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ : حَدَّثَنَا شُعْبَةُ عَنْ وَاصِلٍ الأَحْدَبِ ، عَنْ أَبِي وَائِلٍ ، عَنْ حُذَيْفَةَ بْنِ الْيَمَانِ قَالَ : إِنَّ الْمُنَافِقِينَ الْيَوْمَ شَرٌّ مِنْهُمْ عَلَى عَهْدِ النَّبِيِّ صلى اللهُ عليه وسلَّم ، كَانُوا يَوْمَئِذٍ يُسِرُّونَ وَالْيَوْمَ يَجْهَرُونَ .

230. Narrated Abi Ashasha : Ḥudhaifa said : In fact, it was hypocrisy that existed in the lifetime of the Prophet ﷺ but today it is Kufr (disbelief) after belief.

٢٣٠ ـ حَدَّثَنَا خَلاَّدٌ : حَدَّثَنَا مِسْعَرٌ . عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ ، عَنْ أَبِي الشَّعْثَاءِ . عَنْ حُذَيْفَةَ قَالَ : إِنَّمَا كَانَ النِّفَاقُ عَلَى عَهْدِ النَّبِيِّ صلى اللهُ عليه وسلَّم ، فَأَمَّا الْيَوْمَ فَإِنَّمَا هُوَ الْكُفْرُ بَعْدَ الإِيمَانِ .

(23) CHAPTER. The Hour will not be established until the living wish to be in the place of the dead (lit., in the place of the people in graves).

بَابٌ لا تَقُومُ السَّاعَةُ حتى يُغْبَطَ أَهْلُ القُبُورِ .

231. Narrated Abū Huraira ﷺ : The Prophet ﷺ said, "The Hour will

٢٣١ ـ حَدَّثَنَا إِسْمَاعِيلُ : حَدَّثَنِي مَالِكٌ . عَنْ أَبِي الزِّنَادِ ، عَنِ الأَعْرَجِ ،

not be established till a man passes by a grave of somebody and says, 'Would that I were in his place.'"

عَنْ أَبِي هُرَيْرَةَ . عَنِ النَّبِيِّ صلى الله عليه وسلَّم قالَ : لا تَقُومُ السَّاعَةُ حتى يَمُرَّ الرَّجُلُ بِقَبرِ الرَّجُلِ فَيَقُولُ : يا لَيْتَنِي مَكانَهُ .

(24) CHAPTER. Time will change until idols will be worshipped.

باب تَغْيِيرِ الزَّمانِ حتى يَعْبُدُوا الأَوْثانَ .

232. Narrated Abū Huraira ﷺ : Allāh's Apostle ﷺ said, "The Hour will not be established till the buttocks of the women of the tribe of Daus move while going round Dhi-al-Khalasa." Dhi-al-Khalasa was the idol of the Daus tribe which they used to worship in the Pre-Islamic Period of ignorance.

٢٣٢ ـ حدَّثَنا أَبُو اليَمانِ : أَخْبَرَنا شُعَيْبٌ ، عَنِ الزُّهْرِيِّ قالَ : قالَ سَعِيدُ ابْنُ المُسَيَّبِ : أَخْبَرَنِي أَبُو هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ : أَنَّ رَسُولَ اللهِ صلى اللهُ عليه وسلَّم قالَ : لا تَقُومُ السَّاعَةُ حتى تَضْطَرِبَ أَلَياتُ نِساءِ دَوْسٍ عَلَى ذِي الخَلَصَةِ وَذُوالخَلَصَةِ : طاغِيَةُ دَوْسٍ الَّتِي كانُوا يَعْبُدُونَ فِي الجاهِلِيَّةِ .

233. Narrated Abū Huraira ﷺ : Allāh's Apostle ﷺ said, "The Hour will not be established till a man from Qahṭān appears, driving the people with his stick."(1)

٢٣٣ ـ حدَّثَنا عَبْدُ العَزِيزِ بْنُ عَبْدِ اللهِ : حدَّثَنِي سُلَيْمانُ ، عَنْ ثَوْرٍ ، عَنْ أَبِي الغَيْثِ ، عَنْ أَبِي هُرَيْرَةَ : أَنَّ رَسُولَ اللهِ صلى اللهُ عليه وسلَّم قالَ :

(1) 'Driving the people with his stick' means, ruling them with violence and oppression.

لا تَقُومُ السَّاعَةُ حتى يَخْرُجَ رَجُلٌ مِنْ قَحْطَانَ يَسُوقُ النَّاسَ بِعَصَاهُ.

(25) CHAPTER. The coming of the Fire.

Anas said, "The Prophet ﷺ said, 'The first portents of the Hour will be a fire that will gather the people from the East to the West.'"

بابٌ خُرُوجِ النَّارِ. وَقَالَ أَنَسٌ : قَالَ النَّبِيُّ صلى اللهُ عليه وسلَّم : أَوَّلُ أَشْرَاطِ السَّاعَةِ نَارٌ تَحْشُرُ النَّاسَ مِنَ الْمَشْرِقِ إِلَى الْمَغْرِبِ.

234. Narrated Abū Huraira ﷺ : Allāh's Apostle ﷺ said, "The Hour will not be established till a fire will come out of the land of Hijaz, and it will throw light on the necks of the camels at Busra."(2)

٢٣٤ ـ حدَّثَنَا أَبُو الْيَمَانِ : أَخْبَرَنَا شُعَيْبٌ ، عَنِ الزُّهْرِيِّ : قَالَ سَعِيدُ بْنُ الْمُسَيَّبِ : أَخْبَرَنِي أَبُو هُرَيْرَةَ : أَنَّ رَسُولَ اللهِ صلى اللهُ عليه وسلَّم قَالَ : لا تَقُومُ السَّاعَةُ حتى تَخْرُجَ نَارٌ مِنْ أَرْضِ الْحِجَازِ تُضِيءُ أَعْنَاقَ الإِبِلِ بِبُصْرَى.

235. Narrated Abū Huraira ﷺ : Allāh's Apostle ﷺ said, "Soon the

٢٣٥ ـ حدَّثَنَا عَبْدُ اللهِ بْنُ سَعِيدٍ الْكِنْدِيُّ : حدَّثَنَا عُقْبَةُ بْنُ خَالِدٍ :

(1) Busra is a place in Shā'm and this Fire did come out on the 3rd of the 6th month of the year 654 Hijry (3/6/654) near Medina after the death of the Prophet (ﷺ) and it was, as it is mentioned in this Hadīth : 234.

river "Euphrates" will disclose the treasure (the mountain) of gold, so whoever will be present at that time should not take anything of it." Al-A'raj narrated from Abu Huraira that the Prophet ﷺ said the same but he said, "It (Euphratas) will uncover a mountain of gold (under it)."

حدَّثنا عُبَيْدُ الله . عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمٰنِ ، عَنْ جَدَّتِهِ حَفْصِ بْنِ عاصِمٍ ، عَنْ أَبِي هُرَيْرَةَ قالَ : قال رَسُولُ الله صلى اللهُ عليه وسلَّم: يُوشِكُ الفُراتُ أنْ يَحْسِرَ عَنْ كَنزٍ مِنْ ذَهَبٍ . فمَنْ حَضَرَهُ فلا يَأخُذْ مِنْهُ شَيْئاً . قالَ عُقْبَةُ : وحدَّثنا عُبَيْدُ الله : حدَّثنا أبُو الزِّنادِ ، عَنِ الأعْرَجِ ، عَنْ أبِي هُرَيْرَةَ ، عَنِ النَّبِيِّ صلى اللهُ عليه وسلَّم مِثْلَهُ إلاَّ أنَّهُ قالَ : يَحْسِرُ عَنْ جَبَلٍ مِنْ ذَهَبٍ .

(26) CHAPTER :-

بابٌ : ـ

236. Narrated Haritha bin Wahb: I heard Allah's Apostle ﷺ saying, "Give in charity because there will come a time on the people when a person will go out with his alms from place to place but will not find anybody to accept it."

٢٣٦ ـ حدَّثنا مُسَدَّدٌ : حدَّثنا يَحْيَى ، عَنْ شُعْبَةَ : حدَّثنا مَعْبَدٌ : سَمِعْتُ حارِثَةَ بْنَ وَهْبٍ قالَ : سَمِعْتُ رَسُولَ الله صلى اللهُ عليه وسلَّم يَقُولُ : تَصَدَّقُوا فَسَيَأتِي عَلَى النَّاسِ زَمانٌ يَمْشِي بِصَدَقَتِهِ فَلا يَجِدُ مَنْ يَقْبَلُها. قال مُسَدَّدٌ : حارِثَةُ أخُو عُبَيْدِ الله بْنِ عُمَرَ لأُمِّهِ .

237. Narrated Abu Huraira ﷺ : Allah's Apostle ﷺ said, "The Hour

٢٣٧ ـ حدَّثنا أبُو اليَمانِ : أخْبَرَنا شُعَيْبٌ . حدَّثنا أبُو الزِّنادِ ، عَنْ

will not be established (1) till two big groups fight each other whereupon there will be a great number of casualties on both sides and, they will be following one and the same religious doctrine, (2) till about thirty Dajjāls (liars) appear, and each one of them will claim that he is Allāh's Apostle, (3) till the religious knowledge is taken away (by the death of Religious scholars) (4) earthquakes will increase in number (5) time will pass quickly, (6) afflictions will appear, (7) Al-Harj, (i.e., killing) will increase, (8) till wealth will be in abundance — — so abundant that a wealthy person will worry lest nobody should accept his Zakāt, and whenever he will present it to someone, that person (to whom it will be offered) will say, 'I am not in need of it, (9) till the people compete with one another in constructing high buildings, (10) till a man when passing by a grave of someone will say, 'Would that I were in his place (11) and till the sun rises from the West. So when the sun will rise and the people will see it (rising from the West) they will all believe (embrace Islām) but that will be the time when : (As Allāh ﷻ said,)

'No good will it do to a soul to believe then, if it believed not before, nor earned good (by deeds of righteousness) through its Faith.'

(6 : 158)

And the Hour will be established while two men spreading a garment in front of them but they will not be able to sell it, nor fold it up ; and the Hour will be established wnen a man has milked his

عَبْدِ الرَّحْمٰنِ ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ صلى الله عليه وسلم قَالَ : لَا تَقُومُ السَّاعَةُ حَتَّى تَقْتَتِلَ فِئَتَانِ عَظِيمَتَانِ يَكُونُ بَيْنَهُمَا مَقْتَلَةٌ عَظِيمَةٌ . دَعْوَتُهُمَا وَاحِدَةٌ ، وَحَتَّى يُبْعَثَ دَجَّالُونَ كَذَّابُونَ قَرِيبٌ مِنْ ثَلَاثِينَ ، كُلُّهُمْ يَزْعُمُ أَنَّهُ رَسُولُ اللهِ . وَحَتَّى يُقْبَضَ الْعِلْمُ وَتَكْثُرَ الزَّلَازِلُ وَيَتَقَارَبَ الزَّمَانُ وَتَظْهَرَ الْفِتَنُ وَيَكْثُرَ الْهَرْجُ وَهُوَ الْقَتْلُ ، وَحَتَّى يَكْثُرَ فِيكُمُ الْمَالُ فَيَفِيضَ حَتَّى يُهِمَّ رَبَّ الْمَالِ مَنْ يَقْبَلُ صَدَقَتَهُ ، وَحَتَّى يَعْرِضَهُ فَيَقُولَ الَّذِي يَعْرِضُهُ عَلَيْهِ : لَا أَرَبَ لِي بِهِ ، وَحَتَّى يَتَطَاوَلَ النَّاسُ فِي الْبُنْيَانِ ، وَحَتَّى يَمُرَّ الرَّجُلُ بِقَبْرِ الرَّجُلِ فَيَقُولُ : يَا لَيْتَنِي مَكَانَهُ ، وَحَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا . فَإِذَا طَلَعَتْ وَرَآهَا النَّاسُ يَعْنِي آمَنُوا أَجْمَعُونَ ، فَذٰلِكَ حِينَ لَا يَنْفَعُ نَفْسًا إِيمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا - وَلَتَقُومَنَّ السَّاعَةُ وَقَدْ نَشَرَ الرَّجُلَانِ ثَوْبَهُمَا بَيْنَهُمَا فَلَا يَتَبَايَعَانِهِ وَلَا يَطْوِيَانِهِ ، وَلَتَقُومَنَّ السَّاعَةُ وَقَدِ انْصَرَفَ الرَّجُلُ بِلَبَنِ لِقْحَتِهِ فَلَا يَطْعَمُهُ . وَلَتَقُومَنَّ السَّاعَةُ وَهُوَ يُلِيطُ حَوْضَهُ فَلَا يَسْقِي فِيهِ . وَلَتَقُومَنَّ السَّاعَةُ وَقَدْ رَفَعَ

she-camel and has taken away the milk but he will not be able to drink it ; and the Hour will be established before a man repairing a tank (for his livestock) is able to water (his animals) in it ; and the Hour will be established when a person has raised a morsel (of food) to his mouth but will not able to eat it."

أُكْلَتَهُ إلى فيهِ فلا يَطْعَمُهَا .

(27) CHAPTER. Information about Ad-Dajjal.

بابُ ذِكْرِ الدجّالِ .

238. Narrated Al-Mughira bin Shu'ba: Nobody asked the Prophet ﷺ as many questions as I asked regarding Ad-Dajjal. The Prophet ﷺ said to me, "What worries you about him?" I said, "Because the people say that he will have a mountain of bread and a river of water with him (i.e. he will have abundance of food and water)" The Prophet ﷺ said, "Nay, he is too mean to be allowed such a thing by Allāh." (but it is only to test mankind whether they believe in Allāh or in Ad- Dajjāl).

٢٣٨ ـ حدّثنا مُسَدَّدٌ : حدّثنا يَحْيَى : حدّثنا إسْماعِيلُ : حدّثَنِي قَيْسٌ قالَ : قالَ لِي المُغِيرَةُ بْنُ شُعْبَةَ : ما سَألَ أحَدٌ النَّبِيَّ صلى اللهُ عليهِ وسلّم عَنِ الدّجّالِ ما سَألْتُهُ ، وَإنَّهُ قالَ لِي ما يَضُرُّكَ مِنْهُ ؟ قُلتُ : لأنَّهُمْ يَقُولُونَ إنَّ مَعَهُ جَبَلَ خُبزٍ وَنَهَرَ ماءٍ ، قالَ : بَلْ هُوَ أهْوَنُ عَلَى اللهِ مِنْ ذلكَ .

239. Narrated Anas bin Malik ﷺ : The Prophet ﷺ said, "Ad-Dajjal will come and encamp at a place close to Medina and then Medina will shake thrice whereupon every Kafir (disbeliever) and hypocrite will go out (of Medina) to-

٢٣٩ ـ حدّثنا سَعْدُ بْنُ حَفْصٍ : حدّثَنا شَيْبانُ ، عَنْ يَحْيَى ، عَنْ إسحاقَ ابْنِ عَبْدِ اللهِ بْنِ أبِي طَلْحَةَ ، عَنْ أنَسِ ابْنِ مالِكٍ قالَ : قالَ النَّبِيُّ صلى اللهُ عليهِ وسلّم : يَجِيءُ الدّجّالُ حتى يَنْزِلَ فِي

wards him."

ناحيةِ المدينةِ . ثُمَّ تَرْجُفُ المدينةُ ثلاثَ رَجَفاتٍ . فيَخْرُجُ إليْهِ كلُّ كافرٍ ومُنافقٍ .

240. Narrated Abū Bakra: The Prophet ﷺ said, "The terror caused by Al-Masīh Ad-Dajjāl will not enter Medina and at that time Medina will have seven gates and there will be two angels at each gate (guarding them).

٢٤٠ ـ حدَّثنا عَبْدُ العَزِيزِ بْنُ عَبْدِ اللهِ : حدَّثنا إبْرَاهِيمُ بْنُ سَعْدٍ ، عَنْ أبِيهِ ، عَنْ جَدِّهِ ، عَنْ أبِي بَكْرَةَ ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم قالَ : لا يَدْخُلُ المَدِينَةَ رُعْبُ المَسِيحِ الدَّجَّالِ ، ولَها يَوْمَئِذٍ سَبْعَةُ أبْوَابٍ ، عَلَى كُلِّ بابٍ مَلَكَانِ .

241. Narrated 'Abdullāh bin 'Umar ﷺ : Allāh's Apostle ﷺ stood up amongst the people and then praised and glorified Allāh as He deserved and then he mentioned Ad-Dajjāl. saying, "I warn you of him, and there was no prophet but warned his followers of him; but I will tell you something about him which no prophet has told his followers: Ad-Dajjāl is one-eyed whereas Allāh is not."

٢٤١ ـ حدَّثنا عَبْدُ العَزِيزِ بْنُ عَبْدِ اللهِ : حدَّثنا إبْرَاهِيمُ عَنْ صَالِحٍ ، عَنِ ابْنِ شِهابٍ ، عَنْ سالِمِ بْنِ عَبْدِ اللهِ : أنَّ عَبْدَ اللهِ بْنَ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ : قامَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ فِي النَّاسِ فأثْنَى عَلَى اللهِ بِمَا هُوَ أهْلُهُ ، ثُمَّ ذَكَرَ الدَّجَّالَ فقالَ : إنِّي لأُنْذِرُكُمُوهُ وَما مِنْ نَبِيٍّ إلاَّ وقَدْ أنْذَرَهُ قَوْمَهُ . ولَكِنِّي سَأقُولُ لَكُمْ فِيهِ قَوْلاً لَمْ يَقُلْهُ نَبِيٌّ لِقَوْمِهِ : إنَّهُ أعْوَرُ ، وإنَّ اللهَ لَيْسَ بِأعْوَرَ .

242. Narrated 'Abdullāh bin 'Umar ﷺ : Allāh's Apostle ﷺ said, "While I was sleeping, I saw myself (in a dream) performing Ṭawāf around the Ka'ba. Behold, I saw a reddish-white man with lank hair, and water was dropping from his head. I asked, "Who is this?' They replied. The son of Mary.' Then I turned my face to see another man with a huge body, red complexion and curly hair and blind in one eye. His eye looked like a protruding out grape. They said (to me), 'He is Ad-Dajjāl.'" The prophet ﷺ added, "The man he resembled most is Ibn Qaṭan, a man from the tribe of Khuzā'a."

٢٤٢ ـ حدَّثنا يحيى بن بُكير : حدَّثنا اللَّيث ، عن عُقيل ، عن ابن شهاب ، عن سالم ، عن عبد الله بن عُمر أنَّ رسول الله صلى الله عليه وسلَّم قال : بينا أنا نائم أطوف بالكعبة فإذا رجلٌ آدم سَبْط الشَّعر يَنطُف أو يُهراق رأسُه ماءً . قلتُ : مَن هذا ؟ قالوا : ابن مريم ، ثمَّ ذهبتُ أَلتفت فإذا رجلٌ جَسيم أحمر جَعد الرَّأس أعور العين ، كأنَّ عينَه عِنبة طافية . قالوا : هذا الدَّجَّال أقرب النَّاس به شبهاً ابن قَطَن ، رجلٌ من خُزاعة .

243. Narrated 'Āisha ﷺ : I heard Allāh's Apostle ﷺ in his prayer, seeking refuge with Allāh from the afflictions of Ad-Dajjāl.

٢٤٣ ـ حدَّثنا عبد العزيز بن عبد الله : حدَّثنا إبراهيم بن سَعْد ، عن صالح ، عن ابن شهاب ، عن عُروة : أنَّ عائشة رضي الله عنها قالت : سمعتُ رسول الله صلى الله عليه وسلَّم يَستعيذ في صلاته من فتنة الدَّجَّال .

244. Narrated Ḥudhaifa : The Prophet ﷺ said about Ad-Dajjāl that he would have water and fire with him : (what would seem to be) fire, would be cold water and (what would seem to be) water.

٢٤٤ ـ حدَّثنا عبدان : أخبرني أبي ، عن شعبة ، عن عبد الملك ، عن ربعي ، عن حُذيفة عن النَّبي صلى الله عليه وسلَّم قال في الدَّجَّال : إنَّ

would be fire.

مَعَهُ ماءً وَنارًا . فَنارُهُ ماءٌ بارِدٌ ، وَماؤُهُ نارٌ. قالَ أبُومَسْعُودٍ : أنا سَمِعْتُهُ مِنْ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم .

245. Narrated Anas ﷺ : The Prophet ﷺ said, "No prophet was sent but that he warned his followers against the one-eyed liar (Ad-Dajjāl). Beware! He is blind in one eye, and your Lord is not so, and there will be written between his (Ad-Dajjal's) eyes (the word) Kafir (i.e., disbeliever)." (This Ḥadīth is also quoted by Abū Huraira and Ibn ʿAbbās).

٢٤٥ ـ حدَّثنا سُلَيمانُ بْنُ حَرْبٍ : حدَّثنا شُعْبَةُ ، عَنْ قَتادَةَ ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ : قالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم: ما بُعِثَ نَبِيٌّ إلاَّ أنْذَرَ أُمَّتَهُ الأعْوَرَ الكَذَّابَ . ألا إنَّهُ أعْوَرُ ، وَإنَّ رَبَّكُمْ لَيْسَ بِأعْوَرَ . وَإنَّ بَيْنَ عَيْنَيْهِ مَكْتُوبٌ كافِرٌ . فِيهِ أبُو هُرَيْرَةَ وَابْنُ عَبَّاسٍ ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم .

(28) CHAPTER. Ad-Dajjāl will not be able to enter Medina.

بابٌ لا يَدْخُلُ الدَّجَّالُ المَدِينَةَ .

246. Narrated Abū Saʿīd: Oneday Allah's Apostle ﷺ narrated to us a long narration about Ad-Dajjāl and among the things he narrated to us, was: "Ad-Dajjāl will come, and he will be forbidden to enter the mountain passes of Medina. He will encamp in one of the salt areas neighbouring Medina and there will appear to him a man who will be the best

٢٤٦ ـ حدَّثنا أبُو اليَمانِ : أخْبَرَنا شُعَيْبٌ ، عَنِ الزُّهْرِيِّ : أخْبَرَنِي عُبَيْدُ اللهِ ابْنُ عَبْدِ اللهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ : أنَّ أبا سَعِيدٍ قالَ : حدَّثَنا رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم يَوْماً حَدِيثاً طَوِيلاً عَنِ الدَّجَّالِ ، فَكانَ فِيما يُحَدِّثُنا بِهِ أنَّهُ قالَ : يَأتِي الدَّجَّالُ وَهُوَ مُحَرَّمٌ

or one of the best of the people. He will say, 'I testify that you are Ad-Dajjāl whose story Allāh's Apostle ﷺ has told us.' Ad-Dajjāl will say (to his audience), 'Look, if I kill this man and then give him life, will you have any doubt about my claim?' They will reply, 'No.' Then Ad-Dajjāl will kill that man and then will make him a live. The man will say, 'By Allāh, now I recognise you more than ever!' Ad-Dajjāl will then try to kill him (again) but he will not be given the power to do so."

عَلَيْهِ أَنْ يَدْخُلَ نِقَابَ الْمَدِينَةِ، فَيَنْزِلُ بَعْضَ السِّبَاخِ الَّتِي تَلِي الْمَدِينَةَ فَيَخْرُجُ إِلَيْهِ يَوْمَئِذٍ رَجُلٌ هُوَ خَيْرُ النَّاسِ أَوْ مِنْ خِيَارِ النَّاسِ فَيَقُولُ: أَشْهَدُ أَنَّكَ الدَّجَّالُ الَّذِي حَدَّثَنَا رَسُولُ اللهِ صلى الله عليه وسلم حَدِيثَهُ، فَيَقُولُ الدَّجَّالُ: أَرَأَيْتُمْ إِنْ قَتَلْتُ هَذَا ثُمَّ أَحْيَيْتُهُ، هَلْ تَشُكُّونَ فِي الأَمْرِ؟ فَيَقُولُونَ: لا، فَيَقْتُلُهُ ثُمَّ يُحْيِيهِ فَيَقُولُ: وَاللهِ مَا كُنْتُ فِيكَ أَشَدَّ بَصِيرَةً مِنِّي الْيَوْمَ، فَيُرِيدُ الدَّجَّالُ أَنْ يَقْتُلَهُ فَلا يُسَلَّطُ عَلَيْهِ.

247. Narrated Abū Huraira ﷺ: Allāh's Apostle ﷺ said, "There are angels at the mountain passes of Medina (so that) neither plague nor Ad-Dajjāl can enter it."

٢٤٧ - حَدَّثَنَا عَبْدُ اللهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ نُعَيْمِ بْنِ عَبْدِ اللهِ الْمُجْمِرِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: عَلَى أَنْقَابِ الْمَدِينَةِ مَلائِكَةٌ لا يَدْخُلُهَا الطَّاعُونُ وَلا الدَّجَّالُ.

248. Narrated Anas bin Mālik ﷺ: The Prophet ﷺ said, "Ad-Dajjāl will come to Medina and find the angels guarding it. So Allāh willing, neither Ad-Dajjāl nor plague will be able to come near it."

٢٤٨ - حَدَّثَنِي يَحْيَى بْنُ مُوسَى: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ: الْمَدِينَةَ يَأْتِيهَا الدَّجَّالُ فَيَجِدُ

الملائكة يحرسونها فلا يقربها الدجال . قال : ولا الطاعون إن شاء الله .

باب يأجوج ومأجوج .

(29) CHAPTER. Gog and Magog. (people).

٢٤٩ ـ حدثنا أبو اليمان : أخبرنا شعيب ، عن الزهري ح ، وحدثنا إسماعيل : حدثني أخي ، عن سليمان ، عن محمد بن أبي عتيق ، عن ابن شهاب ، عن عروة بن الزبير : أن زينب ابنة أبي سلمة حدثته ، عن أم حبيبة بنت أبي سفيان ، عن زينب بنت جحش : أن رسول الله صلى الله عليه وسلم دخل عليها يوما فزعا يقول : لا إله إلا الله ، ويل للعرب من شر قد اقترب ، فتح اليوم من ردم يأجوج ومأجوج مثل هذه ، وحلق بإصبعيه : الإبهام والتي تليها . قالت زينب بنت جحش : فقلت : يا رسول الله ، أنهلك وفينا الصالحون ؟ قال : نعم إذا كثر الخبث .

249. Narrated Zainab bint Jahsh that one day Allah's Apostle ﷺ entered upon her in a state of fear and said, "None has the right to be worshipped but Allah! Woe to the Arabs from the Great evil that has approached (them) Today a hole has been opened in the dam of Gog and Magog like this." The Prophet made a circle with his index finger and thumb. Zainab bint Jahsh added: I said, "O Allah's Apostle! Shall we be destroyed though there will be righteous people among us?" The Prophet ﷺ said, "Yes, if the (number) of evil (persons) increased."

٢٥٠ ـ حدثنا موسى بن إسماعيل : حدثنا وهيب : حدثنا ابن طاوس ،

250. Narrated Abu Huraira ﷺ : The Prophet ﷺ said, "A hole has been

عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى اللهُ عليه وسلَّم قالَ: يُفْتَحُ الرَّدْمُ رَدْمُ يَأْجُوجَ وَمَأْجُوجَ مِثْلَ هَذِهِ، وَعَقَدَ وُهَيْبٌ تِسْعِينَ.

opened in the dam of Gog and Magog." Wuhaib (the sub-narrator) made the number 90 (with his index finger and thumb).

In the Name of Allāh, the Most Beneficent, the Most Merciful.

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

LXXXIX. THE BOOK OF AḤKĀM (JUDGEMENTS)

كتاب الاحكام

(1) CHAPTER: The Statement of Allāh ﷻ :—

باب قَوْلِ اللهِ تَعَالَى ـ أَطِيعُوا اللهَ وَأَطِيعُوا الرَّسُولَ وَأُولِى الأَمْرِ مِنْكُمْ ـ

"Obey Allāh and obey the Apostle (Muḥammad ﷺ) and those of you (Muslims) in authority." (4 : 59)

251. Narrated Abū Huraira رضي الله عنه Allāh's Apostle ﷺ said. "Whoever obeys me, obeys Allāh, and whoever disobeys me, disobeys Allāh. and whoever obeys the ruler I appoint, obeys me, and whoever disobeys him, disobeys me."

٢٥١ ـ حَدَّثَنَا عَبْدَانُ : أَخْبَرَنَا عَبْدُ اللهِ ، عَنْ يُونُسَ ، عَنِ الزُّهْرِىِّ : أَخْبَرَنِى أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ : أَنَّهُ سَمِعَ أَبَاهُرَيْرَةَ رَضِىَ اللهُ عَنْهُ : أَنَّ رَسُولَ اللهِ صلى الله عليه وسلم قَالَ : مَنْ أَطَاعَنِى فَقَدْ أَطَاعَ اللهَ . وَمَنْ عَصَانِى فَقَدْ عَصَى اللهَ . وَمَنْ أَطَاعَ أَمِيرِى فَقَدْ أَطَاعَنِى . وَمَنْ عَصَى أَمِيرِى فَقَدْ عَصَانِى .

252. Narrated 'Abdullāh bin 'Umar رضي الله عنهما : Allāh's Apostle ﷺ said.

٢٥٢ ـ حَدَّثَنَا إِسْمَاعِيلُ : حَدَّثَنِى مَالِكٌ ، عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ ، عَنْ

عَبْدَ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا: أَنَّ رَسُولَ اللهِ صلى الله عليه وسلم قَالَ: أَلا كُلُّكُمْ رَاعٍ. وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ. فَالإِمَامُ الذِي عَلَى النَّاسِ رَاعٍ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ؛ وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ. وَالمَرْأَةُ رَاعِيَةٌ عَلَى أَهْلِ بَيْتِ زَوْجِهَا وَوَلَدِهِ وَهِيَ مَسْئُولَةٌ عَنْهُمْ؛ وَعَبْدُ الرَّجُلِ رَاعٍ عَلَى مَالِ سَيِّدِهِ وَهُوَ مَسْئُولٌ عَنْهُ. أَلا فَكُلُّكُمْ رَاعٍ، وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ.

"Surely! Everyone of you is a guardian and is responsible for his charges: The Imām (ruler) of the people is a guardian and is responsible for his subjects; a man is the guardian of his familly (household) and is responsible for his subjects; a woman is the guardian of her husband's home and of his children and is responsible for them; and the slave of a man is a guardian of his master's property and is responsible for it. Surely, everyone of you is a guardian and responsible for his charges."

بَابُ الأُمَرَاءُ مِنْ قُرَيْشٍ.

(2) CHAPTER. The chief ruler of all Muslims must be from Quraish.

٢٥٣ - حَدَّثَنَا أَبُو اليَمَانِ: أَخْبَرَنَا شُعَيْبٌ. عَنِ الزُّهْرِيِّ قَالَ: كَانَ مُحَمَّدُ بْنُ جُبَيْرِ بْنِ مُطْعِمٍ يُحَدِّثُ أَنَّهُ بَلَغَ مُعَاوِيَةَ وَهُوَ عِنْدَهُ فِي وَفْدٍ مِنْ قُرَيْشٍ: أَنَّ عَبْدَ اللهِ بْنَ عَمْرٍو يُحَدِّثُ: أَنَّهُ سَيَكُونُ مَلِكٌ مِنْ قَحْطَانَ. فَغَضِبَ فَقَامَ فَأَثْنَى عَلَى اللهِ بِمَا هُوَ أَهْلُهُ ثُمَّ قَالَ: أَمَّا بَعْدُ فَإِنَّهُ بَلَغَنِي أَنَّ رِجَالاً مِنْكُمْ

253. Narrated Muḥammad bin Jubair bin Muṭ'im that while he was included in a delegation of Quraish staying with Mu'āwiya, Mu'āwiya heard that 'Abdullāh bin 'Amr had said that there would be a king from Qaḥṭān tribe, whereupon he became very angry. He stood up, and after glorifying and praising Allāh as He deserved, said, "To proceed, I have come to know that some of you men are narrating things which are neither in Allāh's Book, nor has been

يُحَدِّثُونَ أَحَادِيثَ لَيْسَتْ فِي كِتَابِ اللهِ وَلَا تُؤْثَرُ عَنْ رَسُولِ اللهِ صلى اللهُ عليه وسلَّم . وَأُولَئِكَ جُهَّالُكُمْ ، فَإِيَّاكُمْ وَالْأَمَانِيَّ الَّتِي تُضِلُّ أَهْلَهَا ، فَإِنِّي سَمِعْتُ رَسُولَ اللهِ صلى اللهُ عليه وسلَّم يَقُولُ : إِنَّ هَذَا الْأَمْرَ فِي قُرَيْشٍ . لَا يُعَادِيهِمْ أَحَدٌ إِلَّا كَبَّهُ اللهُ عَلَى وَجْهِهِ مَا أَقَامُوا الدِّينَ . تَابَعَهُ نُعَيْمٌ عَنِ ابْنِ الْمُبَارَكِ ، عَنْ مَعْمَرٍ ، عَنِ الزُّهْرِيِّ ، عَنْ مُحَمَّدِ بْنِ جُبَيْرٍ .

mentioned by Allāh's Apostle ﷺ . Such people are the ignorant among you. Beware of such vain desires that mislead those who have them. I have heard Allāh's Apostle ﷺ saying, 'This matter (of the caliphate) will remain with the Quraish, and none will rebel against them, but Allāh will throw him down on his face as long as they stick to the rules and regulations of the religion (Islam).' "

٢٥٤ ـ حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ : حَدَّثَنَا عَاصِمُ بْنُ مُحَمَّدٍ : سَمِعْتُ أَبِي يَقُولُ : قَالَ ابْنُ عُمَرَ : قَالَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم : لَا يَزَالُ هَذَا الْأَمْرُ فِي قُرَيْشٍ مَا بَقِيَ مِنْهُمُ اثْنَانِ

254. Narrated Ibn 'Umar ﷺ : Allah's Apostle ﷺ said, "This matter (caliphate) will remain with the Quraish even if only two of them were still existing." (1)

بَابُ أَجْرِ مَنْ قَضَى بِالْحِكْمَةِ

لِقَوْلِهِ تَعَالَى ـ وَمَنْ لَمْ يَحْكُمْ بِمَا أَنْزَلَ اللهُ فَأُولَئِكَ هُمُ الْفَاسِقُونَ ـ .

(3) CHAPTER. The reward of the person who judges according to (the principles o.) wisdom (i.e., Allāh's Book, Laws), as (is understood from) the

(1) The Prophet ﷺ meant (in this Hadīth) that the Muslims are obliged to appoint as their chief ruler, someone from the tribe of Quraish even if there is only one Quraishi left who is fit (as regards the Islamic religion) for the caliphate.

Statement of Allah ﷻ :—

'And whoever fail to judge by what Allah has revealed, (then) such (people) are the rebellious.'
(5 : 47)

255. Narrated Abdullah ﷺ : Allah's Apostle ﷺ said, "Do not wish to be like anyone what except in two cases : (1) A man whom Allah has given wealth and he spends it righteously. (2) A man whom Allah has given wisdom (knowledge of the Qur'an and the Hadith) and he acts according to it and teaches it to others."

٢٥٥ ـ حدثنا شهاب بن عباد : حدثنا إبراهيم بن حميد ، عن إسماعيل ، عن قيس . عن عبد الله قال : قال رسول الله صلى الله عليه وسلم : لا حسد إلا في اثنتين : رجل آتاه الله مالا فسلطه على هلكته في الحق ، ورجل آتاه الله حكمة فهو يقضي بها ويعلمها .

(4) CHAPTER. To listen to and obey one's ruler as long as his orders involue not one in disobedience (to Allah).

باب السمع والطاعة للإمام ما لم تكن معصية .

256. Narrated Anas bin Malik ﷺ : Allah's Apostle ﷺ said, "You should listen to and obey your ruler even if he was an Ethiopian (black) slave whose head looks like a raisin."

٢٥٦ ـ حدثنا مسدد : حدثنا يحيى . عن شعبة ، عن أبي التياح ، عن أنس بن مالك رضي الله عنه قال : قال رسول الله صلى الله عليه وسلم : اسمعوا وأطيعوا ، وإن استعمل عليكم عبد حبشي كأن رأسه زبيبة

257. Narrated Ibn 'Abbas ﷺ : The Prophet ﷺ said, "If somebody sees his Muslim ruler doing something he disapproves of, he should be patient, for whoever becomes separate from the Muslim group even for a span and then dies, he will die as those who died in the Pre-Islamic period of ignorance (as rebellious Sinners).

(See Hadith No 176, and 177)

٢٥٧ ـ حدَّثنا سُلَيمانُ بْنُ حَرْب : حدَّثنا حمّادٌ ، عَنِ الجعْدِ . عَنْ أبي رَجاء ، عَنِ ابْنِ عَبّاسٍ يَرْوِيهِ قالَ : قالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم: مَنْ رَأى مِنْ أميرِهِ شَيْئاً فَكَرِهَهُ فَلْيَصْبِرْ . فَإنَّهُ لَيْسَ أحَدٌ يُفارِقُ الجَماعَةَ شبْرًا فَيَمُوتُ إلاَّ ماتَ مِيتَةً جاهِلِيَّةً .

258. Narrated Abdullah ﷺ : The Prophet ﷺ said, "A Muslim has to listen to and obey (the order of his ruler) whether he likes it or not as long as his orders involve not one in disobedience (to Allāh), but if an act of disobedience (to Allāh) is imposed one should not listen to it or obey it.

(See Hadith No. 203 Vol. 4)

٢٥٨ ـ حدَّثنا مُسَدَّدٌ : حدَّثنا يَحْيَى بْنُ سَعِيدٍ . عَنْ عُبَيْدِ اللهِ : حدَّثَنِي نافِعٌ . عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم قالَ : السَّمْعُ والطَّاعَةُ عَلَى المَرْءِ المُسْلِمِ فِيما أحَبَّ وَكَرِهَ مالَمْ يُؤْمَرْ بِمَعْصِيَةٍ . فإذا أُمِرَ بِمَعْصِيَةٍ فَلا سَمْعَ وَلا طاعَةَ .

259. Narrated 'Ali ﷺ : The Prophet ﷺ sent an army unit (for some campaign) and appointed a man from the Anṣār as its commander and ordered them (the soldiers) to obey him. (During the campaign) he became angry with them and said, "Didn't the Prophet ﷺ order you to obey me?" They said, "Yes." He said, "I order you to collect wood and make

٢٥٩ ـ حدَّثنا عُمَرُ بْنُ حَفْصِ بْنِ غِياثٍ : حدَّثنا أبي : حدَّثنا الأعْمَشُ : حدَّثَنا سَعْدُ بْنُ عُبَيْدَةَ عَنْ أبي عَبْدِ الرَّحْمَنِ . عَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ قالَ : بَعَثَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم سَرِيَّةً وَأمَّرَ عَلَيْهِمْ رَجُلاً مِنَ الأنْصارِ وَأمَرَهُمْ أنْ يُطِيعُوهُ . فَغَضِبَ عَلَيْهِمْ و قالَ: أليْسَ قَدْ أمَرَ

a fire and then throw yourselves into it." So they collected wood and made a fire, but when they were about to throw themselves into it, they started looking at each other, and some of them said, "We followed the Prophet ﷺ to escape from the fire. How should we enter it now?" So while they were in that state, the fire extinguished and their (commander's) anger disappeared. The event was mentioned to the Prophet ﷺ and he said, "If they had entered it (the fire) they would never have come out of it, for obedience is required only in what is good."

(See Hadith No. 629 Vol. 5)

النَّبِيُّ صلى اللهُ عليه وسلَّم أنْ تُطيعُوني؟ قالُوا: بلَى. قالَ: عزَمْتُ عليْكُمْ لمَا جمَعتُم حطَبًا وأوْقدْتُمْ نارًا ثُمَّ دخلْتُم فيها، فجمَعُوا حطَبًا فأوْقدُوا. فلَمَّا همُّوا بالدُّخُولِ فقامَ ينْظُرُ بعْضُهُمْ إلى بعْضٍ، فقالَ بعْضُهُمْ: إنَّمَا تبِعْنا النَّبِيَّ صلى اللهُ عليه وسلَّم فِرارًا مِنَ النَّارِ، أفنَدْخُلُها؟ فبيْنما هُمْ كذلكَ إذْ خمَدَتِ النَّارُ وسكَنَ غضَبُهُ فذُكِرَ للنَّبِيِّ صلى اللهُ عليه وسلَّم فقالَ: لوْ دخلُوها ما خرَجُوا منها أبدًا، إنَّمَا الطَّاعةُ في المعْرُوفِ.

(5) CHAPTER. If somebody does not seek authority of ruling, then Allāh will surely help him (if he is given such authority)

بابُ مَنْ لمْ يسْأل الإمارةَ أعانهُ اللهُ.

260. Narrated 'Abdur-Rahmān bin Samura: The Prophet ﷺ said, "O 'Abdur-Rahmān! Do not seek to be a ruler, for if you are given authority on your demand then you will be held responsible for it, but if you are given it without asking (for it), then you will be helped (by Allah) in it. If you ever take an oath to do something and later on you find that something

٢٦٠ - حدَّثنا حجَّاجُ بْنُ منْهالٍ: حدَّثنا جريرُ بْنُ حازمٍ، عنِ الحسَنِ، عنْ عبْدِ الرَّحْمنِ بْنِ سمُرَةَ قالَ: قالَ النَّبِيُّ صلى اللهُ عليه وسلَّم: يا عبْدَ الرَّحْمنِ، لا تسْأل الإمارةَ فإنَّكَ إنْ أُعْطيتَها عنْ مسْألةٍ وُكِلْتَ إليْها، وإنْ أُعْطيتَها عنْ غيْرِ مسْألةٍ أُعِنْتَ

else is better, then you should expiate your oath and do what is better."

عَلَيْهَا. وَإِذَا حَلَفْتَ عَلَى يَمِينٍ فَرَأَيْتَ غَيْرَهَا خَيْرًا مِنْهَا فَكَفِّرْ بِيَمِينِكَ وَأْتِ الَّذِي هُوَ خَيْرٌ .

(6) CHAPTER. He who seeks to be a ruler will be held responsible for that (i. e., Allah will not help him in his duty).

بَابُ مَنْ سَأَلَ الإِمَارَةَ وُكِلَ إِلَيْهَا .

261. Narrated Abdur-Rahmān bin Samura : Allah's Apostle ﷺ said, "O Abdur-Rahmān bin Samura ! Do not seek to be a ruler, for if you are given authority on your demand, you will be held responsible for it, but if you are given it without asking for it, then you will be helped (by Allah) in it. If you ever take an oath to do something and later on you find that something else is better, then do what is better and make expiation for your oath."

٢٦١ ـ حَدَّثَنَا أَبُو مَعْمَرٍ : حَدَّثَنَا عَبْدُ الْوَارِثِ : حَدَّثَنَا يُونُسُ . عَنِ الْحَسَنِ قَالَ : حَدَّثَنِي عَبْدُ الرَّحْمَنِ ابْنُ سَمُرَةَ قَالَ : قَالَ لِي رَسُولُ اللهِ صلى اللهُ عليه وسلَّم: يَا عَبْدَ الرَّحْمَنِ بْنَ سَمُرَةَ، لاَ تَسْأَلِ الإِمَارَةَ فَإِنْ أُعْطِيتَهَا عَنْ مَسْأَلَةٍ وُكِلْتَ إِلَيْهَا . وَإِنْ أُعْطِيتَهَا عَنْ غَيْرِ مَسْأَلَةٍ أُعِنْتَ عَلَيْهَا، وَإِذَا حَلَفْتَ عَلَى يَمِينٍ فَرَأَيْتَ غَيْرَهَا خَيْرًا مِنْهَا فَأْتِ الَّذِي هُوَ خَيْرٌ وَكَفِّرْ عَنْ يَمِينِكَ

(7) CHAPTER. What is disliked regarding being keen to have the authority of ruling.

بَابُ مَا يُكْرَهُ مِنَ الْحِرْصِ عَلَى الإِمَارَةِ .

٢٦٢ ـ حدَّثنا أحْمَدُ بْنُ يُونُسَ : حدَّثنا ابْنُ أبي ذِئْبٍ ، عَنْ سَعِيدٍ المَقْبُرِيِّ ، عَنْ أبي هُرَيْرَةَ عَنِ النَّبِيِّ صلى اللهُ عليه وسلَّم قالَ : إنَّكُمْ ستَحْرِصُونَ عَلى الإمارَةِ و ستَكُونُ نَدَامَةً يَوْمَ القِيامَةِ ، فَنِعْمَ المُرْضِعَةُ وَبِئْسَتِ الفَاطِمَةُ . وَقالَ مُحَمَّدُ بْنُ بَشَّارٍ : حدَّثنا عَبْدُ اللهِ بْنُ حُمْرَانَ : حدَّثنا عَبْدُ الحَمِيدِ ، عَنْ سَعِيدٍ المَقْبُرِيِّ ، عَنْ عُمَرَ بْنِ الحَكَمِ ، عَنْ أبي هُرَيْرَةَ قَوْلَهُ .

262. Narrated Abū Huraira ﷺ : The Prophet ﷺ said, "You people will be keen to have the authority of ruling which will be a thing of regret for you on the Day of Resurrection. What an excellent wet nurse it is, yet what a bad weaning one it is!" (1)

٢٦٣ ـ حدَّثنا مُحَمَّدُ بْنُ العَلاءِ : حدَّثنا أبُو أُسامَةَ ، عَنْ بُرَيْدٍ ، عَنْ أبي بُرْدَةَ ، عَنْ أبي مُوسَى رَضِيَ اللهُ عَنْهُ قالَ : دَخَلْتُ عَلَى النَّبِيِّ صلى اللهُ عليه وسلَّم أنَا وَرَجُلانِ مِنْ قَوْمِي ، فَقالَ أحَدُ الرَّجُلَيْنِ : أمِّرْنا يا رَسُولَ اللهِ ، وَقالَ الآخَرُ مِثْلَهُ ، فَقالَ : إنَّا لا نُوَلِّي هَذا مَنْ سَألَهُ وَلا مَنْ حَرَصَ عَلَيْهِ

263. Narrated Abū Mūsā ﷺ : Two men from my tribe and I entered upon the Prophet ﷺ. One of two men said to the Prophet ﷺ, "O Allah's Apostle! Appoint me as a governor," and so did the second. The Prophet ﷺ said, "We do not assign the authority of ruling to those who ask for it, nor to those who are keen to have it."

(1) The authority of ruling is like a wet nurse for the ruler because it provides him with all sorts of pleasure, but as soon as he is dismissed or dies, he is weaned, i. e., deprived from all such pleasures and is taken to account.

(8) CHAPTER. If somebody is assigned the authority of ruling some people but, he does not look after them in an honest manner.

بابُ مَنِ اسْتُرْعِيَ رَعِيَّةً فَلَمْ يَنْصَحْ .

264. Narrated Ma'qil : I heard the Prophet ﷺ saying, " Any man whom Allah has given the authority of ruling some people and he does not look after them in an honest manner, will never feel even the smell of Paradise."

٢٦٤ ـ حدَّثَنَا أَبُو نُعَيْمٍ : حدَّثَنَا أَبُو الأَشْهَبِ ، عَنِ الحَسَنِ : أَنَّ عُبَيْدَ اللهِ ابْنَ زِيَادٍ عَادَ مَعْقِلَ بْنَ يَسَارٍ فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ ، فَقَالَ لَهُ مَعْقِلٌ : إِنِّي مُحَدِّثُكَ حَدِيثًا سَمِعْتُهُ مِنْ رَسُولِ اللهِ صلى اللهُ عليه وسلَّم ، سَمِعْتُ النَّبِيَّ صلى اللهُ عليه وسلَّم يَقُولُ : مَا مِنْ عَبْدٍ اسْتَرْعَاهُ اللهُ رَعِيَّةً فَلَمْ يَحُطْهَا بِنَصِيحَةٍ إِلاَّ لَمْ يَجِدْ رَائِحَةَ الجَنَّةِ .

265. Narrated Ma'qil : Allah's Apostle ﷺ said, " If any ruler having the authority to rule Muslim subjects dies while he is deceiving them, Allah will forbid Paradise for him."

٢٦٥ ـ حدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ : أَخْبَرَنَا حُسَيْنٌ الجُعْفِيُّ : قَالَ زَائِدَةُ ذَكَرَهُ عَنْ هِشَامٍ ، عَنِ الحَسَنِ قَالَ : أَتَيْنَا مَعْقِلَ بْنَ يَسَارٍ نَعُودُهُ ، فَدَخَلَ عُبَيْدُ اللهِ فَقَالَ لَهُ مَعْقِلٌ : أُحَدِّثُكَ حَدِيثًا سَمِعْتُهُ مِنْ رَسُولِ اللهِ صلى اللهُ عليه وسلَّم ، فَقَالَ : مَا مِنْ وَالٍ يَلِي رَعِيَّةً مِنَ المُسْلِمِينَ فَيَمُوتُ وَهُوَ غَاشٌّ لَهُمْ إِلاَّ حَرَّمَ اللهُ عَلَيْهِ الجَنَّةَ .

(9) CHAPTER. Whoever puts the

بابُ مَنْ شَاقَّ شَقَّ اللهُ عَلَيْهِ .

people into trouble and difficulties will be afflicted with the same by Allāh.

266. Narrated Tarif Abi Tamima: I saw Safwan and Jundab and Safwan's companions when Jundab was advising. They said, "Did you hear something from Allāh's Apostle ﷺ?" Jundab said, "I heard him saying, 'Whoever does a good deed in order to show off, Allāh will expose his intentions on the Day of Resurrection (before the people), and whoever puts the people into difficulties, Allāh will put him into difficulties on the Day of Resurrection.'" The people said (to Jundab), "Advise us." He said, "The first thing of the human body to putrify is the abdomen, so he who can eat nothing but good food (Halal and earned lawfully) should do so, and he who does as much as he can that nothing intervene between him and Paradise by not shedding even a handful of blood, (i.e. murdering) should do so."

٢٦٦ ـ حدَّثنا إسحاقُ الواسطيُّ: حدَّثنا خالدٌ، عنِ الجُرَيْرِيِّ، عنْ طَرِيفٍ أبي تَمِيمَةَ قالَ: شَهِدْتُ صَفْوانَ وجُنْدَبًا وأصحابَهُ وهُوَ يُوصِيهِمْ فقالُوا: هَلْ سَمِعْتَ مِنْ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم شَيْئًا؟ قالَ: سَمِعْتُهُ يَقُولُ: مَنْ سَمَّعَ سَمَّعَ اللهُ بِهِ يَوْمَ القِيامَةِ، قالَ: ومَنْ يُشاقِقْ يَشْقُقِ اللهُ عَلَيْهِ يَوْمَ القِيامَةِ. فقالُوا: أوْصِنا، فقالَ: إنَّ أوَّلَ ما يُنْتِنُ مِنَ الإنْسانِ بَطْنُهُ، فَمَنِ اسْتَطاعَ أنْ لا يَأكُلَ إلاَّ طَيِّبًا فَلْيَفْعَلْ، ومَنِ اسْتَطاعَ أنْ لا يُحالَ بَيْنَهُ وبَيْنَ الجَنَّةِ بِمِلْءِ كَفِّهِ مِنْ دَمٍ هَرَاقَهُ فَلْيَفْعَلْ. قُلْتُ لأبِي عَبْدِ اللهِ: مَنْ يَقُولُ سَمِعْتُ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم؟ جُنْدَبٌ؟ قالَ: نَعَمْ، جُنْدَبٌ.

(10) CHAPTER. To give judgements and legal opinions on the road. Yahya bin Ya mar gave a judgement on the road; and Ash-Sha bi gave a judgement at the gate of his house.

بابُ القَضاءِ والفُتْيا في الطَّرِيقِ، وقَضَى يَحْيَى بْنُ يَعْمَرَ في الطَّرِيقِ، وقَضَى الشَّعْبِيُّ عَلَى بابِ دارِهِ.

٢٦٧ ـ حدَّثنا عُثمانُ بن أبي شَيْبَةَ : حدَّثنا جَرِيرٌ ، عَنْ مَنْصُورٍ ، عَنْ سالِمِ ابْنِ أبي الجَعْدِ : حدَّثنا أنَسُ بْنُ مالِكٍ رَضِيَ اللهُ عَنْهُ قالَ : بَيْنَما أنا وَالنَّبِيُّ صلى اللهُ عليه وسلَّم خارِجانِ مِنَ المَسْجِدِ ، فَلَقِيَنَا رَجُلٌ عِنْدَ سُدَّةِ المَسْجِدِ فَقالَ : يا رَسُولَ اللهِ . مَتَى السَّاعَةُ ؟ قالَ النَّبِيُّ صلى اللهُ عليه وسلَّم : ما أعْدَدْتَ لَها ؟ فَكأنَّ الرَّجُلَ اسْتَكَانَ ، ثُمَّ قالَ : يا رَسُولَ اللهِ ، ما أعْدَدْتُ لَها كَبِيرَ صِيامٍ وَلا صَلاةٍ وَلا صَدَقَةٍ ، وَلَكِنِّي أُحِبُّ اللهَ وَرَسُولَهُ . قالَ : أنْتَ مَعَ مَنْ أحْبَبْتَ .

267. Narrated Anas bin Malik ﷺ : While the Prophet ﷺ and I were coming out of the mosque, a man met us outside the gate. The man said, "O Allah's Apostle! When will be the Hour?" The Prophet ﷺ asked him, "What have you prepared for it?" The man became afraid and ashamed and then said, "O Allah's Apostle! I haven't prepared for it much of fasts, prayers or charitable gifts but I love Allah and His Apostle." The Prophet ﷺ said, "You will be with the one whom you love."

باب ما ذُكِرَ أنَّ النَّبِيَّ صلى اللهُ عليه وسلَّم لَمْ يَكُنْ لَهُ بَوَّابٌ .

(11) CHAPTER. It is mentioned that there was no gate-keeper for the Prophet ﷺ.

٢٦٨ ـ حدَّثنا إسحاقُ : أخْبَرَنا عَبْدُ الصَّمَدِ : حدَّثنا شُعْبَةُ : حدَّثنا ثابِتٌ البُنانِيُّ ، عَنْ أنَسِ بْنِ مالِكٍ يَقُولُ لامْرَأةٍ مِنْ أهْلِهِ : تَعْرِفِينَ فُلانَةَ ؟ قالَتْ : نَعَمْ ، قالَ : فَإنَّ النَّبِيَّ صلى اللهُ عليه وسلَّم مَرَّ بِها وَهِيَ تَبْكِي عِنْدَ قَبْرٍ فَقالَ : اتَّقِي اللهَ وَاصْبِرِي ،

268. Narrated Thabit Al-Bunani: Anas bin Malik said to a woman of his family, "Do you know such-and-such a woman?" She replied, "Yes." He said, "The Prophet ﷺ passed by her while she was weeping over a grave, and he said to her, 'Be afraid of Allah and be patient.' The woman said (to the Prophet ﷺ), 'Go away

from me, for you do not know my calamity.' " Anas added, " The Prophet ﷺ left her and proceeded. A man passed by her and asked her, 'What has Allah's Apostle ﷺ said to you?' She replied, 'I did not recognise him.' The man said, 'He was Allah's Apostle.'" Anas added, " So that woman came to the gate of the Prophet ﷺ and she did not find a gate-keeper there, and she said, 'O Allah's Apostle! By Allah, I did not recognise you!' The Prophet ﷺ said, 'No doubt, patience is at the first stroke of a calamity.' "

فَقالَتْ : إلَيْكَ عَنِّي ، فَإنَّكَ خِلْوٌ مِنْ مُصِيبَتِي . قالَ : فجاوَزَهَا وَمَضَى فَمَرَّ بِهَا رَجُلٌ فَقالَ : ما قالَ لَكِ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ ؟ قالَتْ : ما عَرَفْتُهُ . قالَ : إنَّهُ لَرَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم ، قالَ : فَجاءَتْ إلى بابِهِ فَلَمْ تَجِدْ عَلَيْهِ بَوَّاباً ، فَقالَتْ : يا رَسُولَ اللهِ ، وَاللهِ ما عَرَفْتُكَ ، فَقالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم : إنَّ الصَّبْرَ عِنْدَ أوَّلِ صَدْمَةٍ .

(12) CHAPTER. A governor (of a province, etc.,) who is under the Imām can sentence to death a person who deserves such punishment without consulting the Imām.

بابُ الحاكِمِ يَحْكُمُ بِالقَتْلِ عَلى مَنْ وَجَبَ عَلَيْهِ دُونَ الإمامِ الَّذِي فَوْقَهُ .

269. Narrated Anas ﷺ : Qais bin Sa'd was to the Prophet ﷺ like a chief police officer to an Amir (chief).

٢٦٩ ـ حدَّثَنا مُحَمَّدُ بْنُ خالِدٍ الذُّهْلِيُّ : حدَّثَنا مُحَمَّدُ بْنُ عَبْدِ اللهِ الأنْصارِيُّ : حدَّثَنِي أبِي ، عَنْ ثُمامَةَ ، عَنْ أنَسٍ : أنَّ قَيْسَ بْنَ سَعْدٍ كانَ يَكُونُ بَيْنَ يَدَيِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم بِمَنْزِلَةِ صاحِبِ الشُّرْطِ مِنَ الأمِيرِ .

270. Narrated Abū Mūsā that the Prophet ﷺ sent him and sent Mu'ādh after him. (as rulers to Yemen).

٢٧٠ ـ حدَّثنا مُسَدَّدٌ : حدَّثنا يَحْيَى ، عَنْ قُرَّةَ : حدَّثَنِي حُمَيْدُ ابْنُ هِلالٍ : حدَّثَنا أبُو بُرْدَةَ ، عَنْ أبي مُوسَى : أنَّ النَّبِيَّ صلى اللهُ عليه وسلَّم بَعَثَهُ وَأتْبَعَهُ بِمُعَاذٍ .

271. Narrated Abū Mūsā : A man embraced Islām and then reverted bock to Judaism. Mu'ādh bin Jabal came and saw the man with Abū Mūsā. Mu'ādh asked, "What is wrong with this (man)?" Abū Mūsā replied, "He embraced Islam and then reverted bock to Judaism." Mu'ādh said, " I will not sit down unless you kill him (as it is) the verdict of Allāh and His Apostle ﷺ

٢٧١ ـ حدَّثَنِي عَبْدُ اللهِ بْنُ الصَّبَّاحِ : حدَّثَنا مَحْبُوب بْنُ الحَسَنِ : حدَّثَنا خالِدٌ ، عَنْ حُمَيْدِ بْنِ هِلالٍ ، عَنْ أبي بُرْدَةَ ، عَنْ أبي مُوسَى : أنَّ رَجُلاً أسْلَمَ ثُمَّ تَهَوَّدَ فَأتَى مُعَاذُ بْنُ جَبَلٍ وَهُوَ عِنْدَ أبي مُوسَى فَقالَ : ما لِهَذا ؟ قالَ : أسْلَمَ ثُمَّ تَهَوَّدَ ، قالَ : لا أجْلِسُ حتى أقْتُلَهُ . قَضَاءُ اللهِ وَرَسُولِهِ صلى اللهُ عليه وسلَّم .

(13) CHAPTER. Can a judge give a judgement or a formal legal opinion while he is angry ?

بابٌ هَلْ يَقْضِي القَاضِي أوْ يُفْتِي وَهُوَ غَضْبانُ ؟

272. Narrated 'Abdur Raḥmān bin Abī Bakra : Abū Bakra wrote to his son who was in Sijistan :- " Do not judge between two persons when you are angry, for I heard the Prophet ﷺ saying, " A judge should not judge between two persons while he is angry." "

٢٧٢ ـ حدَّثَنا آدَمُ : حدَّثَنا شُعْبَةُ : حدَّثَنا عَبْدُ الملكِ بْنُ عُمَيْرٍ : سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ أبي بَكْرَةَ قالَ : كَتَبَ أبُو بَكْرَةَ إلَى ابْنِهِ وَكانَ بِسِجِسْتَانَ بِأنْ لا تَقْضِيَ بَيْنَ اثْنَيْنِ

وَأَنْتَ غَضْبَانُ، فَإِنِّي سَمِعْتُ النَّبِيَّ صلى اللهُ عليه وسلَّم يَقُولُ: لا يَقْضِيَنَّ حَكَمٌ بَيْنَ اثْنَيْنِ وَهُوَ غَضْبَانُ.

273. Narrated Abū Mūsā Al-Anṣārī: A man came to Allah's Apostle ﷺ and said, "O Allah's Apostle! By Allah, I fail to attend the morning congregational prayer because so-and-so (i. e.. Mu'ādh bin Jabal) prolongs the prayer when he leads us for it." I had never seen the Prophet ﷺ more furious in giving advice than he was on that day. He then said, "O people! some of you make others dislike (good deeds, i.e. prayers etc). So whoever among you leads the people in prayer, he should shorten it because among them there are the old, the weak and the busy (needy having some jobs to do).

(See Hadith No. 90 Vol. I)

٢٧٣ ـ حدَّثَنا مُحَمَّدُ بْنُ مُقاتِلٍ: أخبرَنا عَبْدُ اللهِ: أخبرَنا إسْماعِيلُ بْنُ أبي خالِدٍ، عَنْ قَيْسِ بْنِ أبي حازِمٍ، عَنْ أبي مَسْعُودٍ الأنْصارِيِّ قالَ: جاءَ رَجُلٌ إلَى رَسُولِ اللهِ صلى اللهُ عليه وسلَّم فَقالَ: يا رَسُولَ اللهِ، إنِّي وَاللهِ لأتَأخَّرُ عَنْ صَلاةِ الغَداةِ مِنْ أجْلِ فُلانٍ مِمَّا يُطِيلُ بِنا فِيها، قالَ: فَما رَأيْتُ النَّبِيَّ صلى اللهُ عليه وسلَّم قَطُّ أشَدَّ غَضَبًا فِي مَوْعِظَةٍ مِنْهُ يَوْمَئِذٍ، ثُمَّ قالَ: يا أيُّها النّاسُ، إنَّ مِنْكُمْ مُنَفِّرِينَ، فَأيُّكُمْ ما صَلَّى بِالنّاسِ فَلْيُوجِزْ فَإنَّ فِيهِمُ الكَبِيرَ وَالضَّعِيفَ وَذا الحاجَةِ.

274. Narrated 'Abdullāh bin 'Umar that he had divorced his wife during her menses. 'Umar mentioned that to the Prophet ﷺ. Allāh's Apostle ﷺ became angry and said, "He must take her back (his wife) and keep her with him till she becomes clean from her menses and then to wait till she gets her next period and becomes clean again from it and only then, if he wants to divorce her, he may do so."

٢٧٤ ـ حدَّثَنا مُحَمَّدُ بْنُ أبي يَعْقُوبَ الكِرْمانِيُّ: حدَّثَنا حَسّانُ بْنُ إبْراهِيمَ: حدَّثَنا يُونُسُ: قالَ مُحَمَّدٌ: أخْبَرَنِي سالِمٌ أنَّ عَبْدَ اللهِ بْنَ عُمَرَ أخْبَرَهُ أنَّهُ طَلَّقَ امْرَأتَهُ وَهِيَ حائِضٌ، فَذَكَرَ عُمَرُ لِلنَّبِيِّ صلى اللهُ عليه وسلَّم فَتَغَيَّظَ فِيهِ رَسُولُ اللهِ صلى اللهُ عليه

وسلَّم ثُمَّ قالَ: ليُبَرِّدْها ثُمَّ ليُمْسِكْها حتى تَطْهُرَ ثُمَّ تَحيضَ فتَطْهُرَ، فإنْ بَدا لَهُ أن يُطَلِّقَها فَلْيُطَلِّقْها.

باب مَنْ رَأى لِلقاضي أنْ يَحْكُمَ بِعِلْمِهِ في أمْرِ النَّاسِ إذا لَمْ يَخَفِ الظِّنَّةَ والتُّهَمَةَ، كما قالَ النَّبيُّ صلى اللهُ عليه وسلَّم لِهِنْدٍ: خُذي ما يَكْفيكِ وَوَلَدَكِ بالمَعْرُوفِ، وذلكَ إذا كانَ أمْرٌ مَشْهُورٌ.

(14) CHAPTER. Whoever thinks that a judge can give judgements for the people according to his knowledge if he is not afraid of being suspected or blamed; as the Prophet ﷺ said to Hind (bint Utba, the wife of Abū Sufyan), "Take (of your husband's wealth) what is reasonably sufficient for you and your children, and that is if the case is well-known, matter.

٢٧٥ ـ حدَّثَنا أبو اليمانِ: أخْبَرَنا شُعَيْبٌ، عنِ الزُّهْرِيِّ: حدَّثَني عُرْوَةُ: أنَّ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ: جاءَتْ هِنْدٌ بِنْتُ عُتْبَةَ بْنِ رَبيعَةَ فقالَتْ: يا رَسُولَ اللهِ. واللهِ ما كانَ على ظَهْرِ الأرْضِ أهْلُ خِباءٍ أحَبَّ إليَّ أنْ يَذِلُّوا مِنْ أهْلِ خِبائِكَ، وما أصْبَحَ اليَوْمَ على ظَهْرِ الأرْضِ أهْلُ خِباءٍ أحَبَّ إليَّ أنْ يَعِزُّوا مِنْ أهْلِ خِبائِكَ. ثُمَّ قالَتْ: إنَّ أبا سُفْيانَ رَجُلٌ مِسِّيكٌ. فهَلْ عَلَيَّ مِنْ حَرَجٍ أنْ أُطْعِمَ الذي لَهُ عِيالَنا؟ قالَ لَها: لا حَرَجَ عَلَيْكِ أنْ تُطْعِميهِمْ

275. Narrated 'Aisha ﷺ: Hind bint Utba bin Rabi a came and said, "O Allāh's Apostle! By Allah, there was no family on the surface of the earth, I like to see in degradation more than I did your family, but today there is no family on the surface of the earth whome I like to see honoured more than yours." Hind added, "Abu Sufyan is a miser. Is it sinful of me to feed our children of his property?" The Prophet ﷺ said, "There is no blame on you if you feed them (thereof) in a just and reasonable manner.

مِنْ مَعْرُوفٍ .

بابُ الشَّهادَةِ عَلَى الخَطِّ المَخْتُومِ .

وَما يَجُوزُ مِنْ ذلكَ وَما يَضِيقُ عَلَيْهِ ، وكِتابِ الحاكِمِ إلَى عامِلِهِ وَالقاضِي إلَى القاضِي . وَقالَ بَعْضُ النَّاسِ : كِتابُ الحاكِمِ جائِزٌ إلاَّ فِي الحُدُودِ . ثُمَّ قالَ : إنْ كانَ القَتْلُ خَطَأً فَهُوَ جائِزٌ لأنَّ هٰذا مالٌ بِزَعْمِهِ ، وَإنَّما صارَ مالاً بَعْدَ أنْ ثَبَتَ القَتْلُ . فَالخَطَأُ وَالعَمْدُ واحِدٌ . وَقَدْ كَتَبَ عُمَرُ إلَى عامِلِهِ فِي الحُدُودِ . وَكَتَبَ عُمَرُ بْنُ عَبْدِ العَزِيزِ فِي سِنٍّ كُسِرَتْ . وَقالَ إبْراهِيمُ : كِتابُ القاضِي إلَى القاضِي جائِزٌ إذا عَرَفَ الكِتابَ وَالخاتَمَ وَكانَ الشَّعْبِيُّ يُجِيزُ الكِتابَ المَخْتُومَ بِما فِيهِ مِنَ القاضِي ، وَيُرْوَى عَنِ ابْنِ عُمَرَ نَحْوُهُ . وَقالَ مُعاوِيَةُ بْنُ عَبْدِ الكَرِيمِ الثَّقَفِيُّ : شَهِدْتُ عَبْدَ المَلِكِ ابْنَ يَعْلَى قاضِيَ البَصْرَةِ ، وَإيَاسَ بْنَ مُعاوِيَةَ ، وَالحَسَنَ ، وَثُمامَةَ بْنَ عَبْدِ اللهِ بْنِ أنَسٍ . وَبِلالَ بْنَ أبِي بُرْدَةَ ، وَعَبْدَ اللهِ بْنَ بُرَيْدَةَ الأسْلَمِيَّ . وَعامِرَ بْنَ عُبَيْدَةَ . وَعَبَّادَ بْنَ مَنْصُورٍ : يُجِيزُونَ كُتُبَ القُضاةِ بِغَيْرِ

(15) CHAPTER. To bear witness as to the writer of a stamped letter, and to what extent it is permissible or forbidden (to bear such witness). The letter of a ruler sent to his governor, and similarly of a judge to a judge. Some people said, " The letter of a ruler can be relied upon except in cases involving a legal punishment (prescribed by Allah)." The same people then said, " If the case involves an accidental homicide, the letter can be taken into consideration," because the case becomes one of money in their opinion. But the case becomes one of money only when the homicide is proved : therefore both an accidental homicide and a premeditated murder are the same (in this respect).

'Umar bin 'Adbul 'Aziz wrote (to his governor) regarding the case of a tooth that had been broken. Ibrahim said, " It is permissible to depend on the letter from the judge to the judge as long as the latter knows the handwriting and the stamp of the former.

And Ash-Sha bi used to make orders according to stamped letters including the one's sent by a judge. Ibn 'Umar is said to have done so.

Mu'awiya bin 'Abdul Karim Ath-Thaqafi said, " I witnessed 'Abdul Malik

(bin Ya la), the judge of Basra, Ayas bin Mu'awiya, Al-Hasan, Thumama bin 'Abdullah bin Anas, Bilal bin Abu Burda, 'Abdullah bin Buraida Al-Aslami, Amir bin Ubaida and Abbad bin Mansur giving their judgements, depending on the letters of the judges without the presence of witnesses. If the person against whom the letter is intended, claims that it is false, he is ordered to try to find a way out of it. The first person who asked for witnesses to confirm the letter of the judge was Ibn Abi Laila and Sawar bin 'Abdullah. And Abu Na im said to us, "'Ubaidullah bin Muhriz said to us, 'I brought a letter from Musa bin Anas (the judge of Basra) after I had presented witnesses before him that such-and-such a person who was in Kufa owed me such-and-such property. I took the letter to Al-Qasim bin 'Abdur-Rahman (the judge of Kufa) who accepted it (as a valid basis for his judgement).' "

Al-Hasan and Abu Qilaba disliked that one be a witness in the cases of a will unless one knew what it contained, for there might be some injustice in it.

The Prophet ﷺ wrote to the Khaibar people: "You should either pay the blood money of your (murdered) companion, otherwise receive our warning of war."

Az-Zuhri said regarding bearing witness as to the identity of a woman staying behind a curtain, "If you know her (definitely), give witness otherwise don't give witness."

مَحْضَرٍ مِنَ الشُّهُودِ ، فَإِنْ قَالَ الَّذِي جِيءَ عَلَيْهِ بِالْكِتَابِ إِنَّهُ زُورٌ قِيلَ لَهُ اذْهَبْ فَالْتَمِسِ الْمَخْرَجَ مِنْ ذَلِكَ. وَأَوَّلُ مَنْ سَأَلَ عَلَى كِتَابِ الْقَاضِي الْبَيِّنَةَ ابْنُ أَبِي لَيْلَى وَسَوَّارُ بْنُ عَبْدِ اللهِ. وَقَالَ لَنَا أَبُو نُعَيْمٍ : حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُحْرِزٍ : جِئْتُ بِكِتَابٍ مِنْ مُوسَى بْنِ أَنَسٍ قَاضِي الْبَصْرَةِ وَأَقَمْتُ عِنْدَهُ الْبَيِّنَةَ أَنَّ لِي عِنْدَ فُلَانٍ كَذَا وَكَذَا وَهُوَ بِالْكُوفَةِ ، وَجِئْتُ بِهِ الْقَاسِمَ بْنَ عَبْدِ الرَّحْمَنِ فَأَجَازَهُ. وَكَرِهَ الْحَسَنُ وَأَبُو قِلَابَةَ أَنْ يَشْهَدَ عَلَى وَصِيَّةٍ حَتَّى يَعْلَمَ مَا فِيهَا لأَنَّهُ لا يَدْرِي لَعَلَّ فِيهَا جَوْرًا . وَقَدْ كَتَبَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِلَى أَهْلِ خَيْبَرَ : إِمَّا أَنْ تَدُوا صَاحِبَكُمْ ، وَإِمَّا أَنْ تُؤْذِنُوا بِحَرْبٍ. وَقَالَ الزُّهْرِيُّ فِي شَهَادَةٍ عَلَى الْمَرْأَةِ مِنَ السِّتْرِ : إِنْ عَرَفْتَهَا فَاشْهَدْ وَإِلاَّ فَلا تَشْهَدْ .

276. Narrated Anas bin Malik ﷺ : When the Prophet ﷺ intended to write to the Byzantines, the people said, "They do not read a letter unless it is sealed (stamped)." Therefore the Prophet ﷺ took a silver ring — — as if I am looking at its glitter now — — and its engraving was : ' Muhammad, Apostle of Allāh's.

٢٧٦ ـ حدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ : حدَّثَنَا غُنْدَرٌ : حدَّثَنَا شُعْبَةُ قالَ : سَمِعْتُ قَتادَةَ ، عَنْ أَنَسِ بْنِ مالِكٍ قالَ : لَمّا أَرادَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم أَنْ يَكْتُبَ إِلَى الرُّومِ قالُوا إِنَّهُمْ لا يَقْرَءُونَ كِتاباً إِلاَّ مَخْتُوماً . فاتخذَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم خاتِماً مِنْ فِضَّةٍ كَأَنِّي أَنْظُرُ إِلى وَبِيصِهِ ، وَنَقْشُهُ : مُحَمَّدٌ رَسُولُ اللهِ .

(16) CHAPTER. When is a man entitled to be a judge ?

And Al-Ḥasan said, " Allāh has enjoined an obligation on all the rulers that they should not follow the lust of their hearts and should not be afraid of the people and should not sell Allāh's Verses for a low price."

Al-Ḥasan then recited Allāh's Verses : ' O David ! We have indeed made you a chief on earth, so judge you between men in truth (and justice) and do not follow the lust (of your heart) for it will mislead you from the path of Allāh. Verily ! Those who wander astray from the path of Allāh(shall) have a severe torment because they forget the Day of Reckoning. (38 : 26)

And then he recited :—

بابٌ مَتَى يَسْتَوْجِبُ الرَّجُلُ القَضاءَ ؟ وَقالَ الحَسَنُ : أَخَذَ اللهُ عَلَى الحُكّامِ أَنْ لا يَتَّبِعُوا الهَوَى وَلا يَخْشَوُا النّاسَ ، وَلا يَشْتَرُوا بِآياتِي ثَمَناً قَلِيلاً ـ ثُمَّ قَرَأَ ـ يا داوُدُ إِنّا جَعَلْناكَ خَلِيفَةً فِي الأَرْضِ فاحْكُمْ بَيْنَ النّاسِ بِالحَقِّ وَلا تَتَّبِعِ الهَوَى فَيُضِلَّكَ عَنْ سَبِيلِ اللهِ ، إِنَّ الَّذِينَ يَضِلُّونَ عَنْ سَبِيلِ اللهِ لَهُمْ عَذابٌ شَدِيدٌ بِما نَسُوا يَوْمَ الحِسابِ ـ وَقَرَأَ ـ إِنّا أَنْزَلْنَا التَّوْراةَ فِيها هُدًى وَنُورٌ يَحْكُمُ بِها النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هادُوا وَالرَّبّانِيُّونَ وَالأَحْبارُ بِما اسْتُحْفِظُوا ـ اسْتُودِعُوا ـ مِنْ كِتابِ اللهِ وَكانُوا عَلَيْهِ شُهَداءَ . فَلا تَخْشَوُا النّاسَ وَاخْشَوْنِ ، وَلا

'Verily! We did send down the Torah (to Moses'); therein was guidance and light, by which the prophets who surrendered to Allāh's Will judged the Jews. And the Rabbis and the priests (too judged the jews by Torah after those prophets), for to them was entrusted the protection of Allāh's Book and they were witnesses thereto. Therefore, fear not men but fear Me, and sell not My signs for a miserable price. And whoever fails to judge by what Allāh has revealed, (then) such are disbelievers.' (5: 44)

And then he recited the Verses:—

'And (remember) David and Solomon when they gave judgement in the case of the field in which the sheep of certain people had strayed (by night) and We were witness to their judgement. And We made Solomon to understand (the case), and to each of them We gave wisdom (prophethood), and knowledge.' (21: 78—79)

Hasan added, "Allāh praised Solomon and did not blame David for his mistake. And if Allāh had not mentioned the case of these two persons (David and Solomon), you would have seen all the judges destroyed, but Allāh praised one for his knowledge and excused the other because he judged by what he had thought to be the fairest.

Muzahim bin Zufar said, "'Umar bin 'Abdul 'Aziz said to us, "There are five qualities (which a judge should have).

تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا . وَمَنْ لَمْ يَحْكُمْ بِمَا أَنْزَلَ اللهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ - وَقَرَأَ - وَدَاوُدَ وَسُلَيْمَانَ إِذْ يَحْكُمَانِ فِي الْحَرْثِ إِذْ نَفَشَتْ فِيهِ غَنَمُ الْقَوْمِ وَكُنَّا لِحُكْمِهِمْ شَاهِدِينَ. فَفَهَّمْنَاهَا سُلَيْمَانَ وَكُلًّا آتَيْنَا حُكْمًا وَعِلْمًا - فَحَمِدَ سُلَيْمَانَ وَلَمْ يَلُمْ دَاوُدَ ، وَلَوْلَا مَا ذَكَرَ اللهُ مِنْ أَمْرِ هَذَيْنِ لَرَأَيْتُ أَنَّ الْقُضَاةَ هَلَكُوا . فَإِنَّهُ أَثْنَى عَلَى هَذَا بِعِلْمِهِ وَعَذَرَ هَذَا بِاجْتِهَادِهِ . وَقَالَ مُزَاحِمُ بْنُ زُفَرَ : قَالَ لَنَا عُمَرُ بْنُ عَبْدِ الْعَزِيزِ : خَمْسٌ إِذَا أَخْطَأَ الْقَاضِي مِنْهُنَّ خُطَّةً كَانَتْ فِيهِ وَصْمَةً . أَنْ يَكُونَ فَهِمًا حَلِيمًا عَفِيفًا صَلِيبًا عَالِمًا سَئُولًا عَنِ الْعِلْمِ .

and if he misses one of them, he has one defect: He must be intelligent, patient, honest, stern and learned Religious Scholar and knowledge seeking."

(17) CHAPTER. The salaries of rulers and those employed to administer the funds. Shuraih the judge, used to take a salary for his working as a judge.

'Aisha said, "A guardian can take in a reasonable and just manner (of the orphan's wealth) according to his efforts. Abū Bakr and 'Umar took salaries (for their jobs as Caliphs).

بابُ رِزْقِ الحُكَّامِ وَالعامِلِينَ عَلَيْهَا. وكانَ شُرَيحٌ القاضِي يَأخُذُ عَلَى القَضاءِ أجْرًا، وقالَتْ عائِشَةُ: يَأكُلُ الوَصِيُّ بِقَدْرِ عُمالَتِهِ، وَأكَلَ أبُوبَكْرٍ وَعُمَرُ.

277. Narrated 'Abdullah bin As-Sa'di that when he went to 'Umar during his Caliphate, 'Umar said to him, "Haven't I been told that you do certain jobs for the people but when you are given payment you refuse to take it?" 'Abdullah added: I said, "Yes." 'Umar said, "Why do you do so?" I said, "I have horses and slaves and I am living in prosperity and I wish that my payment should be kept as a charitable gift for the Muslims." 'Umar said, "Do not do so, for I intended to do the same as you. do Allāh's Apostle ﷺ used to give me gifts and I used to say to him, 'Give it to a more needy one than me.' Once he gave me some money and I said, 'Give it to a more needy person than me,' whereupon the Prophet ﷺ said, 'Take

٢٧٧ ـ حدَّثَنا أبُو اليَمانِ: أخبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: أخبَرَنِي السّائِبُ ابْنُ يَزِيدَ بْنُ أُخْتِ نَمِرٍ: أنَّ حُوَيْطِبَ بْنَ عَبْدِ العُزَّى أخبَرَهُ: أنَّ عَبْدَ اللهِ بْنَ السَّعْدِيِّ أخبَرَهُ: أنَّهُ قَدِمَ عَلَى عُمَرَ فِي خِلافَتِهِ فَقالَ لَهُ عُمَرُ: أَلَمْ أُحَدَّثْ أنَّكَ تَلِي مِنْ أعْمالِ النّاسِ أعْمالًا فَإذا أُعْطِيتَ العُمالَةَ كَرِهْتَها؟ فَقُلْتُ: بَلَى. فَقالَ عُمَرُ: ما تُرِيدُ إلى ذلِكَ؟ قُلْتُ: إنَّ لِي أفْراسًا وَأعْبُدًا وَأنا بِخَيْرٍ، وَأُرِيدُ أنْ تَكُونَ عُمالَتِي صَدَقَةً عَلَى المُسْلِمِينَ. قالَ عُمَرُ: لا تَفْعَلْ فَإنِّي كُنْتُ أرَدْتُ الَّذِي أرَدْتَ فَكانَ رَسُولُ اللهِ صلى الله عليه

it and keep it in your possession and then give it in charity. Take what ever comes to you of this money if you are not keen to have it and not asking for it ; otherwise (i.e., if it does not come to you) do not seek to have it yourself.' "

Narrated 'Abdullah bin 'Umar: I have heard 'Umar saying, "The Prophet ﷺ used to give me some money (grant) and I would say (to him), 'Give it to a more needy one than me.' Once he gave me some money and I said, 'Give it to a more needy one than me.' The Prophet ﷺ said (to me), 'Take it and keep it in your possession and then give it in charity. Take whatever comes to you of this money while you are not keen to have it and not asking for it ; take it, but you should not seek to have what you are not given.' "

وسلَّم يُعْطِينِي العَطَاءَ فَأَقُولُ : أَعْطِهِ أَفْقَرَ إِلَيْهِ مِنِّي ، حتى أَعْطَانِي مَرَّةً مالاً فَقُلْتُ : أَعْطِهِ أَفْقَرَ إِلَيْهِ مِنِّي ، فَقَالَ النَّبِيُّ صلى اللهُ عليه وسلَّم : خُذْهُ فَتَمَوَّلْهُ وَتَصَدَّقْ بِهِ ، فَمَا جَاءَكَ مِنْ هَذَا المَالِ وَأَنْتَ غَيْرُ مُشْرِفٍ وَلا سَائِلٍ فَخُذْهُ وَإِلاَّ فَلا تُتْبِعْهُ نَفْسَكَ. وَعَنِ الزُّهْرِيِّ قَالَ : حَدَّثَنِي سَالِمُ ابْنُ عَبْدِ اللهِ : أَنَّ عَبْدَ اللهِ بْنَ عُمَرَ قَالَ: سَمِعْتُ عُمَرَ يَقُولُ: كَانَ النَّبِيُّ صلى اللهُ عليه وسلَّم يُعْطِينِي العَطَاءَ فَأَقُولُ : أَعْطِهِ أَفْقَرَ إِلَيْهِ مِنِّي ، حتى أَعْطَانِي مَرَّةً مالاً فَقُلْتُ : أَعْطِهِ مَنْ هُوَ أَفْقَرُ إِلَيْهِ مِنِّي فَقَالَ النَّبِيُّ صلى اللهُ عليه وسلَّم: خُذْهُ فَتَمَوَّلْهُ وَتَصَدَّقْ بِهِ ، فَمَا جَاءَكَ مِنْ هَذَا المَالِ وَأَنْتَ غَيْرُ مُشْرِفٍ وَلا سَائِلٍ فَخُذْهُ ، وَمَا لا فَلا تُتْبِعْهُ نَفْسَكَ.

(18) CHAPTER. Whoever gave judgement of Li an (1) in the mosque.

And 'Umar passed the judgement of Li an near the pulpit of the Prophet ﷺ.

بابُ مَنْ قَضَى وَلاعَنَ فِي المَسْجِدِ ، وَلاعَنَ عُمَرُ عِنْدَ مِنْبَرِ النَّبِيِّ صلى اللهُ عليه وسلَّم، وَقَضَى شُرَيْحٌ وَالشَّعْبِيُّ وَيَحْيَى بْنُ يَعْمُرَ فِي المَسْجِدِ، وَقَضَى

(1) Li'an means taking of oaths by the husband accusing his wife for an illegal sexual intercourse and by the wife defending hereself. See Holy Qur'an, (24:6-9).

Shuraih, Ash-Sha bi and Yahya bin Ya mur passed judgements in the mosque. And Marwan passed the judgement that Zaid bin Thabit should take an oath near the pulpit. Al-Hasan and Zurara bin Aufa used to pass judgements in the open space outside the mosque.

مَرْوَانُ عَلَى زَيْدِ بْنِ ثَابِتٍ بِالْيَمِينِ عِنْدَ الْمِنْبَرِ ، وَكَانَ الْحَسَنُ وَزُرَارَةُ ابْنُ أَوْفَى يَقْضِيَانِ فِي الرَّحَبَةِ خَارِجًا مِنَ الْمَسْجِدِ .

278. Narrated Sahl bin Sa'd : I witnessed a husband and a wife who were involved in a case of Li'an. Then (the judgement of) divorced was passed. I was fifteen years of age, at that time.

٢٧٨ ـ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللهِ : حَدَّثَنَا سُفْيَانُ : قَالَ الزُّهْرِيُّ ، عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ : شَهِدْتُ الْمُتَلَاعِنَيْنِ وَأَنَا ابْنُ خَمْسَ عَشْرَةَ فَرَّقَ بَيْنَهُمَا .

279. Narrated Sahl, the brother of Bani Sa ida : A man from the Anṣār came to the Prophet ﷺ and said, " If a man finds another man sleeping with his wife, should he kill him ? " That man and his wife then did Li an (1) in the mosque while I was present.

٢٧٩ ـ حَدَّثَنَا يَحْيَى : حَدَّثَنَا عَبْدُ الرَّزَّاقِ : أَخْبَرَنَا ابْنُ جُرَيْجٍ : أَخْبَرَنِي ابْنُ شِهَابٍ ، عَنْ سَهْلٍ أَخِي بَنِي سَاعِدَةَ : أَنَّ رَجُلًا مِنَ الْأَنْصَارِ جَاءَ إِلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ : أَرَأَيْتَ رَجُلًا وَجَدَ مَعَ امْرَأَتِهِ رَجُلًا ، أَيَقْتُلُهُ ؟ فَتَلَاعَنَا فِي الْمَسْجِدِ وَأَنَا شَاهِدٌ .

(19) CHAPTER. Whoever passed a

بَابُ مَنْ حَكَمَ فِي الْمَسْجِدِ حَتَّى

(1) Li'an : See the glossary.

judgement in the mosque and when the actual legal punishment was to be put to action, he ordered the guilty person to be taken outside the mosque so that the punishment might be carried out.

'Umar said (to two men), "Take him (the criminal) out of the mosque." Then he beat him. It is said that 'Ali said the same.

إِذَا أُتِيَ عَلَى حَدٍّ أَمَرَ أَنْ يُخْرَجَ مِنَ الْمَسْجِدِ فَيُقَامَ ؛ وَقَالَ عُمَرُ : أَخْرِجَاهُ مِنَ الْمَسْجِدِ وَضَرَبَهُ ، وَيُذْكَرُ عَنْ عَلِيٍّ نَحْوُهُ .

280. Narrated Abū Huraira ﷺ : A man came to Allāh's Apostle ﷺ while he was in the mosque, and called him, saying, "O Allāh's Apostle! I have committed illegal sexual intercourse." The Prophet ﷺ turned his face to the other side, but when the man gave four witnesses against himself, the Prophet ﷺ said to him, "Are you mad?" The man said, "No." So the Prophet ﷺ said (to his companions), "Take him away and stone him to death."

٢٨٠ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ : حَدَّثَنِي اللَّيْثُ ، عَنْ عُقَيْلٍ ، عَنِ ابْنِ شِهَابٍ ، عَنْ أَبِي سَلَمَةَ وَسَعِيدِ بْنِ الْمُسَيَّبِ ، عَنْ أَبِي هُرَيْرَةَ قَالَ : أَتَى رَجُلٌ رَسُولَ اللهِ صلى الله عليه وسلم وَهُوَ فِي الْمَسْجِدِ فَنَادَاهُ فَقَالَ : يَا رَسُولَ اللهِ ، إِنِّي زَنَيْتُ ، فَأَعْرَضَ عَنْهُ فَلَمَّا شَهِدَ عَلَى نَفْسِهِ أَرْبَعًا قَالَ : أَبِكَ جُنُونٌ ؟ قَالَ : لَا ، قَالَ : اذْهَبُوا بِهِ فَارْجُمُوهُ . قَالَ ابْنُ شِهَابٍ : فَأُخْبِرْتُ مَنْ سَمِعَ جَابِرَ بْنَ عَبْدِ اللهِ قَالَ : كُنْتُ فِيمَنْ رَجَمَهُ بِالْمُصَلَّى . رَوَاهُ يُونُسُ وَمَعْمَرٌ وَابْنُ جُرَيْجٍ ، عَنِ الزُّهْرِيِّ ، عَنْ أَبِي سَلَمَةَ ، عَنْ جَابِرٍ ، عَنِ النَّبِيِّ صلى الله عليه وسلم فِي الرَّجْمِ .

(20) CHAPTER. The advice of the

بَابُ مَوْعِظَةِ الإِمَامِ لِلْخُصُومِ .

Imām (ruler) to the litigants.

٢٨١ ـ حدَّثنا عَبْدُ اللهِ بْنُ مَسْلَمَةَ ، عَنْ مالكٍ ، عَنْ هِشامٍ ، عَنْ أبيهِ ، عَنْ زَيْنَبَ ابْنَةِ أبي سَلَمَةَ ، عَنْ أمِّ سَلَمَةَ رَضِيَ اللهُ عَنْهَا: أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم قالَ : إنَّمَا أنَا بَشَرٌ وَإنَّكُمْ تَخْتَصِمُونَ إلَيَّ ، ولَعَلَّ بَعْضَكُمْ أنْ يَكُونَ ألحَنَ بِحُجَّتِهِ مِنْ بَعْضٍ فَأقْضِي نَحْوَ ما أسْمَعُ ، فَمَنْ قَضَيْتُ لَهُ بِحَقِّ أخِيهِ شَيْئاً فَلا يَأخُذْهُ ، فَإنَّمَا أقْطَعُ لَهُ قِطْعَةً مِنَ النَّارِ .

281. Narrated Um Salama ﷺ : Allāh's Apostle ﷺ said, "I am only a human being, and you people (opponents) come to me with your cases; and it may be that one of you can present his cases eloquently in a more convincing way than the other, and I give my verdict according to what I hear. So if ever I judge (by error) and give the right of a brother to his other (brother), then he (the latter) should not take it, for I am giving him only a piece of Fire."

(See Hadith No. 638 Vol. 3)

(21) CHAPTER. If a judge has to witness in favour of a litigant when he is a judge or he had it before he became a judge (can he pass a judgement in his favour accordingly or should he refer the case to another judge before whom he would bear witness ?). And the judge Shuraih said to a person who sought his witness, "Go to the ruler so that I may bear witness (before him) for you."

And 'Ikrima said, "'Umar said to 'Abdur-Rahmān bin 'Auf, 'If I saw a man committing illegal sexual intercourse

بابُ الشَّهادَةِ تَكُونُ عِنْدَ الحاكِمِ فى وِلايَةِ القَضاءِ ، أوْ قَبْلَ ذلكَ لِلخَصْمِ . وَقالَ شُرَيْحٌ القاضِي ، وَسَألَهُ إنْسانٌ الشَّهادَةَ فَقالَ : ائْتِ الأمِيرَ حتى أشْهَدَ لَكَ . وَقالَ عِكْرِمَةُ : قالَ عُمَرُ لِعَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ : لَوْ رَأيْتَ رَجُلاً عَلى حَدِّ زِناً أوْ سَرِقَةٍ وَأنْتَ أمِيرٌ ؟ فَقالَ : شَهادَتُكَ شَهادَةُ رَجُلٍ مِنَ المُسْلِمِينَ ، قالَ : صَدَقْتَ . قالَ عُمَرُ : لَوْلا أنْ يَقُولَ النَّاسُ زَادَ عُمَرُ فى كِتابِ اللهِ لَكَتَبْتُ

or theft, and you were the ruler (what would you do)?'

'Abdur-Rahmān said, 'I would regard your witness as equal to the witness of any other man among the Muslims.' 'Umar said, 'You have said the truth.' 'Umar added, 'If I were not afraid of the fact that people may say that 'Umar has added to the Qur'ān extra (verses), I would have written the Verse of Ar-Rajm (stoning to death of married adulterers) with my own hands.' "

And Ma iz confessed before the Prophet ﷺ that he had committed illegal sexual intercourse, whereupon the Prophet ﷺ ordered him to be stoned to death. It is not mentioned that the Prophet ﷺ sought witness of those who were present there.

Hammād said, "If an adulterer confesses before a ruler once only, he should be stoned to death." But Al-Hakam said, "He must confess four times."

آيَةَ الرَّجْمِ بِيَدِي وَأَقَرَّ مَاعِزٌ عِنْدَ النَّبِيِّ صلى الله عليه وسلم بِالزِّنَا أَرْبَعًا فَأَمَرَ بِرَجْمِهِ، ولَمْ يُذْكَرْ أَنَّ النَّبِيَّ صلى الله عليه وسلم أَشْهَدَ مَنْ حَضَرَهُ. وَقَالَ حَمَّادٌ: إِذَا أَقَرَّ مَرَّةً عِنْدَ الحَاكِمِ رُجِمَ. وَقَالَ الحَكَمُ: أَرْبَعًا.

282. Narrated Abū Qatāda : Allāh's Apostle ﷺ said on the Day of (the battle of) Hunain, "Whoever has killed an infidel and has a proof or a witness for it, then the salb (arms and belongings of that deceased) will be for him." I stood up to seek a witness to testify that I had killed an infidel but I could not find any witness and then sat down. Then I

٢٨٢ ـ حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ. عَنْ يَحْيَى، عَنْ عُمَرَ بْنِ كَثِيرٍ، عَنْ أَبِي مُحَمَّدٍ مَوْلَى أَبِي قَتَادَةَ: أَنَّ أَبَا قَتَادَةَ قَالَ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم يَوْمَ حُنَيْنٍ: مَنْ لَهُ بَيِّنَةٌ عَلَى قَتِيلٍ قَتَلَهُ فَلَهُ سَلَبُهُ. فَقُمْتُ لِأَلْتَمِسَ بَيِّنَةً عَلَى قَتِيلٍ فَلَمْ

thought that I should mention the case to Allāh's Apostle ﷺ (and when I did so) a man from those who were sitting with him said, "The arms of the killed person he has mentioned, are with me, so please satisfy him on my behalf." Abū Bakr said, "No, he will not give the arms to a bird of Quraish and deprive one of Allāh's lions of it who fights for the cause of Allāh and His Apostle." Allāh's Apostle ﷺ stood up and gave it to me, and I bought a garden with its price, and that was my first property which I owned through the war booty.

The people of Hijāz said, "A judge should not pass a judgement according to his knowledge, whether he was a witness at the time he was the judge or before that." And if a litigant gives a confession in favour of his opponent in the court, in the opinion of some scholars, the judge should not pass a judgement against him till the latter calls two witnesses to witness his confession. And some people of Iraq said, "A judge can pass a judgement according to what he hears or witnesses (the litigant's confession) in the court itself, but if the cofession takes place outside the court, he should not pass the judgement unless two witnesses witness the confession." Some of them said, "A judge can pass a judgement depending on his knowledge of the case as he is trust-worthy, and that a witness

أَوْ أَحَدًا يَشْهَدُ لِي فَجَلَسْتُ ، ثُمَّ بَدَا لِي فَذَكَرْتُ أَمْرَهُ إِلَى رَسُولِ اللهِ صلى اللهُ عليه وسلَّم ، فَقَالَ أَبُو بَكْرٍ : مِنْ جُلَسَائِهِ : سِلاحُ هٰذَا الْقَتِيلِ الَّذِي يَذْكُرُ عِنْدِي ، قَالَ : فَأَرْضِهِ مِنْهُ ، فَقَالَ أَبُو بَكْرٍ : كَلاَّ لا يُعْطِيهِ أُصَيْبِغَ مِنْ قُرَيْشٍ وَيَدَعَ أَسَدًا مِنْ أُسْدِ اللهِ يُقَاتِلُ عَنِ اللهِ وَرَسُولِهِ. قَالَ : فَقَامَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم فَأَدَّاهُ إِلَيَّ ، فَاشْتَرَيْتُ مِنْهُ خِرَافًا . فَكَانَ أَوَّلَ مَالٍ تَأَثَّلْتُهُ. قَالَ لِي عَبْدُ اللهِ ، عَنِ اللَّيْثِ : فَقَامَ النَّبِيَّ صلى اللهُ عليه وسلَّم فَأَدَّاهُ إِلَيَّ. وَقَالَ أَهْلُ الْحِجَازِ : الْحَاكِمُ لا يَقْضِي بِعِلْمِهِ ، شَهِدَ بِذٰلِكَ فِي وِلايَتِهِ أَوْ قَبْلَهَا. وَلَوْ أَقَرَّ خَصْمٌ عِنْدَهُ لآخَرَ بِحَقٍّ فِي مَجْلِسِ الْقَضَاءِ فَإِنَّهُ لا يَقْضِي عَلَيْهِ فِي قَوْلِ بَعْضِهِمْ حَتَّى يَدْعُوَ بِشَاهِدَيْنِ فَيُحْضِرَهُمَا إِقْرَارَهُ. وَقَالَ بَعْضُ أَهْلِ الْعِرَاقِ : مَا سَمِعَ أَوْ رَآهُ فِي مَجْلِسِ الْقَضَاءِ قَضَى بِهِ ، وَمَا كَانَ فِي غَيْرِهِ لَمْ يَقْضِ إِلاَّ بِشَاهِدَيْنِ. وَقَالَ آخَرُونَ مِنْهُمْ : بَلْ يَقْضِي بِهِ لأَنَّهُ مُؤْتَمَنٌ ، وَإِنَّمَا يُرَادُ مِنَ الشَّهَادَةِ مَعْرِفَةُ الْحَقِّ . فَعِلْمُهُ أَكْثَرُ مِنَ الشَّهَادَةِ . وَقَالَ بَعْضُهُمْ : يَقْضِي بِعِلْمِهِ فِي الأَمْوَالِ وَلا يَقْضِي فِي غَيْرِهَا . وَقَالَ الْقَاسِمُ :

is required just to reveal the truth. The judge's knowledge is more than the witness." Some said, "A judge can judge according to his knowledge only in cases involving property, but in other cases he cannot." Al-Qasim said, "A judge ought not to pass a judgement depending on his knowledge if other people do not know what he knows, although his knowledge is more than the witness of somebody else because he might expose himself to suspicion by the Muslims and cause the Muslims to have unreasonable doubt."

لا يَنْبَغِي لِلحاكِمِ أنْ يُمْضِيَ قَضاءً بِعِلْمِهِ دُونَ عِلْمِ غَيْرِهِ مَعَ أنَّ عِلْمَهُ أكْثَرُ مِنْ شَهادَةِ غَيْرِهِ وَلَكِنَّ فِيهِ تَعَرُّضًا لِتُهْمَةِ نَفْسِهِ عِنْدَ المُسْلِمِينَ، وَإيقاعًا لَهُمْ فِي الظُّنُونِ، وَقَدْ كَرِهَ النَّبِيُّ صلى الله عليه وسلم الظَّنَّ فَقالَ: إنَّما هِيَ صَفِيَّةُ.

283. Narrated 'Ali bin Husain: Safiya bint (daughter of) Huyai came to the Prophet ﷺ (in the mosque), and when she returned (home), the Prophet ﷺ accompanied her. It happened that two men from the Ansar passed by them and the Prophet ﷺ called them saying, "She is Safiya!" (1) those two men said, "Subhan Allah!" The Prophet ﷺ said, "Satan circulates in the human body as blood does."

٢٨٣ - حدَّثَنا عَبْدُ العَزِيزِ بْنُ عَبْدِ اللهِ: حدَّثَنا إبْراهِيمُ، عَنِ ابْنِ شِهابٍ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ: أنَّ النَّبِيَّ صلى الله عليه وسلم أتَتْهُ صَفِيَّةُ بِنْتُ حُيَيٍّ فَلَمَّا رَجَعَتِ انْطَلَقَ مَعَها فَمَرَّ بِهِ رَجُلانِ مِنَ الأنْصارِ فَدَعاهُما فَقالَ: إنَّما هِيَ صَفِيَّةُ. قالا: سُبْحانَ اللهِ: قالَ: إنَّ الشَّيْطانَ يَجْرِي مِنِ ابْنِ آدَمَ مَجْرَى الدَّمِ. رَواهُ شُعَيْبٌ وَابْنُ مُسافِرٍ وَابْنُ أبِي عَتِيقٍ وَإسْحاقُ ابْنُ يَحْيَى، عَنِ الزُّهْرِيِّ، عَنْ عَلِيٍّ، يَعْنِي ابْنَ حُسَيْنٍ، عَنْ صَفِيَّةَ، عَنِ

(1) The Prophet ﷺ disliked suspition and said, "She is Safiya. i. e., my wife."

النَّبِيِّ صلى اللهُ عليهِ وسلَّم .

باب أمْرِ الوَالِي إذَا وَجَّهَ أميرَيْنِ إلَى مَوْضِعٍ أنْ يَتَطَاوَعَا وَلا يَتَعَاصَيَا.

(22) CHAPTER. The order of the Chief Ruler sending two Amirs (governors) to one place that they should co-operate and agree with each other and should not differ with one-an-other.

٢٨٤ ـ حدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ : حدَّثَنَا العَقَدِيُّ : حدَّثَنَا شُعْبَةُ ، عَنْ سَعِيدِ بْنِ أبِي بُرْدَةَ قالَ : سَمِعْتُ أبِي قالَ : بَعَثَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم أبِي وَمُعاذَ بْنَ جَبَلٍ إلَى اليَمَنِ فَقالَ : يَسِّرَا وَلا تُعَسِّرَا ، وَبَشِّرَا وَلا تُنَفِّرَا ، وَتَطَاوَعَا . فَقالَ لَهُ أبُو مُوسَى : إنَّهُ يُصْنَعُ بِأرْضِنَا البِتْعُ ، فَقالَ : كُلُّ مُسْكِرٍ حَرَامٌ . وَقالَ النَّضْرُ وَأبُو دَاوُدَ وَيَزِيدُ بْنُ هارُونَ وَوَكِيعٌ ، عَنْ شُعْبَةَ ، عَنْ سَعِيدٍ ، عَنْ أبِيهِ ، عَنْ جَدِّهِ ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم .

284- Narrated Abū Burda : The Prophet ﷺ sent my father and Mu'ādh bin Jabal to Yemen and said (to them), " Make things easy for the people and do not put hurdles in their way, and give them glad tidings, and don't let them have aversion (i.e. to make people to hate good deeds) and you both should work in co-operation and mutual understanding." Abū Mūsā said to Allāh's Apostle , "In our country a special drink called Al-Bit' is made." The Prophet ﷺ said, "Every intoxicant is prohibited."

باب إجابَةِ الحاكِمِ الدَّعْوَةَ.
وَقَدْ أجابَ عُثْمانُ عَبْدًا لِلْمُغِيرَةِ بْنِ شُعْبَةَ .

(23) CHAPTER. The ruler's acceptance of invitation.
'Uthmān accepted the invitation of a slave of Al-Mughīra bin Shu'ba.

285. Narrated Abū Mūsā: The Prophet ﷺ said, "Set free the captives and accept invitations."

٢٨٥ ـ حدَّثنا مُسَدَّدٌ: حدَّثنا يَحْيَى بْنُ سَعِيدٍ، عَنْ سُفْيَانَ: حدَّثَنِي مَنْصُورٌ، عَنْ أَبِي وَائِلٍ، عَنْ أَبِي مُوسَى، عَنِ النَّبِيِّ صلى اللهُ عليه وسلَّم قالَ: فُكُّوا العَانِيَ وَأَجِيبُوا الدَّاعِيَ.

(24) CHAPTER. The gifts taken by the employees.

بابُ هَدَايَا العُمَّالِ

286. Narrated Abū Ḥumaid Al-Sa'idī: The Prophet ﷺ appointed a man from the tribe of Banī Asad, called Ibn Al-Utabiyya to collect the Zakāt When he returned (with the money) he said (to the Prophet ﷺ), "This is for you and this has been given to me as a gift." The Prophet ﷺ stood up on the pulpit, Sufyān said he ascended the pulpit), and after glorifying and praising Allāh, he said, "What is wrong with the employee whom we send (to collect Zakāt from the public) that he returns to say, 'This is for you and that is for me?' Why didn't he stay at his father's and mother's house to see whether he will be given gifts or not? By Him in Whose Hand my life is, whoever takes anything illegally will bring it on the Day of Resurrection by carrying it over his neck; if it is a camel, it will be grunting; if it is a cow, it will be mooing; and if

٢٨٦ ـ حدَّثنا عَلِيُّ بْنُ عَبْدِ اللهِ: حدَّثنا سُفْيَانُ، عَنِ الزُّهْرِيِّ: أَنَّهُ سَمِعَ عُرْوَةَ: أَخْبَرَنَا أَبُو حُمَيْدٍ السَّاعِدِيُّ قالَ: اسْتَعْمَلَ النَّبِيُّ صلى اللهُ عليه وسلَّم رَجُلاً مِنْ بَنِي أَسَدٍ يُقالُ لَهُ ابْنُ الأُتَبِيَّةِ عَلَى صَدَقَةٍ. فَلَمَّا قَدِمَ قالَ: هَذَا لَكُمْ، وَهَذَا أُهْدِيَ لِي. فَقَامَ النَّبِيُّ صلى اللهُ عليه وسلَّم عَلَى المِنْبَرِ، قالَ سُفْيَانُ أَيْضًا، فَصَعِدَ المِنْبَرَ فَحَمِدَ اللهَ وَأَثْنَى عَلَيْهِ ثُمَّ قالَ: مَا بَالُ العَامِلِ نَبْعَثُهُ فَيَأْتِي يَقُولُ: هَذَا لَكَ، وَهَذَا لِي؟ فَهَلاَّ جَلَسَ فِي بَيْتِ أَبِيهِ وَأُمِّهِ فَيَنْظُرُ أَيُهْدَى لَهُ أَمْ لاَ؟ وَالَّذِي نَفْسِي بِيَدِهِ لاَ يَأْتِي بِشَيْءٍ إِلاَّ جَاءَ بِهِ يَوْمَ القِيَامَةِ يَحْمِلُهُ عَلَى رَقَبَتِهِ، إِنْ كَانَ بَعِيرًا لَهُ رُغَاءٌ، أَوْ بَقَرَةً لَهَا خُوَارٌ.

it is a sheep, it will be bleating!" The Prophet ﷺ then raised both his hands till we saw the whiteness of his armpits (and he said), "No doubt! Haven't I conveyed Allāh's Message?" And he repeated it three time.

أَوْ شَاةٌ تَيْعَرُ. ثُمَّ رَفَعَ يَدَيْهِ حتى رَأَيْنَا عُفْرَتَىْ إِبْطَيْهِ. أَلا هَلْ بَلَّغْتُ؟ ثَلاثًا. قالَ سُفْيانُ: قَصَّهُ عَلَيْنَا الزُّهْرِيُّ، وَزَادَ هِشَامٌ، عَنْ أَبِيهِ، عَنْ أَبِي حُمَيْدٍ قالَ: سَمِعَ أُذُنَاىَ. وَأَبْصَرَتْهُ عَيْنَىَّ. وَسَلُوا زَيْدَ بْنَ ثابِتٍ فَإِنَّهُ سَمِعَهُ مَعِيَ. ولَمْ يَقُلِ الزُّهْرِيُّ: سَمِعَ أُذُنِي. خُوَارٌ: صَوْتٌ. وَالجُؤَارُ: مِنْ تَجْأَرُونَ، كَصَوْتِ البَقَرَةِ

(25) CHAPTER. To appoint the Maulās (freed slaves) as judges and officials.

بابُ اسْتِقْضَاءِ المَوَالِي وَاسْتِعْمَالِهِمْ.

287. Narrated Ibn 'Umar ﷺ Sālim, the freed slave of Abū Hudhaifa used to lead in prayer the early Muhajirin (emigrants) and the companions of the Prophet ﷺ in the Quba mosque. Among those (who used to pray behind him) were Abū Bakr, 'Umar, Abū Salama, Zaid and Āmir bin Rabī'a.

٢٨٧ - حدَّثَنا عُثْمانُ بْنُ صالِحٍ حدَّثَنا عَبْدُ اللهِ بْنُ وَهْبٍ: أَخْبَرَنِي ابْنُ جُرَيْجٍ: أَنَّ نافِعًا أَخْبَرَهُ: أَنَّ ابْنَ عُمَرَ رَضِيَ اللهُ عَنْهُما أَخْبَرَهُ قالَ: كانَ سالِمٌ مَوْلَى أَبِي حُذَيْفَةَ يَؤُمُّ المُهَاجِرِينَ الأَوَّلِينَ وَأَصْحَابَ النَّبِيِّ صلى اللهُ عليه وسلَّم فِي مَسْجِدِ قُبَاءٍ، فِيهِمْ أَبُوبَكْرٍ وَعُمَرُ وَأَبُوسَلَمَةَ وَزَيْدٌ وَعامِرُ بْنُ رَبِيعَةَ

(26) CHAPTER. The ʿUrafāʾ(1) appointed to look after the people's affairs

باب العُرَفَاءِ للنَّاسِ .

288. Narrated ʿUrwa bin Az-Zubair Marwān bin Al-Ḥakam and Al-Miswar bin Makhrama told him that when the Muslims were permitted to set free the captives of Hawāzin, Allāh's Apostle ﷺ said, "I do not know who amongst you has agreed (to it) and who has not. Go back so that your ʿUrafāʾ may submit your decision to us." So the people returned and their ʿUrafāʾ talked to them and then came back to Allāh's Apostle ﷺ and told him that the people had given their consent happily and permitted (their captives to be freed).

٢٨٨ - حدَّثنا إسْماعِيلُ بْنُ أبي أُوَيْسٍ : حدَّثَنِي إسْمَاعِيلُ بْنُ إبْرَاهِيمَ ، عَنْ عَمِّهِ مُوسَى بْنِ عُقْبَةَ : قالَ ابْنُ شِهَابٍ : حدَّثَنِي عُرْوَةُ بْنُ الزُّبَيْرِ : أنَّ مَرْوَانَ بْنَ الحَكَمِ وَ المِسْوَرَ بْنَ مَخْرَمَةَ أخْبَرَاهُ : أنَّ رَسُولَ اللهِ صلى اللهُ عليه و سلَّم قالَ حِينَ أذِنَ لَهُمُ المُسْلِمُونَ فِي عِتْقِ سَبْيِ هَوَازِنَ : إنِّي لا أدْرِي مَنْ أذِنَ مِنْكُمْ مِمَّنْ لَمْ يَأْذَنْ ، فَارْجِعُوا حتى يَرْفَعَ إلَيْنَا عُرَفَاؤُكُمْ أمْرَكُمْ . فَرَجَعَ النَّاسُ فَكَلَّمَهُمْ عُرَفَاؤُهُمْ . فَرَجَعُوا إلَى رَسُولِ اللهِ صلى اللهُ عليه وسلَّم فَأخْبَرُوهُ أنَّ النَّاسَ قَدْ طَيَّبُوا وَأذِنُوا .

(27) CHAPTER. What is disliked as regards praising the Sultan (ruler) (in his presence) and saying something different after leaving him.

باب ما يُكْرَهُ مِنْ ثَنَاءِ السُّلْطَانِ ، وَإذَا خَرَجَ قالَ غَيْرَ ذلكَ .

(1) ʿUrafāʾ is the plural of ʿArīf, the title of a person who is appointed to head a group of people to find out their problems and needs and inform his seniors about it. It is a rank below Āmir.

289. Narrated Muḥammad bin Zaid bin ʿAbdullāh bin ʿUmar : Some people said to Ibn ʿUmar, "When we enter upon our ruler(s) we say in their praise what is contrary to what we say when we leave them." Ibn ʿUmar said, "We used to consider this as hypocrisy."

٢٨٩ ـ حدَّثنا أبُو نُعَيم : حدَّثنا عاصِمُ بْنُ مُحَمَّدِ بْنِ زَيْدِ بْنِ عَبْدِ اللهِ ابْنِ عُمَرَ ، عَنْ أبِيهِ : قالَ أناسٌ لابْنِ عُمَرَ : إنَّا نَدْخُلُ عَلى سُلْطانِنا فَنَقُولُ لَهُمْ خِلافَ ما نَتَكَلَّمُ إذا خَرَجْنا مِنْ عِنْدِهِمْ ، قالَ : كُنَّا نَعُدُّها نِفاقاً .

290. Narrated Abū Huraira ﷺ : Allāh's Apostle ﷺ said, "The worst of all mankind is the double-faced one, who comes to some people with one countenance and to others, with another countenance."

٢٩٠ ـ حدَّثنا قُتَيْبَةُ : حدَّثنا اللَّيْثُ ، عَنْ يَزِيد بْنِ أبِي حَبِيب ، عَنْ عِراك ، عَنْ أبِي هُرَيْرَةَ أنَّهُ سَمِعَ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم يَقُولُ : إنَّ شَرَّ النَّاسِ ذُو الوَجْهَيْنِ الَّذِي يَأتِي هَؤُلاءِ بِوَجْهٍ ، وَهَؤُلاءِ بِوَجْهٍ .

(28) CHAPTER. Passing a judgement against an absent person.

باب القَضاءِ عَلى الغائِبِ .

291. Narrated ʿĀisha ﷺ Hind (bint ʿUtba) said to the Prophet ﷺ , "Abū Sufyān is a miserly man and I need to take some money of his wealth." The Prophet ﷺ said, "Take reasonably what is sufficient for you and your children."

٢٩١ ـ حدَّثنا مُحَمَّدُ بْنُ كَثِير : أخْبَرَنا سُفْيانُ ، عَنْ هِشام ، عَنْ أبِيهِ ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها : أنَّ هِنْداً قالَتْ لِلنَّبِيِّ صلى اللهُ عليهِ وسلَّم : إنَّ أبا سُفْيانَ رَجُلٌ شَحِيحٌ فَأحْتاجُ أنْ آخُذَ مِنْ مالِهِ ، قالَ : خُذِي ما يَكْفِيكِ وَوَلَدَكِ بِالمَعْرُوفِ .

(29) CHAPTER. Whoever is given the right of his brother (by error) throught a judicial decision, then he should not take it as the judge's judgement cannot render what is illegal legal or what is legal, illegal.

باب مَنْ قُضِيَ لَهُ بِحَقِّ أَخِيهِ فَلَا يَأْخُذْهُ، فَإِنَّ قَضَاءَ الْحَاكِمِ لَا يُحِلُّ حَرَامًا، وَلَا يُحَرِّمُ حَلَالًا.

292. Narrated Um Salama, the wife of the Prophet ﷺ: Allah's Apostle ﷺ heard some people quarreling at the door of his dwelling, so he went out to them and said, "I am only a human being, and litigants with cases of dispute come to me, and someone of you may happen to be more eloquent (in presenting his case) than the other, whereby I may consider that he is truthful and pass a judgement in his favour. If ever I pass a judgement in favour of somebody whereby he takes a Muslim's right unjustly, then whatever he takes is nothing but a piece of Fire, and it is up to him to take or leave."

٢٩٢ ـ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللهِ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّ زَيْنَبَ ابْنَةَ أَبِي سَلَمَةَ أَخْبَرَتْهُ: أَنَّ أُمَّ سَلَمَةَ زَوْجَ النَّبِيِّ صلى الله عليه وسلم أَخْبَرَتْهَا، عَنْ رَسُولِ اللهِ صلى الله عليه وسلم: أَنَّهُ سَمِعَ خُصُومَةً بِبَابِ حُجْرَتِهِ فَخَرَجَ إِلَيْهِمْ فَقَالَ: إِنَّمَا أَنَا بَشَرٌ، وَإِنَّهُ يَأْتِينِي الْخَصْمُ فَلَعَلَّ بَعْضَكُمْ أَنْ يَكُونَ أَبْلَغَ مِنْ بَعْضٍ، فَأَحْسِبُ أَنَّهُ صَادِقٌ فَأَقْضِيَ لَهُ بِذَلِكَ. فَمَنْ قَضَيْتُ لَهُ بِحَقِّ مُسْلِمٍ فَإِنَّمَا هِيَ قِطْعَةٌ مِنَ النَّارِ فَلْيَأْخُذْهَا أَوْ لِيَتْرُكْهَا.

293. Narrated 'Aisha ﷺ, the wife of the Prophet ﷺ: 'Utba bin Abi Waqqas said to his brother Sa'd bin Abi Waqqas, "The son of the slave girl of Zam'a is from me, so take him into your

٢٩٣ ـ حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ صلى الله عليه وسلم أَنَّهَا قَالَتْ:

custody." So in the year of Conquest of Mecca, Sa'd took him and said, "(This is) my brother's son whom my brother has asked me to take into my custody." 'Abd bin Zam'a got up before him and said, (He is) my brother and the son of the slave girl of my father, and was born on my father's bed." So they both submitted their case before Allāh's Apostle ﷺ. Sa'd said, "O Allāh's Apostle! This boy is the son of my brother and he entrusted him to me." 'Abd bin Zam'a said, "This boy is my brother and the son of the slave girl of my father, and was born on the bed of my father." Allāh's Apostle ﷺ said, "The boy is for you, O 'Abd bin Zam'a!" Then Allāh's Apostle ﷺ further said, "The child is for the owner of the bed, and the stone is for the adulterer." He then said to Sauda bint Zam'a, "Veil (screen) yourself before him," when he saw the child's resemblance to 'Utba. The boy did not see her again till he met Allāh ﷻ (i.e., died).

كانَ عُتْبَةُ بْنُ أبي وَقَّاصٍ عَهِدَ إلَى أخيهِ سَعْدِ بْنِ أبي وَقَّاصٍ أنْ ابْنَ وَلِيدَةِ زَمْعَةَ مِنِّي فَاقْبِضْهُ إلَيْكَ ، فَلَمَّا كانَ عامُ الْفَتْحِ أخَذَهُ سَعْدٌ ، فَقالَ : ابْنُ أخي قَدْ كانَ عَهِدَ إلَيَّ فيهِ ، فَقامَ إلَيْهِ عَبْدُ بْنُ زَمْعَةَ فَقالَ : أخي وَابْنُ وَلِيدَةِ أبي . وُلِدَ عَلَى فِرَاشِهِ . فَتَسَاوَقَا إلَى رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم ، فَقالَ سَعْدٌ : يا رَسُولَ اللهِ ، ابْنَ أخِي كانَ عَهِدَ إلَيَّ فيهِ . وَقالَ عَبْدُ بْنُ زَمْعَةَ ، أخِي وَابْنُ وَلِيدَةِ أبي ، وُلِدَ عَلَى فِرَاشِهِ . فَقالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم : هُوَ لَكَ يا عَبْدُ بْنَ زَمْعَةَ . ثُمَّ قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم : الوَلَدُ لِلفِرَاشِ وَ لِلعَاهِرِ الحَجَرُ . ثُمَّ قالَ لِسَوْدَةَ بِنْتِ زَمْعَةَ : احْتَجِبِي مِنْهُ ، لِمَا رَأى مِنْ شَبَهِهِ بِعُتْبَةَ . فَمَا رَآهَا حَتى لَقِيَ اللهَ تَعالَى .

(30) CHAPTER. Judgement regarding the cases involving wells, etc.

بابُ الحُكْمِ فِي البِئْرِ وَ نَحْوِهَا .

294. Narrated 'Abdullāh ﷺ: The Prophet ﷺ said, "If somebody on the

٢٩٤ ـ حدَّثَنا إسحاقُ بْنُ نَصْرٍ : حدَّثَنا عَبْدُ الرَّزَّاقِ : أخْبَرَنا سُفْيانُ ،

demand of a judge takes an oath to grab (a Muslim's) property and he is liar in it, he will meet Allāh who will be angry with him." So Allāh revealed. :—

"Verily! those who purchase a small gain at the cost of Allāh's Covenant and their oaths...." (3:77)

Al-Ash'ath came while 'Abdullāh was narrating (this) to the people. Al-Ash'ath said, "This verse was revealed regarding me and another man with whom I had a quarrel about a well. The Prophet ﷺ said (to me), "Do you have an evidence?' I replied, 'No.' He said, 'Let your opponent take an oath.' I said: I am sure he would take a (false) oath." Thereupon it was revealed :—

"Verily! those who purchase a small gain at the cost of Allāh's Covenant..." (3:77)

(See Hadith No. 72 Vol. 6)

عَنْ مَنْصُورٍ وَالأَعْمَشِ، عَنْ أَبِي وَائِلٍ قَالَ: قَالَ عَبْدُ اللهِ: قَالَ النَّبِيُّ صلى الله عليه وسلم: لا يَحْلِفُ عَلَى يَمِينِ صَبْرٍ يَقْتَطِعُ مَالاً وَهُوَ فِيهَا فَاجِرٌ إِلاَّ لَقِيَ اللهَ وَهُوَ عَلَيْهِ غَضْبَانُ. فَأَنْزَلَ اللهُ - إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللهِ - الآيَةَ فَجَاءَ الأَشْعَثُ وَعَبْدُ اللهِ يُحَدِّثُهُمْ فَقَالَ: فِيَّ نَزَلَتْ وَفِي رَجُلٍ خَاصَمْتُهُ فِي بِئْرٍ، فَقَالَ النَّبِيُّ صلى الله عليه وسلم: أَلَكَ بَيِّنَةٌ؟ قُلْتُ: لا، قَالَ: فَلْيَحْلِفْ. قُلْتُ: إِذًا يَحْلِفُ، فَنَزَلَتْ - إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللهِ - الآيَةَ -

بَابُ القَضَاءِ فِي كَثِيرِ المَالِ وَقَلِيلِهِ. وَقَالَ ابْنُ عُيَيْنَةَ، عَنِ ابْنِ شُبْرُمَةَ: القَضَاءُ فِي قَلِيلِ المَالِ وَكَثِيرِهِ سَوَاءٌ.

(31) CHAPTER. To judge (all) cases involving wealth, whether it is much or little in amount in one and the same way. And Ibn 'Uyaina stated on the authority of Ibn Shubruma. "It is the same to judge a case involving a little or a big amount of wealth."

٢٩٥ - حَدَّثَنَا أَبُو اليَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي عُرْوَةُ ابْنُ الزُّبَيْرِ: أَنَّ زَيْنَبَ بِنْتَ أَبِي سَلَمَةَ أَخْبَرَتْهُ عَنْ أُمِّهَا أُمِّ سَلَمَةَ قَالَتْ:

295. Narrated Um Salama: The Prophet ﷺ heard the voices of some people quarrelling near his gate, so he went to them and said, "I am only a human being and litigants with cases

of disputes come to me, and maybe one of them presents his case eloquently in a more convincing and impressive way than the other, and I give my verdict in his favour thinking he is truthful. So If I give a Muslim's right to another (by mistake), then that (property) is a piece of Fire, which is up to him to take it or leave it."

(See Hadith No. 281)

سَمِعَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم جَلَبَةَ خِصَامٍ عِنْدَ بابِهِ فَخَرَجَ عَلَيْهِمْ فَقَالَ : إِنَّمَا أَنَا بَشَرٌ ، وَإِنَّهُ يَأْتِينِي الخَصْمُ فَلَعَلَّ بَعْضَهُمْ أَنْ يَكُونَ أَبْلَغَ مِنْ بَعْضٍ أَقْضِي لَهُ بِذلكَ وَأَحْسِبُ أَنَّهُ صَادِقٌ ، فَمَنْ قَضَيْتُ لَهُ بِحَقِّ مُسْلِمٍ فَإِنَّمَا هِيَ قِطْعَةٌ مِنَ النَّارِ ، فَلْيَأْخُذْهَا أَوْ لِيَدَعْهَا .

(32) CHAPTER. The selling of the people's real or personal estates by the ruler on their behalf.

The Prophet ﷺ sold a Mudabbar (1) slave of Nu'aim bin Nahhām.

بابُ بَيْعِ الإِمامِ عَلَى النَّاسِ أَمْوَالَهُمْ وَضِيَاعِهِمْ. وَقَدْ بَاعَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم مُدَبِّرًا مِنْ نُعَيْمِ بْنِ النَّحَّامِ .

296. Narrated Jabir: The Prophet ﷺ came to know that one of his companions had given the promise of freeing his slave after his death, but as he had no other property than that slave, the Prophet ﷺ sold that slave for 800 dirhams and sent the price to him.

٢٩٦ ـ حدَّثَنا ابْنُ نُمَيْرٍ : حدَّثَنا مُحَمَّدُ بْنُ بِشْرٍ . حدَّثَنا إسماعِيلُ : حدَّثَنا سَلَمَةُ بْنُ كُهَيْلٍ ، عَنْ عَطاءٍ . عَنْ جابِرٍ قالَ : بَلَغَ النَّبِيَّ صلى اللهُ عليهِ وسلَّم أَنَّ رَجُلاً مِنْ أَصْحابِهِ أَعْتَقَ غُلاماً عَنْ دُبُرٍ لَمْ يَكُنْ لَهُ مالٌ غَيْرَهُ ، فَباعَهُ بِثَمانِ مِائَةِ دِرْهَمٍ ، ثُمَّ أَرْسَلَ بِثَمَنِهِ إِلَيْهِ .

(33) CHAPTER. Whoever does not

بابُ مَنْ لَمْ يَكْتَرِثْ بِطَعْنِ مَنْ

(1) A slave promised to be freed after his master's death.

care about slanders made by ignorant people agaist the Amirs (leaders).

لا يَعْلَمُ فِى الأُمَرَاءِ حَدِيثًا

297. Narrated Ibn 'Umar ﷺ : Allah's Apostle ﷺ sent an army unit headed by Usama bin Zaid and the people criticised his leadership. The Prophet ﷺ said (to the people), "If you are criticising his leadership now, then you used to criticise his father's leadership before. By Allāh, he (Usāma's father) deserved the leadership and used to be one of the most beloved persons to me, and now his son (Usāma) is one of the most beloved persons to me after him."

(See Hadith No. 745 Vol. 5)

٢٩٧ ـ حدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ : حدَّثَنَا عَبْدُ العَزِيزِ بْنُ مُسْلِمٍ : حدَّثَنَا عَبْدُ اللهِ بْنُ دِينَارٍ قَالَ : سَمِعْتُ ابْنَ عُمَرَ رَضِيَ اللهُ عَنْهُمَا يَقُولُ : بَعَثَ رَسُولُ اللهِ صلى الله عليه وسلم بَعْثًا وَأَمَّرَ عَلَيْهِمْ أُسَامَةَ بْنَ زَيْدٍ ، فَطَعَنَ فِى إِمَارَتِهِ وَقَالَ : إِنْ تَطْعَنُوا فِى إِمَارَتِهِ فَقَدْ كُنْتُمْ تَطْعَنُونَ فِى إِمَارَةِ أَبِيهِ مِنْ قَبْلُ ، وَايْمُ اللهِ إِنْ كَانَ لَخَلِيقًا لِلإِمْرَةِ ، وَإِنْ كَانَ لِمَنْ أَحَبِّ النَّاسِ إِلَىَّ ، وَإِنَّ هَذَا لِمَنْ أَحَبِّ النَّاسِ إِلَىَّ بَعْدَهُ .

(34) CHAPTER. The one who is the most contentious of enemies ; and that is, the most quarrelsome person.

بَابُ الأَلَدِّ الخَصِمِ ، وَهُوَ الدَّائِمُ فِى الخُصُومَةِ . لُدًّا : عُوجًا .

298. Narrated 'Aisha ﷺ : Allah's Apostle ﷺ said, " The most hated person in the sight of Allah. is the most quarrelsome person."

٢٩٨ ـ حدَّثَنَا مُسَدَّدٌ : حدَّثَنَا يَحْيَى بْنُ سَعِيدٍ ، عَنِ ابْنِ جُرَيْجٍ : سَمِعْتُ ابْنَ أَبِى مُلَيْكَةَ يُحَدِّثُ عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ : قَالَ

رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم : أَبْغَضُ الرِّجالِ إِلَى اللهِ الأَلَدُّ الخَصِيمُ.

(35) CHAPTER. If a judge passes an unjust judgement or a judgement which differs from that of the learned religious men, such a judgement is to be rejected.

بابٌ إِذَا قَضَى الحَاكِمُ بِجَوْرٍ، أَوْ خِلافِ أَهْلِ العِلْمِ فَهُوَ رَدٌّ.

299. Narrated Ibn 'Umar ﷺ : The Prophet ﷺ sent (an army unit under the command of) Khalid bin Al-Walid to fight against the tribe of Banī Jadhīma and those people could not express themselves by saying, "Aslamnā," (1) but they said, "Ṣaba'nā! Ṣaba'nā!" (2) Khalid started killing some of them and taking some others as captives, and then he gave a captive to everyone of of us and ordered everyone of us to kill his captive. (3) I said, "By Allāh, I shall not kill my captive and none of my companion shall kill his captive!" Then we mentioned that to the Prophet ﷺ, and

٢٩٩ ـ حدَّثنا مَحمودٌ : حدَّثنا عَبْدُ الرَّزَّاقِ : أَخْبَرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سالِمٍ، عَنِ ابْنِ عُمَرَ: بَعَثَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم خالِدًا ح. وَحدَّثَنِي نُعَيْمٌ : أَخْبَرَنا عَبْدُ اللهِ : أَخْبَرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سالِمٍ، عَنْ أَبِيهِ قالَ : بَعَثَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم خالِدَ بْنَ الوَلِيدِ إِلَى بَنِي جَذِيمَةَ فَلَمْ يُحْسِنُوا أَنْ يَقُولُوا أَسْلَمْنَا، فَقالُوا: صَبَأْنَا، صَبَأْنَا فَجَعَلَ خالِدٌ يَقْتُلُ وَيَأْسِرُ، وَدَفَعَ إِلَى كُلِّ رَجُلٍ مِنَّا أَسِيرَهُ فَأَمَرَ كُلُّ رَجُلٍ مِنَّا

(1) "We have embraced Islam!"

(2) "We have given up our old religion!"

(3) Khalid killed those people because he thought that they should have expressed their conversion to Islam explicitly by saying, "Aslamnā!"

أنْ يَقْتُلَ أسيرَهُ. فقُلْتُ: وَاللهِ لا أقْتُلُ أسيرِي وَلا يَقْتُلُ رَجُلٌ مِنْ أصحابِي أسيرَهُ. فذَكَرْنَا ذلكَ للنَّبِيِّ صلى اللهُ عليهِ وسلَّم فقالَ: اللَّهُمَّ إنِّي أبْرَأُ إلَيْكَ مِمَّا صَنَعَ خالِدُ بْنُ الوَلِيدِ، مَرَّتَيْنِ.

he said, "O Allāh ! I am innocent (do not agree) of the action of Khalid bin Al-Walid," and repeated it twice.

بابُ الإمامِ يَأْتِي قَوْماً فَيُصْلِحُ بَيْنَهُمْ.

(36) CHAPTER. The Imām (ruler) going to some people to establish peace among them.

٣٠٠ ـ حدَّثَنا أبُو النُّعْمانِ: حدَّثَنا حَمَّادٌ: حدَّثَنا أبُو حازِمٍ المَدِينِيُّ عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ قالَ: كانَ قِتالٌ بَيْنَ بَنِي عَمْرٍو فَبَلَغَ ذلكَ النَّبِيَّ صلى اللهُ عليهِ وسلَّم فَصَلَّى الظُّهْرَ، ثُمَّ أتاهُمْ يُصْلِحُ بَيْنَهُمْ، فَلَمَّا حَضَرَتْ صَلاةُ العَصْرِ فَأذَّنَ بِلالٌ وَأقامَ وَأمَرَ أبَا بَكْرٍ فَتَقَدَّمَ وَجاءَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم وَأبُو بَكْرٍ فِي الصَّلاةِ، فَشَقَّ النَّاسَ حتى قامَ خَلْفَ أبِي بَكْرٍ فَتَقَدَّمَ فِي الصَّفِّ الَّذِي يَلِيهِ، قالَ: وَصَفَّحَ القَوْمُ وكانَ أبُو بَكْرٍ إذا دَخَلَ فِي الصَّلاةِ لَمْ يَلْتَفِتْ حتى يَفْرُغَ، فَلَمَّا رَأى التَّصْفِيحَ لا يُمْسِكُ عَلَيْهِ التَفَتَ فَرَأى النَّبِيَّ صلى اللهُ عليهِ وسلَّم خَلْفَهُ، فَأوْمَا إلَيْهِ النَّبِيُّ صلى اللهُ عليهِ وسلَّم أنِ

300. Narrated Sahl bin Sa'd As-Sā'idī: There was some quarrel (fighting) among Banī Amr, and when this news reached the Prophet ﷺ, he offered the Zuhr prayer and went to establish peace among them. In the meantime the time of Aṣr prayer was due, Bilāl pronounced the Adhān and then the Iqama for the prayer and requested Abū Bakr (to lead the prayer) and Abu Bakr went forward. The Prophet ﷺ arrived while Abū Bakr was still praying. He entered the rows of praying people till he stood behind Abū Bakr in the (first) row. The people started clapping, and it was the habit of Abū Bakr that whenever he stood for prayer, he never glanced side ways till he had finished it, but when Abū Bakr observed that the clapping was not coming to an end, he looked and saw the Prophet ﷺ standing behind him.

امْضِهْ ، وَأَوْمَأَ بِيَدِهِ هٰكَذَا ، وَلَبِثَ أَبُو بَكْرٍ هُنَيَّةً يَحْمَدُ اللهَ عَلَى قَوْلِ النَّبِيِّ صلى اللهُ عليه وسلَّم ثُمَّ مَشَى الْقَهْقَرَى، فَلَمَّا رَأَى النَّبِيُّ صلى اللهُ عليه وسلَّم ذٰلِكَ تَقَدَّمَ فَصَلَّى النَّبِيُّ صلى اللهُ عليه وسلَّم بِالنَّاسِ ، فَلَمَّا قَضَى صَلَاتَهُ قَالَ : يَا أَبَا بَكْرٍ ، مَا مَنَعَكَ إِذْ أَوْمَأْتُ إِلَيْكَ أَنْ لَا تَكُونَ مَضَيْتَ ؟ قَالَ : لَمْ يَكُنْ لِابْنِ أَبِي قُحَافَةَ أَنْ يَؤُمَّ النَّبِيَّ صلى اللهُ عليه وسلَّم ، وَقَالَ لِلْقَوْمِ : إِذَا نَابَكُمْ أَمْرٌ فَلْيُسَبِّحِ الرِّجَالُ ، وَلْيُصَفِّحِ النِّسَاءُ .

The Prophet ﷺ beckoned him to carry on, waving his hand thus. Abū Bakr stood there for a while, thanking Allāh for the saying of the Prophet ﷺ and then he retreated, taking his steps backwards. When the Prophet ﷺ saw that, he went ahead and led the people in prayer. When he finished the prayer, he said, "O Abū Bakr ! What prevented you from carrying on with the prayer after I had beckoned you to do so ?" Abū Bakr replied, "It does not befit the son of Abī Quḥāfa to lead the Prophet ﷺ in prayer." Then the Prophet ﷺ said to the people, "If some problem arises during prayers, then the men should say, 'Subḥān Allāh ! ; and the women should clap."

(See Hadith No. 652 Vol. I)

بَابٌ يُسْتَحَبُّ لِلْكَاتِبِ أَنْ يَكُونَ أَمِينًا عَاقِلًا .

(37) CHAPTER. It is liked that a scribe should be honest and wise.

٣٠١ - حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدِ اللهِ أَبُو ثَابِتٍ : حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ ، عَنِ ابْنِ شِهَابٍ ، عَنْ عُبَيْدِ بْنِ السَّبَّاقِ عَنْ زَيْدِ بْنِ ثَابِتٍ قَالَ : بَعَثَ إِلَيَّ أَبُو بَكْرٍ لِمَقْتَلِ أَهْلِ الْيَمَامَةِ وَعِنْدَهُ عُمَرُ ، فَقَالَ أَبُو بَكْرٍ : إِنَّ عُمَرَ أَتَانِي فَقَالَ : إِنَّ الْقَتْلَ قَدِ اسْتَحَرَّ يَوْمَ الْيَمَامَةِ

301. Narrated Zaid bin Thābit : Abū Bakr sent for me owing to the large number of casualties in the battle of Al-Yamāma, while 'Umar was sitting with him. Abū Bakr said (to me). 'Umar has come to me and said, 'A great number of Qaris of the Holy Qur'ān were killed on the day of the battle of Al-Yamāma, and I am afraid that the

casualties among the Qaris of the Qur'ān may increase on other battle-fields whereby a large part of the Qur'ān may be lost. Therefore I consider it advisable that you (Abū Bakr) should have the Qur'ān collected.' I said, 'How dare I do something which Allāh's Apostle ﷺ did not do ?' 'Umar said. By Allāh, it is something beneficial.' Umar kept on pressing me for that till Allāh opened my chest for that for which He had opened the chest of 'Umar and I had in that matter, the same opinion as 'Umar had." Abū Bakr then said to me (Zaid), "You are a wise young man and we do not have any suspicion about, you and you used to write the Divine Inspiration for Allāh's Apostle ﷺ. So you should search for the fragmentary scripts of) the Qur'ān and collect it (in one Book)." Zaid further said : By Allāh, if Abū Bakr had ordered me to shift a mountain among the mountains from one place to another it would not have been heavier for me than this ordering me to collect the Qur'ān. Then I said (to 'Umar and Abū Bakr), "How can you do something which Allāh's Apostle ﷺ did not do ?"

Abū Bakr said, "By Allāh, it is something beneficial." Zaid added : So he (Abū Bakr) kept on pressing me for that untill Allāh opened my chest for that for which He had opened the chests of Abū Bakr and 'Umar, and I had in that matter, the same opinion as theirs. So I started compiling the Qur'ān by

بِقُرَّاءِ القُرْآنِ ، وَإِنِّي أَخْشَى أَنْ يَسْتَحِرَّ القَتْلُ بِقُرَّاءِ القُرْآنِ فِي المَوَاطِنِ كُلِّهَا، فَيَذْهَبَ قُرْآنٌ كَثِيرٌ وَإِنِّي أَرَى أَنْ تَأْمُرَ بِجَمْعِ القُرْآنِ. قُلْتُ : كَيْفَ أَفْعَلُ شَيْئًا لَمْ يَفْعَلْهُ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم ؟ فَقَالَ عمر : هُوَ وَاللهِ خَيْرٌ ، فَلَمْ يَزَلْ عُمَرُ يُرَاجِعُنِي فِي ذلكَ حتى شَرَحَ اللهُ صَدْرِي لِلَّذِي شَرَحَ لَهُ صَدْرَ عُمَرَ، وَرَأَيْتُ فِي ذلكَ الَّذِي رَأَى عُمَرُ. قالَ زَيْدٌ : قالَ أَبُو بَكْرٍ : وَإِنَّكَ رَجُلٌ شابٌّ عاقِلٌ لا نَتَّهِمُكَ ، قَدْ كُنْتَ تَكْتُبُ الوَحْيَ لِرَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم ، فَتَتَبَّعِ القُرْآنَ فاجْمَعْهُ. قالَ زَيْد : فَوَاللهِ لَوْ كَلَّفَنِي نَقْلَ جَبَلٍ مِنَ الجِبَالِ ما كانَ بِأَثْقَلَ عَلَيَّ مِمَّا كَلَّفَنِي مِنْ جَمْعِ القُرْآنِ. قُلْتُ. كَيْفَ تَفْعَلانِ شَيْئًا لَمْ يَفْعَلْهُ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم ؟ قالَ أَبُو بَكْرٍ : هُوَ وَاللهِ خَيْرٌ ، فَلَمْ يَزَلْ يَحُثُّنِي مُرَاجَعَتِي حتى شَرَحَ اللهُ صَدْرِي لِلَّذِي شَرَحَ اللهُ لَهُ صَدْرَ أَبِي بَكْرٍ و عُمَرَ ، وَرَأَيْتُ فِي ذلكَ الَّذِي رَأَيَا ، فَتَتَبَّعْتُ القُرْآنَ أَجْمَعُهُ مِنَ العُسُبِ وَالرِّقاعِ واللِّخافِ وَصُدُورِ الرِّجالِ ، فَوَجَدْتُ آخِرَ سُورَةِ التَّوْبَةِ ـ لَقَدْ جاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ ـ إلى آخِرِهَا مَعَ خُزَيْمَةَ أَوْ أَبِي خُزَيْمَةَ

collecting it from the leafless stalks of the date-palm tree and from the pieces of leather and hides and from the stones, and from the chests of men (who had memorized the Qur'ān). I found the last verses of Sūrat-at-Tauba :—

"Verily there has come unto you an Apostle (Muḥammad ﷺ) from amongst yourselves—' (9:128—129) from Khuzaima or Abi Khuzaima and I added to it the rest of the Sura. The manuscripts of the Qur'ān remained with Abū Bakr till Allāh ﷻ took him unto Him. Then it remained with 'Umar till Allāh took him unto Him, and then with Ḥafṣa bint 'Umar.

فَالحقْتُها فى سُورتِها. وكانتِ الصُّحفُ عِنْدَ أبى بَكْرٍ حَياتَهُ حتى تَوَفَّاهُ اللهُ عزَّ وَجلَّ ، ثُمَّ عِنْدَ عُمَرَ حَياتَهُ حتى تَوَفَاهُ اللهُ ، ثُمَّ عِنْدَ حَفْصَةَ بِنْتِ عُمَرَ. قالَ مُحَمَّدُ بْنُ عُبَيْدِ اللهِ : اللَّخافَ يَعْنِى الخَزَفَ .

(38) CHAPTER. The writing of a letter by the ruler to his representatives (in the provinces), and by the judge to his workers who take the charge of the problems of the people.

باب كِتابِ الحاكِمِ إلَى عُمَّالِهِ والقاضِى إلَى أُمَنائِهِ .

302. Narrated Abū Laila bin 'Abdullāh bin 'Abdur-Raḥmān bin Sahl : Sahl bin Abī Ḥathma and some great men of his tribe said, 'Abdullāh bin 'Sahl and Muḥaiyiṣa went out to Khaibar as they were struck with poverty and difficult living conditions. Then Muḥaiyiṣa was informed that Abdullāh had been killed

٣٠٢ ـ حدَّثنا عَبْدُ اللهِ بْنُ يُوسُفَ : أخْبَرَنَا مالِكٌ عَنْ أبى لَيْلَى ح . حدَّثَنا إسْماعِيلُ : حدَّثَنِى مالِكٌ ، عَنْ أبى لَيْلَى بْنِ عَبْدِ اللهِ بْنِ عَبْدِ الرَّحْمَنِ ابْنِ سَهْلٍ ، عَنْ سَهْلِ بْنِ أبى حَثْمَةَ : أنَّهُ أخْبَرَهُ هُوَ وَرِجالٌ مِنْ كُبَرَاءِ

and thrown in a pit or a spring. Muḥaiyiṣa went to the Jews and said, "By Allāh, you have killed my companion." The Jews said, "By Allāh, we have not killed him." Muḥaiyiṣa then came back to his people and told them the story He, his elder brother Ḥuwaiyiṣa and 'Abdur-Raḥmān bin Sahl came (to the Prophet) and he who had been at Khaibar, proceeded to speak, but the Prophet ﷺ said to Muḥaiyiṣa, "The eldest! The eldest!" meaning, "Let the eldest of you speak." So Ḥuwaiyiṣa spoke first and then Muḥaiyiṣa. Allāh's Apostle ﷺ said, "The Jews should either pay the blood money of your (deceased) companion or be ready for war." After that, Allāh's Apostle ﷺ wrote a letter to the Jews in that respect, and they wrote that they had not killed him. Then Allāh's Apostle ﷺ said to Ḥuwaiyiṣa, Muḥaiyiṣa and 'Abdur-Raḥmān, "Can you take an oath by which you will be entitled to take the blood money?" They said, "No." He said (to them), "Shall we ask the Jews to take an oath before you?" They replied, "But the Jews are not Muslims." So Allāh's Apostle ﷺ gave them one-hundred she-camels as blood money from himself. Sahl added: When those she-camels were made to enter the house, one of them kicked me with its leg.

قَوْمِهِ أَنَّ عَبْدَ اللهِ بْنَ سَهْلٍ وَمُحَيِّصَةَ خَرَجَا إِلَى خَيْبَرَ مِنْ جَهْدٍ أَصَابَهُمْ، فَأُخْبِرَ مُحَيِّصَةُ أَنَّ عَبْدَ اللهِ قُتِلَ وَطُرِحَ فِي فَقِيرٍ أَوْ عَيْنٍ، فَأَتَى يَهُودَ فَقَالَ: أَنْتُمْ وَاللهِ قَتَلْتُمُوهُ. قَالُوا: مَا قَتَلْنَاهُ وَاللهِ، ثُمَّ أَقْبَلَ حَتَّى قَدِمَ عَلَى قَوْمِهِ فَذَكَرَ لَهُمْ، وَأَقْبَلَ هُوَ وَأَخُوهُ حُوَيِّصَةُ، وَهُوَ أَكْبَرُ مِنْهُ، وَعَبْدُ الرَّحْمَنِ بْنُ سَهْلٍ، فَذَهَبَ لِيَتَكَلَّمَ وَهُوَ الَّذِي كَانَ بِخَيْبَرَ، فَقَالَ النَّبِيُّ صلى الله عليه وسلم لِمُحَيِّصَةَ: كَبِّرْ كَبِّرْ، يُرِيدُ السِّنَّ، فَتَكَلَّمَ حُوَيِّصَةُ ثُمَّ تَكَلَّمَ مُحَيِّصَةُ، فَقَالَ رَسُولُ اللهِ صلى الله عليه وسلم: إِمَّا أَنْ يَدُوا صَاحِبَكُمْ، وَإِمَّا أَنْ يُؤْذَنُوا بِحَرْبٍ، فَكَتَبَ رَسُولُ اللهِ صلى الله عليه وسلم إِلَيْهِمْ بِهِ فَكَتَبُوا مَا قَتَلْنَاهُ، فَقَالَ رَسُولُ اللهِ صلى الله عليه وسلم لِحُوَيِّصَةَ وَمُحَيِّصَةَ وَعَبْدِ الرَّحْمَنِ: أَتَحْلِفُونَ وَتَسْتَحِقُّونَ دَمَ صَاحِبِكُمْ؟ قَالُوا: لَا، قَالَ: أَفَتَحْلِفُ لَكُمْ يَهُودُ؟ قَالُوا لَيْسُوا بِمُسْلِمِينَ، فَوَدَاهُ رَسُولُ اللهِ صلى الله عليه وسلم مِنْ عِنْدِهِ مِائَةَ نَاقَةٍ حَتَّى أُدْخِلَتِ الدَّارَ، قَالَ سَهْلٌ: فَرَكَضَتْنِي مِنْهَا نَاقَةٌ.

(39) CHAPTER. Is it permissible for

بَابٌ هَلْ يَجُوزُ لِلْحَاكِمِ أَنْ

a ruler to send one man only to manage certain affairs?

يَبْعَثَ رَجُلاً وَحْدَهُ لِلنَّظَرِ فِي الأُمُورِ ؟

303. Narrated Abū Huraira and Zaid bin Khalid Al-Juhanī: A bedouin came and said, "O Allāh's Apostle! Judge between us according to Allāh's Book (Laws)." His opponent stood up and said. "He has said the truth, so judge between us according to Allāh's Laws." The bedouin said, "My son was a labourer for this man and committed illegal sexual intercourse with his wife. The people said to me, 'Your son is to be stoned to death,' so I ransomed my son for one-hundred sheep and a slave girl. Then I asked the religious learned men and they said to me, 'Your son has to receive one-hundred lashes plus one year of exile.'" The Prophet ﷺ said, "I shall judge between you according to Allāh's Book (Laws)! As for the slave girl and the sheep, it shall be returned to you, and your son shall receive one-hundred lashes and be exiled for one year. "O you, Unais!" The Prophet ﷺ addressed some man, "Go in the morning to the wife of this man and stone her to death." So Unais went to her the next morning and stoned her to death.

٣٠٣ ـ حدَّثَنَا آدَمُ: حدَّثَنَا ابْنُ أَبِي ذِئْبٍ: حدَّثَنَا الزُّهْرِيُّ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ، عَنْ أَبِي هُرَيْرَةَ وَزَيْدِ بْنِ خَالِدٍ الجُهَنِيِّ قَالا: جاء أَعْرَابِيٌّ فَقَالَ: يَا رَسُولَ اللهِ، اقْضِ بَيْنَنَا بِكِتَابِ اللهِ. فَقَامَ خَصْمُهُ فَقَالَ: صَدَقَ. فَاقْضِ بَيْنَنَا بِكِتَابِ اللهِ، فَقَالَ الأَعْرَابِيُّ: إِنَّ ابْنِي كَانَ عَسِيفاً عَلَى هَذَا فَزَنَى بِامْرَأَتِهِ. فَقَالُوا لِي: عَلَى ابْنِكَ الرَّجْمُ. فَفَدَيْتُ ابْنِي مِنْهُ بِمِائَةٍ مِنَ الغَنَمِ وَوَلِيدَةٍ، ثُمَّ سَأَلْتُ أَهْلَ العِلْمِ فَقَالُوا: إِنَّمَا عَلَى ابْنِكَ جَلْدُ مِائَةٍ وَتَغْرِيبُ عَامٍ، فَقَالَ النَّبِيُّ صلى الله عليه وسلم: لأَقْضِيَنَّ بَيْنَكُمَا بِكِتَابِ اللهِ، أَمَّا الوَلِيدَةُ وَالغَنَمُ فَرَدٌّ عَلَيْكَ، وَعَلَى ابْنِكَ جَلْدُ مِائَةٍ وَتَغْرِيبُ عَامٍ. وَأَمَّا أَنْتَ يَا أُنَيْسُ. لِرَجُلٍ: فَاغْدُ عَلَى امْرَأَةِ هَذَا فَارْجُمْهَا، فَغَدَا عَلَيْهَا أُنَيْسٌ فَرَجَمَهَا.

(40) CHAPTER. The translators of a ruler; and is it permissible to keep one translator?

بَابُ تَرْجَمَةِ الحُكَّامِ، وَهَلْ يَجُوزُ تَرْجُمَانٌ وَاحِدٌ؟ وَقَالَ خَارِجَةُ

ابْنُ زَيْدِ بْنِ ثابِتٍ ، عَنْ زَيْدِ بْنِ ثابِتٍ أَنَّ النَّبِيَّ صلى اللهُ عليه وسلَّم أَمَرَهُ أَنْ يَتَعَلَّمَ كِتابَ اليَهُودِ حتى كَتَبْتُ لِلنَّبِيِّ صلى اللهُ عليه وسلَّم كُتُبَهُ وَ أَقْرَأْتُهُ كُتُبَهُمْ إِذَا كَتَبُوا إِلَيْهِ. وَقالَ عُمَرُ وعِنْدَهُ عَلِيٌّ وَعَبْدُ الرَّحْمٰنِ وَعُثْمانُ : ماذَا تَقُولُ هٰذِهِ ؟ قالَ عَبْدُ الرَّحْمٰنِ بْنُ حاطِبٍ : فَقُلْتُ : تُخْبِرُكَ بِصاحِبِها الَّذِي صَنَعَ بِها. وَقالَ أَبُو جَمْرَةَ : كُنْتُ أُتَرْجِمُ بَيْنَ ابْنِ عَبَّاسٍ وَبَيْنَ النَّاسِ. وَقالَ بَعْضُ النَّاسِ : لا بُدَّ لِلْحاكِمِ مِنْ مُتَرْجِمَيْنِ.

Kharija bin Zaid bin Thabit said that Zaid bin Thabit said, "The Prophet ﷺ ordered me to learn the writing of the Jews. I even wrote letters for the Prophet ﷺ (to the Jews) and also read their letters when they wrote to him."

And 'Umar said in the presence of 'Ali, 'Abdur-Rahman and 'Uthman, "What is this woman saying?"(1) 'Abdur-Rahman bin Hatib said, "She is informing you about her companion who has committed illegal sexual intercourse with her."

Abu Jamra said, "I was an interpreter between Ibn 'Abbas and the people."

Some people said, "A ruler should have two interpreters."

٣٠٤ ـ حدَّثَنا أَبُو اليَمانِ : أَخْبَرَنا شُعَيْبٌ. عَنِ الزُّهْرِيِّ : أَخْبَرَنِي عُبَيْدُ اللهِ ابْنُ عَبْدِ اللهِ : أَنَّ عَبْدَ اللهِ بْنَ عَبَّاسٍ أَخْبَرَهُ : أَنَّ أَبا سُفْيانَ بْنَ حَرْبٍ أَخْبَرَهُ : أَنَّ هِرَقْلَ أَرْسَلَ إِلَيْهِ فِي رَكْبٍ مِنْ قُرَيْشٍ ثُمَّ قالَ لِتُرْجُمانِهِ : قُلْ لَهُمْ : إِنِّي سائِلٌ هٰذا. فَإِنْ كَذَبَنِي فَكَذِّبُوهُ. فَذَكَرَ الحَدِيثَ فَقالَ لِلتُّرْجُمانِ : قُلْ لَهُ إِنْ كانَ ما تَقُولُ حَقًّا فَسَيَمْلِكُ مَوْضِعَ قَدَمَيَّ هاتَيْنِ.

304. Narrated 'Abdullah bin 'Abbas that Abu Sufyan bin Harb told him that Heraclius had called him along with the members of a Quraish caravan and then said to his interpreter, "Tell them that I want to ask this (Abu Sufyan) a question, and if he tries to tell me a lie, they should contradict him." Then Abu Sufyan mentioned the whole narration and said that Heraclius said to the interpreter, "Say to him (Abu Sufyan). 'If what you say is true, then he (the Prophet ﷺ) will take over the place underneath my two feet.'"

(1) The woman was a non-Arab.

(41) CHAPTER. The ruler calling his employees to account.

بابُ محاسَبةِ الإمامِ عُمَّالَهُ.

305. Narrated Abū Ḥumaid As-Sā'idi: The Prophet employed Ibn Al-Utbiyya to collect Zakāt from Banī Sulaim, and when he returned (with the money) to Allāh's Apostle , the Prophet called him to account, and he said, "This (amount) is for you, and this was given to me as a present." Allāh's Apostle said, "Why don't you stay at your father's house or your mother's house to see whether you will be given gifts or not, if you are telling the truth?" Then Allāh's Apostle stood up and addressed the people, and after glorifying and praising Allāh, he said: "Amma Ba'du (then after) I employ some men from among you for some job which Allāh has placed in my charge, and then one of you comes to me and says, 'This (amount) is for you and this is a gift given to me.' Why doesn't he stay at the house of his father or the house of his mother and see whether he will be given gifts or not if he was telling the truth? By Allāh, none of you takes anything of it (i.e., Zakāt) for himself (Hishām added: unlawfully) but he will meet Allah on the Day of Resurrection carrying it on his neck! I do not want to see any of you carrying a grunting camel or a mooing cow or a bleating sheep on meeting Allāh." Then the Prophet raised both his hands

٣٠٥ ـ حدَّثنا مُحَمَّدٌ: أخبرنا عَبْدَةُ: حدَّثنا هِشَامُ بْنُ عُرْوَةَ: عَنْ أبيهِ، عَنْ أبي حُمَيْدٍ السَّاعِدِيِّ: أنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّم اسْتَعْمَلَ ابْنَ الأُتَبِيَّةِ عَلَى صَدَقَاتِ بَنِي سُلَيْمٍ. فَلَمَّا جاءَ إلَى رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم وَحاسَبَهُ قالَ: هٰذا الذي لَكُمْ وَهٰذِهِ هَدِيَّةٌ أُهْدِيَتْ لي. فَقالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم: فَهَلَّا جَلَسْتَ في بَيْتِ أبِيكَ وَبَيْتِ أُمِّكَ حتى تَأتِيَكَ هَدِيَّتُكَ إنْ كُنْتَ صَادِقًا؟ ثُمَّ قامَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم فَخَطَبَ النَّاسَ وحَمِدَ اللهَ وَأثْنَى عَلَيْهِ ثُمَّ قالَ: أمَّا بَعْدُ. فَإنِّي أسْتَعْمِلُ رِجالًا مِنْكُمْ عَلَى أُمُورٍ مِمَّا وَلَّانِي اللهُ. فَيَأتِي أحَدُكُمْ فَيَقُولُ: هٰذا لَكُمْ. وَهٰذِهِ هَدِيَّةٌ أُهْدِيَتْ لي. فَهَلَّا جَلَسَ في بَيْتِ أبِيهِ وَبَيْتِ أُمِّهِ حتى تَأتِيَهُ هَدِيَّتُهُ إنْ كانَ صَادِقًا؟ فَوَاللهِ لا يَأخُذُ أحَدُكُمْ مِنْهَا شَيْئًا. قالَ هِشَامٌ: بِغَيْرِ حَقِّهِ. إلَّا جاءَ اللهَ يَحْمِلُهُ يَوْمَ القِيامَةِ. أَلا فَلَأعْرِفَنَّ ما جاءَ اللهَ رَجُلٌ بِبَعِيرٍ لَهُ رُغَاءٌ أوْ بِبَقَرَةٍ لَها خُوارٌ، أوْ شاةٍ تَيْعَرُ. ثُمَّ رَفَعَ

till I saw the whiteness of his armpits, and said, "(No doubt) ! Haven't I conveyed Allāh's Message ?"

بِيَدَيْهِ حتى رَأَيْتُ بَيَاضَ إِبْطَيْهِ : أَلا هَلْ بَلَّغْتُ ؟

(42) CHAPTER. The courtiers and advisors of the Imam (ruler).

بَابُ بِطَانَةِ الإِمَامِ وَأَهْلِ مَشُورَتِهِ . الْبِطَانَةُ : الدَّخَلاءُ.

306. Narrated Abū Sa'īd Al-Khudrī ﷺ : The Prophet ﷺ said, "Allāh never sends a prophet or gives the Caliphate to a Caliph but that he (the prophet or the Caliph) has two groups of advisors : A group advising him to do good and exhorts him to do it, and the other group advising him to do evil and exhorts him to do it. But the protected person (against such evil advisors) is the one protected by Allāh."

٣٠٦ ـ حَدَّثَنَا أَصْبَغُ : أَخْبَرَنَا ابْنُ وَهْبٍ : أَخْبَرَنِي يونسُ ، عَنِ ابْنِ شِهَابٍ ، عَنْ أَبِي سَلَمَةَ ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ ، عَنِ النَّبِيِّ صلى اللهُ عليه وسلَّم قالَ : ما بَعَثَ اللهُ مِنْ نَبِيٍّ وَلا اسْتَخْلَفَ مِنْ خَلِيفَةٍ إِلاَّ كَانَتْ لَهُ بِطَانَتَانِ : بِطَانَةٌ تَأْمُرُهُ بِالْمَعْرُوفِ وَتَحُضُّهُ عَلَيْهِ وَبِطَانَةٌ تَأْمُرُهُ بِالشَّرِّ وَتَحُضُّهُ عَلَيْهِ . فَالْمَعْصُومُ مَنْ عَصَمَ اللهُ تَعَالَى ، وَقَالَ سُلَيْمَانُ ، عَنْ يَحْيَى : أَخْبَرَنِي ابْنُ شِهَابٍ بِهَذَا ، وَعَنِ ابْنِ أَبِي عَتِيقٍ وَمُوسَى ، عَنِ ابْنِ شِهَابٍ مِثْلَهُ . وَقَالَ شُعَيْبٌ ، عَنِ الزُّهْرِيِّ : حَدَّثَنِي أَبُو سَلَمَةَ ، عَنْ أَبِي سَعِيدٍ قَوْلَهُ . وَقَالَ الأَوْزَاعِيُّ وَمُعَاوِيَةُ بْنُ سَلاَّمٍ : حَدَّثَنِي الزُّهْرِيُّ : حَدَّثَنِي أَبُو سَلَمَةَ : عَنْ أَبِي هُرَيْرَةَ ، عَنِ النَّبِيِّ صلى اللهُ عليه وسلَّم . وَقَالَ ابْنُ أَبِي حُسَيْنٍ وَسَعِيدٌ

ابْنُ زِيادٍ ، عَنْ أَبِي سَلَمَةَ : عَنْ أَبِي سَعِيدٍ قَوْلَهُ . وَقَالَ عُبَيْدُ اللهِ بْنُ أَبِي جَعْفَرٍ : حَدَّثَنِي صَفْوَانُ ، عَنْ أَبِي سَلَمَةَ ، عَنْ أَبِي أَيُّوبَ قَالَ : سَمِعْتُ النَّبِيَّ صلى اللهُ عليه وسلَّم .

بَابُ كَيْفَ يُبَايَعُ الإِمَامُ النَّاسَ ؟

(43) CHAPTER. How do the people give the oath of allegiance to the Imām (ruler)?

٣٠٧ ـ حَدَّثَنَا إِسْمَاعِيلُ : حَدَّثَنِي مَالِكٌ . عَنْ يَحْيَى بْنِ سَعِيدٍ قَالَ : أَخْبَرَنِي عُبَادَةُ بْنُ الْوَلِيدِ : أَخْبَرَنِي أَبِي . عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ : بَايَعْنَا رَسُولَ اللهِ صلى اللهُ عليه وسلَّم عَلَى السَّمْعِ وَالطَّاعَةِ : فِي الْمَنْشَطِ وَالْمَكْرَهِ . وَأَنْ لا نُنَازِعَ الأَمْرَ أَهْلَهُ : وَأَنْ نَقُومَ أَوْ نَقُولَ بِالْحَقِّ حَيْثُمَا كُنَّا . لا نَخَافُ فِي اللهِ لَوْمَةَ لائِمٍ .

307. Narrated 'Ubāda bin As-Ṣāmit : We gave the oath of allegiance to Allāh's Apostle ﷺ that we would listen to and obey him both at the time when we were active and at the time when we were tired and that we would not fight against the ruler or disobey him, and would stand firm for the truth or say the truth wherever we might be, and in the Way of Allāh we would not be afraid of the blame of the blamers.

(See Hadith No. 178 and 320)

٣٠٨ ـ حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ : حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ : حَدَّثَنَا حُمَيْدٌ . عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ : خَرَجَ النَّبِيُّ صلى اللهُ عليه وسلَّم فِي غَدَاةٍ بَارِدَةٍ . وَالْمُهَاجِرُونَ وَالأَنْصَارُ

308. Narrated Anas ﷺ : The Prophet ﷺ went out on a cold morning while the Muhājirin (emigrants) and the Anṣār were digging the trench. The Prophet ﷺ then said, "O Allāh ! The real goodness is the goodness of the Here-

after, so please forgive the Anṣār and the Muhajirin." They replied, "We are those who have given the Pledge of allegiance to Muhammad (ﷺ) for to observe Jihād as long as we remain alive."

يَحْفِرُونَ الخَنْدَقَ . فَقَالَ : اللَّهُمَّ إِنَّ الخَيْرَ خَيْرَ الآخِرَهْ . فَاغْفِرْ لِلأَنْصَارِ والمُهَاجِرَهْ . فَأَجَابُوا :

نَحْنُ الَّذِينَ بَايَعُوا مُحَمَّدَا
عَلَى الجِهَادِ مَا بَقِينَا أَبَدَا

309. Narrated 'Abdullāh bin 'Umar (رضي الله عنه) : Whenever we gave the Pledge of allegiance to Allāh's Apostle ﷺ for to listen to and obey, he used to say to us," for as much as you can.

٣٠٩ - حَدَّثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ : أَخْبَرَنَا مَالِك . عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ . عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ : كُنَّا إِذَا بَايَعْنَا رَسُولَ اللهِ صلى الله عليه وسلم عَلَى السَّمْعِ وَالطَّاعَةِ يَقُولُ لَنَا: فِيمَا اسْتَطَعْتُمْ .

310. Narrated 'Abdullāh bin Dinar : I witnessed Ibn 'Umar when the people gathered around 'Abdul Mālik. Ibn 'Umar wrote : 'I give the Pledge of allegiance that I will listen to and obey Allāh's Slave, 'Abdul Mālik, Chief of the believers according to Allāh's Laws and the Traditions of His Apostle as much as I can ; and my sons too, give the same pledge.'

٣١٠ - حَدَّثَنَا مُسَدَّدٌ : حَدَّثَنَا يَحْيَى . عَنْ سُفْيَانَ : حَدَّثَنَا عَبْدُ اللهِ ابْنُ دِينَارٍ قَالَ : شَهِدْتُ ابْنَ عُمَرَ حَيْثُ اجْتَمَعَ النَّاسُ عَلَى عَبْدِ المَلِكِ قَالَ : كَتَبَ : إِنِّي أُقِرُّ بِالسَّمْعِ وَالطَّاعَةِ لِعَبْدِ اللهِ عَبْدِ المَلِكِ أَمِيرِ المُؤْمِنِينَ عَلَى سُنَّةِ اللهِ وَسُنَّةِ رَسُولِهِ مَا اسْتَطَعْتُ . وَإِنَّ بَنِيَّ قَدْ أَقَرُّوا بِمِثْلِ ذَلِكَ .

311. Narrated Jābir bin 'Abdullāh (رضي الله عنه) : I gave the Pledge of allegiance to the Prophet ﷺ that I would listen and obey, and he told me to add : 'As much

٣١١ - حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ : حَدَّثَنَا هُشَيْمٌ : أَخْبَرَنَا سَيَّارٌ . عَنِ الشَّعْبِيِّ ، عَنْ جَرِيرِ بْنِ عَبْدِ اللهِ قَالَ :

as I can, and will give good advice to every Muslim.'

بايَعْتُ النَّبِيَّ صلى اللهُ عليه وسلَّم عَلى السَّمْعِ وَالطَّاعَةِ . فَلَقَّنَنِي : فِيما اسْتَطَعْتُ . والنُّصحِ لِكُلِّ مُسْلِمٍ .

312. Narrated 'Abdullah bin Dinar: When the people took the oath of allegiance to 'Abdul Malik, 'Abdullah bin 'Umar wrote to him: "To Allah's Slave, 'Abdul Malik, Chief of the believers. I give the Pledge of allegiance that I will listen to and obey Allah's Slave, 'Abdul Malik, the Chief of the believers, according to Allah's Laws and the Traditions of His Apostle in whatever is within my ability; and my sons too, give the same pledge."

٣١٢ ـ حدَّثَنا عَمْرُو بْنُ عَلِيٍّ : حدَّثَنا يَحْيَى . عَنْ سُفْيانَ قالَ : حدَّثَنِي عَبْدُ اللهِ بْنُ دِينارٍ قالَ : لمَّا بايَعَ النَّاسُ عَبْدَ المَلِكِ كَتَبَ إلَيْهِ عَبْدُ اللهِ ابْنُ عُمَرَ : إلَى عَبْدِ اللهِ عَبْدِ المَلِكِ أمِيرِ المُؤمِنِينَ . إنِّي أُقِرُّ بالسَّمْعِ وَالطَّاعَةِ لِعَبْدِ اللهِ عَبْدِ المَلِكِ أمِيرِ المُؤْمِنِينَ عَلى سُنَّةِ اللهِ وَسُنَّةِ رَسُولِهِ فِيما اسْتَطَعْتُ . وَإنَّ بَنِيَّ قَدْ أقَرُّوا بِذلكَ .

313. Narrated Yazid: I said to Salama, "For what did you give the Pledge of allegiance to the Prophet ﷺ on the Day of Hudaibiya?" He replied, "For death."

٣١٣ ـ حدَّثَنا عَبْدُ اللهِ بْنُ مَسْلَمَةَ : حدَّثَنا حاتِمٌ ، عَنْ يَزِيدَ قالَ : قُلْتُ لِسَلَمَةَ : عَلَى أيِّ شَيْءٍ بَايَعْتُمُ النَّبِيَّ صلى اللهُ عليه وسلَّم يَوْمَ الحُدَيْبِيَةِ ؟ قالَ : عَلَى المَوْتِ .

314. Narrated Al-Miswar bin Makhrama: The group of people whom 'Umar had selected as candidates for the Caliphate gathered and consulted each

٣١٤ ـ حدَّثَنا عَبْدُ اللهِ بْنُ مُحَمَّدِ ابْنِ أسْماءَ : حدَّثَنا جُوَيْرِيَةُ ، عَنْ مالِكٍ ، عَنِ الزُّهْرِيِّ : أنَّ حُمَيْدَ بْنَ

other. Abdur-Raḥmān said to them, "I am not going to compete with you in this matter, but if you wish, I would select for you a Caliph from among you." So all of them agreed to let ʿAbdur-Rahmān decide the case. So when the candidates placed the case in the hands of ʿAbdur-Raḥmān, the people went towards him and nobody followed the rest of the group nor obeyed any after him. So the people followed Abdur-Raḥman and consulted him all those nights till there came the night we gave the oath of allegiance to ʿUthmān. Al-Miswar (bin Makhrama) added: ʿAbdur-Raḥmān called on me after a portion of the night had passed and knocked on my door till I got up, and he said to me, "I see you have been sleeping! By Allāh, during the last three nights I have not slept enough. Go and call Az-Zubair and Sa d." So I called them for him and he consulted them and then called me saying, "Call ʿAlī for me." I called ʿAlī and he held a private talk with him till very late at night, and then ʿAlī got up to leave having had much hope (to be chosen as a Caliph)-but 'Abdur-Raḥmān was afraid of something concerning ʿAlī. ʿAbdur-Raḥmān then said to me, "Call ʿUthmān for me." I called him and he kept on speaking to him privately till the Mu'adhdhin put an end to their talk by announcing the Aḍhān for the Fajr prayer. When the people finished their morning prayer and that (six men) group gathered near the pulpit, ʿAbdur-

عَبْدِ الرَّحْمَنِ أَخْبَرَهُ : أَنَّ الْمِسْوَرَ بْنَ مَخْرَمَةَ أَخْبَرَهُ أَنَّ الرَّهْطَ الَّذِينَ وَلَّاهُمْ عُمَرُ اجْتَمَعُوا فَتَشَاوَرُوا ، قَالَ لَهُمْ عَبْدُ الرَّحْمَنِ : لَسْتُ بِالَّذِي أُنَافِسُكُمْ عَلَى هَذَا الْأَمْرِ ، وَلَكِنَّكُمْ إِنْ شِئْتُمُ اخْتَرْتُ لَكُمْ مِنْكُمْ . فَجَعَلُوا ذَلِكَ إِلَى عَبْدِ الرَّحْمَنِ ، فَلَمَّا وَلَّوْا عَبْدَ الرَّحْمَنِ أَمْرَهُمْ ، فَمَالَ النَّاسُ عَلَى عَبْدِ الرَّحْمَنِ حَتَّى مَا أَرَى أَحَدًا مِنَ النَّاسِ يَتْبَعُ أُولَئِكَ الرَّهْطَ وَلَا يَطَأُ عَقِبَهُ . وَمَالَ النَّاسُ عَلَى عَبْدِ الرَّحْمَنِ يُشَاوِرُونَهُ تِلْكَ اللَّيَالِيَ حَتَّى إِذَا كَانَتِ اللَّيْلَةُ الَّتِي أَصْبَحْنَا مِنْهَا فَبَايَعْنَا عُثْمَانَ ، قَالَ الْمِسْوَرُ : طَرَقَنِي عَبْدُ الرَّحْمَنِ بَعْدَ هَجْعٍ مِنَ اللَّيْلِ فَضَرَبَ الْبَابَ حَتَّى اسْتَيْقَظْتُ فَقَالَ : أَرَاكَ نَائِمًا ، فَوَاللَّهِ مَا اكْتَحَلْتُ هَذِهِ الثَّلَاثَ بِكَثِيرِ نَوْمٍ ، انْطَلِقْ فَادْعُ الزُّبَيْرَ وَسَعْدًا فَدَعَوْتُهُمَا لَهُ فَشَاوَرَهُمَا ثُمَّ دَعَانِي فَقَالَ : ادْعُ لِي عَلِيًّا فَدَعَوْتُهُ فَنَاجَاهُ حَتَّى ابْهَارَّ اللَّيْلُ ، ثُمَّ قَامَ عَلِيٌّ مِنْ عِنْدِهِ وَهُوَ عَلَى طَمَعٍ . وَقَدْ كَانَ عَبْدُ الرَّحْمَنِ يَخْشَى مِنْ عَلِيٍّ شَيْئًا . ثُمَّ قَالَ : ادْعُ لِي عُثْمَانَ فَدَعَوْتُهُ فَنَاجَاهُ حَتَّى فَرَّقَ بَيْنَهُمَا الْمُؤَذِّنُ بِالصُّبْحِ ، فَلَمَّا صَلَّى لِلنَّاسِ الصُّبْحَ وَاجْتَمَعَ أُولَئِكَ الرَّهْطُ

عِنْدَ الْمِنْبَرِ ، فَأَرْسَلَ إِلَى مَنْ كَانَ حَاضِرًا مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ ، وَأَرْسَلَ إِلَى أُمَرَاءِ الْأَجْنَادِ وَكَانُوا وَافَوْا تِلْكَ الْحَجَّةَ مَعَ عُمَرَ. فَلَمَّا اجْتَمَعُوا تَشَهَّدَ عَبْدُ الرَّحْمَنِ ثُمَّ قَالَ. أَمَّا بَعْدُ ، يَا عَلِيُّ إِنِّي قَدْ نَظَرْتُ فِي أَمْرِ النَّاسِ فَلَمْ أَرَهُمْ يَعْدِلُونَ بِعُثْمَانَ، فَلَا تَجْعَلَنَّ عَلَى نَفْسِكَ سَبِيلًا. فَقَالَ: أُبَايِعُكَ عَلَى سُنَّةِ اللهِ وَرَسُولِهِ وَالْخَلِيفَتَيْنِ مِنْ بَعْدِهِ ، فَبَايَعَهُ عَبْدُ الرَّحْمَنِ ، وَبَايَعَهُ النَّاسُ : الْمُهَاجِرُونَ وَالْأَنْصَارُ ، وَأُمَرَاءُ الْأَجْنَادِ وَالْمُسْلِمُونَ .

Raḥmān sent for all the Muhājirīn (emigrants) and the Anṣār present there and sent for the army chief who had performed the Ḥajj with ʿUmar that year. When all of them had gathered, ʿAbdur-Raḥmān said, "None has the right to be worshipped but Allāh," and added, "Now then, O ʿAlī, I have looked at the people's tendencies and noticed that they do not consider anybody equal to ʿUthmān, so you should not incur blame (by disagreeing)." Then ʿAbdur-Raḥmān said (to ʿUthmān), "I gave the oath of allegiance to you on condition that you will follow Allāh's Law's and the traditions of Allāh's Apostle ﷺ and the traditions of the two Caliphs after him." So ʿAbdur-Raḥmān gave the oath of allegiance to him, and so did the people including the Muhājirīn (emigrants) and the Anṣār and the chiefs of the army staff and all the Muslims.

بَاب مَنْ بَايَعَ مَرَّتَيْنِ .

(44) CHAPTER. Whoever gave the oath of allegiance twice.

٣١٥ - حَدَّثَنَا أَبُو عَاصِمٍ ، عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ . عَنْ سَلَمَةَ قَالَ : بَايَعْنَا النَّبِيَّ صلى الله عليه وسلم تَحْتَ الشَّجَرَةِ فَقَالَ لِي: يَاسَلَمَةُ. أَلَا تُبَايِعُ؟ قُلْتُ: يَارَسُولَ اللهِ قَدْ بَايَعْتُ فِي الْأَوَّلِ ؛ قَالَ : وَفِي الثَّانِي .

315. Narrated Salama: We gave the oath of allegiance to the Prophet ﷺ under the tree. He said to me, "O Salama! Will you not give the oath of allegiance?" I replied, "O Allāh's Apostle! I have already given the oath of allegiance for the first time." He said, (Give it again) for the second time.

(45) CHAPTER. The giving of the Pledge of allegiance by the bedouins.

باب بَيْعَةِ الأَعْرَابِ.

316. Narrated Jābir bin ʿAbdullāh ﷺ. A bedouin gave the Pledge of allegiance to Allāh's Apostle ﷺ for Islām and the bedouin got a fever whereupon he said to the Prophet ﷺ, "Cancel my Pledge." But the Prophet ﷺ refused. He came to him (again), saying, "Cancel my Pledge." But the Prophet ﷺ refused. Then he (the bedouin) left (Medina). Allāh's Apostle ﷺ said, "Medina is like a pair of bellows (furnace) : It expels its impurities and brighteus and clears its good.

good becomes bright and clear."

٣١٦ ـ حدَّثَنَا عَبْدُ اللهِ بْنُ مَسْلَمَةَ، عَنْ مالك، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جابِرِ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا: أَنَّ أَعْرَابِيًا بَايَعَ رَسُولَ اللهِ صلى الله عليه وسلَّم عَلَى الإِسْلامِ فَأَصَابَهُ وَعْكٌ فَقَالَ: أَقِلْنِي بَيْعَتِي فَأَبَى، ثُمَّ جاءَهُ فَقَالَ: أَقِلْنِي بَيْعَتِي فَأَبَى، فَخَرَجَ فَقَالَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم: المَدِينَةُ كَالكِيرِ تَنْفِي خَبَثَهَا، وَيَنْصَعُ طِيبُهَا

(46) CHAPTER. The Pledge of allegiance of a child.

باب بَيْعَةِ الصَّغِيرِ.

317. Narrated ʿAbdullāh bin Hishām who was born during the lifetime of the Prophet ﷺ that his mother, Zainab bint Ḥumaid had taken him to Allāh's Apostle ﷺ and said, "O Allāh's Apostle! Take his Pledge of allegiance (for Islām)." The Prophet ﷺ said, "He (ʿAbdullāh bin Hishām) is a little child," and passed his hand over his head and invoked Allāh

٣١٧ ـ حدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللهِ: حدَّثَنَا عَبْدُ اللهِ بْنُ يَزِيدَ: حدَّثَنَا سَعِيدٌ هُوَ ابْنُ أَبِي أَيُّوبَ قَالَ: حدَّثَنِي أَبُو عَقِيلٍ زُهْرَةُ بْنُ مَعْبَدٍ، عَنْ جَدِّهِ عَبْدِ اللهِ بْنِ هِشَامٍ وَكَانَ قَدْ أَدْرَكَ النَّبِيَّ صلى اللهُ عليه وسلَّم، وَذَهَبَتْ بِهِ أُمُّهُ زَيْنَبُ ابْنَةُ حُمَيْدٍ

for him. 'Abdullāh bin Hishām used to slaughter one sheep as a sacrifice on behalf of all of his family.

إلَى رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم ، فَقالَتْ : يا رَسُولَ اللهِ بايِعْهُ ، فَقالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم : هُوَ صَغِيرٌ فَمَسَحَ رَأْسَهُ وَدَعا لَهُ . وكانَ يُضَحِّي بِالشّاةِ الواحِدَةِ عَنْ جَمِيعِ أهْلِهِ .

(47) CHAPTER. Whoever gave the Pledge of allegiance and then cancelled it.

بابُ مَنْ بايَعَ ثُمَّ اسْتَقالَ البَيْعَةَ .

318. Narrated Jābir bin 'Abdullāh ﷺ : A bedouin gave the Pledge of allegiance to Allāh's Apostle ﷺ for Islām. Then the bedouin got fever at Medina, came to Allāh's Apostle ﷺ and said, "O Allāh's Apostle ! Cancel my Pledge." But Allāh's Apostle ﷺ refused. Then he came to him (again) and said, "O Allāh's Apostle ! Cancel my Pledge." But the Prophet ﷺ refused. Then he came to him (again) and said, "O Allāh's Apostle ! Cancel my Pledge." But the Prophet ﷺ refused. The bedouin finally went out (of Medina) whereupon Allāh's Apostle ﷺ said, "Medina is like a pair of bellows (furnace) : It expels its impurities and brightens and clears its good.

٣١٨ - حدَّثَنا عَبْدُ اللهِ بْنُ يُوسُفَ : أخْبَرَنا مالِكٌ ، عَنْ مُحَمَّدِ بْنِ المُنْكَدِرِ ، عَنْ جابِرِ بْنِ عَبْدِ اللهِ : أنَّ أعْرابِيًّا بايَعَ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم عَلَى الإسْلامِ ، فَأصابَ الأعْرابِيَّ وَعْكٌ بِالمَدِينَةِ ، فَأتَى الأعْرابِيُّ إلَى رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم فَقالَ : يا رَسُولَ اللهِ ، أقِلْنِي بَيْعَتِي ، فَأبَى رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم ثُمَّ جاءَهُ فَقالَ : أقِلْنِي بَيْعَتِي فَأبَى ، ثُمَّ جاءَهُ فَقالَ : أقِلْنِي بَيْعَتِي فَأبَى، فَخَرَجَ الأعْرابِيُّ فَقالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم: إنَّمَا المَدِينَةُ كالكِيرِ تَنْفِي خَبَثَهَا وَيَنْصَعُ طِيبُهَا .

(48) CHAPTER. The person who gives the oath of allegiance to a man just

بابُ مَنْ بايَعَ رَجُلاً لا يُبايِعُهُ إلاَّ لِلدُّنْيا .

for worldly benefits.

٣١٩ ـ حدَّثنا عَبْدَانُ ، عَنْ أبي حَمْزَةَ . عَنِ الأعْمَشِ . عَنْ أبي صَالِحٍ . عَنْ أبي هُرَيْرَةَ قالَ : قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم : ثَلاثَةٌ لا يُكَلِّمُهُمُ اللهُ يَوْمَ القِيامَةِ وَلا يُزَكِّيهِمْ وَلَهُمْ عَذابٌ أليمٌ : رَجُلٌ عَلى فَضْلِ ماءٍ بالطَّرِيقِ يَمْنَعُ مِنْهُ ابْنَ السَّبِيلِ . ورَجُلٌ بَايَعَ إماماً لا يُبَايِعُهُ إلاَّ لدُنْيَاهُ . إنْ أعْطَاهُ ما يُرِيدُ وَفى لَهُ . وَإلاَّ لَمْ يَفِ لَهُ . وَرَجُلٌ بَايَعَ رَجُلاً بِسِلْعَةٍ بَعْدَ العَصْرِ ، فَحَلَفَ باللهِ لَقَدْ أُعْطِيَ بِهَا كَذا وَكَذا فَصَدَّقَهُ فَأخَذَهَا ، ولَمْ يُعْطَ بِهَا .

319. Narrated Abū Huraira : Allāh's Apostle said, "There will three types of people whom Allāh will neither speak to them on the Day of Resurrection nor will purify them from sins, and they will have a painful punishment : They are, (1) a man possessed superfluous water (more than he needs) on a way and he with holds it from the travellers. (2) a man who gives a pledge of allegiance to an Imām (ruler) and gives it only for worldly benefits, if the Imām gives him what he wants, he abides by his pledge, otherwise he does not fulfil his pledge; (3) and a man who sells something to another man after the 'Aṣr prayer and swears by Allāh (a false oath) that he has been offered so much for it whereupon the buyer believes him and buys it although in fact, the seler has not been offered such a price."

(See Hadith No. 838 Vol. 3)

بابُ بَيْعَةِ النِّسَاءِ . رَوَاهُ ابْنُ عَبَّاسٍ عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم .

(49) CHAPTER. The Pledge of allegiance given by women. Ibn 'Abbās narrated this from the Prophet .

٣٢٠ ـ حدَّثنا أبُو اليَمانِ : أخْبَرَنا شُعَيْبٌ ، عَنِ الزُّهْرِيِّ . وَقالَ اللَّيْثُ : حدَّثَنِي يُونُسُ ، عَنِ ابْنِ شِهابٍ :

320. Narrated 'Ubāda bin Aṣ-Ṣāmit : Allāh's Apostle said to us while we were in a gathering, "Give me the Pledge of allegiance for : (1) Not to join anything in

worship along with Allāh, (2) Not to steal. (3) Not to commit illegal sexual intercourse. (4) Not to kill your children. (5) Not to accuse an innocent person (to spread such an accusation among people). (6) Not to be disobedient (when ordered) to do dood deeds. The Prophet ﷺ added : Whoever amongst you fulfils his pledge, his reward will be with Allāh, and whoever commits any of those sins and receives the legal punishment in this world for that sin, then that punishment will be an expiation for that sin, and whoever commits any of those sins and Allāh does not expose him, then it is **up to Allah if He wishes He will punish him or if He wishes, He will forgive him."** So we gave the Pledge for that.

(See Hadith No. 17 Vol. I)

أخبرني أبو إدريس الخولاني : أنه سمع عبادة بن الصامت يقول : قال لنا رسول الله صلى الله عليه وسلم ونحن في مجلس : تبايعوني على أن لا تشركوا بالله شيئاً ، ولا تسرقوا ، ولا تزنوا ، ولا تقتلوا أولادكم ، ولا تأتوا ببهتان تفترونه بين أيديكم وأرجلكم ، ولا تعصوا في معروف . فمن وفى منكم فأجره على الله ، ومن أصاب من ذلك شيئاً فعوقب في الدنيا فهو كفارة له ، ومن أصاب من ذلك شيئاً فستره الله فأمره إلى الله : إن شاء عاقبه ، وإن شاء عفا عنه فبايعناه على ذلك .

321. Narrated Āisha ﷺ : The Prophet ﷺ used to take the Pledge of allegiance from the women by words only after reciting this Holy Verse :—(60 : 12) (1)

"...that they will not associate anything in worship with Allāh." (60:12)

And the hand of Allāh's Apostle ﷺ did not touch any woman's hand except the hand of that woman his right hand possessed. (i.e. his captives or his lady slaves).

٣٢١ ـ حدثنا محمود : حدثنا عبد الرزاق : أخبرنا معمر ، عن الزهري ، عن عروة ، عن عائشة رضي الله عنها قالت : كان النبي صلى الله عليه وسلم يبايع النساء بالكلام بهذه الآية ـ لا يشركن بالله شيئاً ـ قالت : وما مست يد رسول الله صلى الله عليه وسلم يد امرأة إلا امرأة يملكها .

322 Narrated Um Aṭiyya ﷺ :

٣٢٢ ـ حدثنا مسدد : حدثنا

(1) See the attached paper (60 : 12)

(1) (12) O Prophet ! When believing women come to you to take the oath of allegiance to you that they will not associate any thing in worship with Allāh, that they will not steal, that they will not commit illegal sexual intercourse, that they will not kill their children, that they will not utter slander, intentionally forging falsehood (i.e. by making illegal children belonging to their husbands), and that they will not disobey you in any just matter, then accept their allegiance, and ask Allāh to forgive them. Verily Allāh is Oft-Forgiving, Most-Merciful. (60 : 12)

We gave the Pledge of allegiance to the Prophet ﷺ and he recited to me the verse (60 : 12), That they will not associate anything in worship with Allāh (60 : 12). And he also prevented us from wailing and lamenting over the dead. A woman from us held her hand out and said, "Such-and-such a woman cried over a dead person belonging to my family and I want to compensate her for that crying." (1) The Prophet ﷺ did not say anything in reply and she left and returned. None of those women abided by her pledge except Um Sulaim, Um Al-ʿAlāʾ, and the daughter of Abī Sabra, the wife of Al-Muʿādh or the daughter of Abī Sabra, and the wife of Muʿādh.

عَبْدُ الْوَارِثِ، عَنْ أَيُّوبَ، عَنْ حَفْصَةَ، عَنْ أُمِّ عَطِيَّةَ قَالَتْ: بَايَعْنَا النَّبِيَّ صلى الله عليه وسلم فَقَرَأَ عَلَيَّ - أَنْ لاَ يُشْرِكْنَ بِاللهِ شَيْئًا - وَنَهَانَا عَنِ النِّيَاحَةِ. فَقَبَضَتِ امْرَأَةٌ مِنَّا يَدَهَا فَقَالَتْ: فُلاَنَةُ أَسْعَدَتْنِي وَأَنَا أُرِيدُ أَنْ أُجْزِيَهَا. فَلَمْ يَقُلْ شَيْئًا. فَذَهَبَتْ ثُمَّ رَجَعَتْ فَمَا وَفَتِ امْرَأَةٌ إِلاَّ أُمُّ سُلَيْمٍ وَأُمُّ الْعَلاَءِ وَابْنَةُ أَبِي سَبْرَةَ امْرَأَةُ مُعَاذٍ أَوِ ابْنَةُ أَبِي سَبْرَةَ وَامْرَأَةُ مُعَاذٍ.

باب مَنْ نَكَثَ بَيْعَةً وَقَوْلِهِ تَعَالَى - إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللهَ يَدُ اللهِ فَوْقَ أَيْدِيهِمْ فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَى نَفْسِهِ وَمَنْ أَوْفَى بِمَا عَاهَدَ عَلَيْهُ اللهَ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا -.

(50) CHAPTER. Whoever violates a Pledge of allegiance.

The Statement of Allah ﷻ :—

Verily ! Those who are swearing allegiance to you (O Muhammad), they are swearing allegiance to Allāh. The Hand of Allāh is over their hands. Then whoever breaks his oath, breaks it only to the harm of his own soul, and whoever fulfils what he has covenanted with Allāh, He (Allāh) will bestow on him a great reward.' (48 : 10)

(1) She wanted to cry over a dead person belonging to the family of the other woman.

323. Narrated Jābir : A bedouin came to the Prophet ﷺ and said, "Please take my Pledge of allegiance for Islām." So the Prophet ﷺ took from him the Pledge of allegiance for Islām. He came the next day with a fever and said to the Prophet ﷺ . "Cancel my pledge." But the Prophet ﷺ refused. And when the bedouin went away, the Prophet ﷺ said, "Medina is like a pair of bellows (furnace) : It expels its impurities and brightens and clears its good.

٣٢٣ ـ حدثنا أبو نعيم : حدثنا سفيان . عن محمد بن المنكدر : سمعت جابرا قال : جاء أعرابي إلى النبي صلى الله عليه وسلم فقال : بايعني على الاسلام ، فبايعه على الاسلام . ثم جاء الغد محموما فقال : أقلني فأبى ، فلما ولى قال : المدينة كالكير تنفي خبثها . وتنصع طيبها .

باب الاستخلاف

(51) CHAPTER. The appointment of a Caliph (to succeed another).

324. Narrated Al-Qāsim bin Muhammad : ʿĀisha ﷺ said, "O my head ! " (1) Allāh's Apostle ﷺ said, " If that (i. e., your death) should happen while I am still alive, I would ask Allāh to forgive you and would invoke Allāh for you." ʿĀisha said, "O my life which is going to be lost ! By Allāh, I think that you wish for my death, and if that should happen then you would be busy enjoying the company of one of your wives in the last part of that day." The Prophet ﷺ said,

٣٢٤ ـ حدثنا يحيى بن يحيى : أخبرنا سليمان بن بلال ، عن يحيى ابن سعيد : سمعت القاسم بن محمد قال : قالت عائشة رضي الله عنها : وارأساه ، فقال رسول الله صلى الله عليه وسلم : ذاك لو كان وأنا حي فاستغفر لك ، وأدعو لك ، فقالت عائشة : واثكلياه ، والله إني لأظنك تحب موتي ، ولو كان ذاك لظللت آخر يومك معرسا ببعض أزواجك .

(1) ʿĀisha complained of a headache.

فَقَالَ النَّبِيُّ صلى اللهُ عليه وسلَّم : بَلْ أنا وَارَأْساهُ، لَقَدْ هَمَمْتُ أوْ أرَدْتُ أنْ أُرْسِلَ إلى أبي بَكْرٍ وَابْنِهِ فَأعْهَدَ أنْ يَقُولَ القائِلُونَ، أوْ يَتَمَنَّى المتَمَنُّونَ. ثُمَّ قُلْتُ : يَأبَى اللهُ وَيَدْفَعُ المُؤمِنُونَ، أوْ يَدْفَعُ اللهُ وَيَأبَى المُؤمِنُونَ .

"But I should say, 'O my head!' I feel like calling Abū Bakr and his son and appoint (the former as my successor) lest people should say something or wish for something. (1) Allāh will insist (on Abū Bakr becoming a Caliph) and the believers will prevent (anyone else from claiming the Caliphate)," or "..... Allāh will prevent (anyone else from claiming the Caliphate) and the believers will insist (on Abū Bakr becoming the Caliph)."

٣٢٥ ـ حدَّثَنا مُحَمَّدُ بْنُ يُوسُفَ: أخبَرَنا سُفْيانُ، عَنْ هِشامِ بْنِ عُرْوَةَ، عَنْ أبِيهِ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ : قِيلَ لِعُمَرَ : ألا تَسْتَخْلِفُ ؟ قالَ : إنْ أسْتَخْلِفْ فَقَدِ اسْتَخْلَفَ مَنْ هُوَ خَيرٌ مِنِّي: أبُوبَكْرٍ، وَإنْ أتْرُكْ فَقَدْ تَرَكَ مَنْ هُوَ خَيرٌ مِنِّي : رَسُولُ اللهِ صلى اللهُ عليه وسلَّم . فَأثْنَوْا عَلَيْهِ. فَقالَ : رَاغِبٌ رَاهِبٌ وَدِدْتُ أنِّي نَجَوْتُ مِنْهَا كَفافًا لا لِي وَلا عَلَيَّ ، لا أتَحَمَّلُهَا حَيًّا وَمَيِّتًا.

325. Narrated 'Abdullāh bin 'Umar ﷺ : It was said to 'Umar, "Will you appoint your successor?" 'Umar said, "If I appoint a Caliph (as my successor) it is true that somebody who was better than I (i. e., Abū Bakr) did so, and if I leave the matter undecided, it is true that somebody who was better than I (i. e., Allāh's Apostle ﷺ) did so." On this, the people praised him. 'Umar said, "People are of two kinds: Either one who is keen to take over the Caliphate or one who is afraid of assuming such a responsibility. I wish I could be free from its responsibility in that I would receive neither reward nor retribution. I won't

(1) Lest some people should say that the right of ruling belongs to them, or some others should wish for becoming the Caliph instead of Abū Bakr.

bear the burden of the caliphate in my death as I do in my life." (1)

326. Narrated Anas bin Mālik ﷺ that he heard ʿUmar's second speech he delivered when he sat on the pulpit on the day following the death of the Prophet ﷺ ʿUmar recited the Tashah-hud (2) while Abū Bakr was silent. ʿUmar said, " I wish that Allāh's Apostle ﷺ had outlived all of us, i. e., had been the last (to die). But if Muhammad is dead, Allāh ﷻ nevertheless has kept the light amongst you from which you can receive the same guidance as Allāh ﷻ guided Muhammad with that. And Abū Bakr is the companion of Allāh's Apostle ﷺ He is the second of the two in the cave. He is the most entitled person among the Muslims to manage your affairs. Therefore get up and swear allegiance to him." Some people had already taken the oath of allegiance to him in the shed of Banī Saʿida but the oath of allegiance taken by the public was taken at the pulpit. I heard ʿUmar saying to

٣٢٦ ـ حدثنا إبراهيم بن موسى: أخبرنا هشام، عن معمر، عن الزهري: أخبرني أنس بن مالك رضي الله عنه: أنه سمع خطبة عمر الآخرة حين جلس على المنبر وذلك الغد من يوم توفي النبي صلى الله عليه وسلم، فتشهد وأبو بكر صامت لا يتكلم، قال: كنت أرجو أن يعيش رسول الله صلى الله عليه وسلم حتى يدبرنا، يريد بذلك أن يكون آخرهم، فإن يك محمد صلى الله عليه وسلم قد مات فإن الله تعالى قد جعل بين أظهركم نورا تهتدون به بما هدى الله محمدا صلى الله عليه وسلم. وإن أبا بكر صاحب رسول الله صلى الله عليه وسلم ثاني اثنين فإنه أولى المسلمين بأموركم. فقوموا فبايعوه. وكان طائفة منهم قد بايعوه قبل ذلك في سقيفة بني ساعدة، وكانت

(1) ʿUmar refused to appoint his successor lest he should be held responsible for the mistakes in future.

(2) i. e., None has the right to be worshipped but Allāh, and Muhammad ﷺ is His Slave and Apostle.

Abū Bakr on that day, "Get on the pulpit," and kept on urging him till he ascended the pulpit whereupon all the people swore allegiance to him.

بَيْعَةُ الْعَامَّةِ عَلَى الْمِنْبَرِ. قَالَ الزُّهْرِيُّ: عَنْ أَنَسِ بْنِ مَالِكٍ: سَمِعْتُ عُمَرَ يَقُولُ لِأَبِي بَكْرٍ يَوْمَئِذٍ: اصْعَدِ الْمِنْبَرَ. فَلَمْ يَزَلْ بِهِ حَتَّى صَعِدَ الْمِنْبَرَ فَبَايَعَهُ النَّاسُ عَامَّةً.

327. Narrated Jubair bin Muṭ'im: A woman came to the Prophet ﷺ and spoke to him about something and he told her to return to him. She said, "O Allāh's Apostle! If I come and do not find you?" (As if she meant, "..... if you die?") The Prophet ﷺ said, "If you should not find me, then go to Abū Bakr."

٣٢٧ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللهِ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ قَالَ: أَتَتِ النَّبِيَّ صلى الله عليه وسلم امْرَأَةٌ فَكَلَّمَتْهُ فِي شَيْءٍ فَأَمَرَهَا أَنْ تَرْجِعَ إِلَيْهِ، قَالَتْ: يَا رَسُولَ اللهِ، أَرَأَيْتَ، إِنْ جِئْتُ وَلَمْ أَجِدْكَ؟ كَأَنَّهَا تُرِيدُ الْمَوْتَ، قَالَ: إِنْ لَمْ تَجِدِينِي فَأْتِي أَبَا بَكْرٍ.

328. Narrated Ṭariq bin Shihāb: Abū Bakr ﷺ said to the delegate of Buzakha (1), "Follow the tails of the camels till Allāh shows the Caliph (successor) of His Prophet ﷺ and

٣٢٨ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ: حَدَّثَنِي قَيْسُ بْنُ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ، عَنْ أَبِي بَكْرٍ رَضِيَ اللهُ عَنْهُ، قَالَ لِوَفْدِ

(1) Buzākha were the tribes who turned apostates after the death of the Prophet ﷺ. Some of them came to the Caliph, Abū Bakr after they had regretted their dissention from Islam. 'Umar ordered them to stay in the desert taking care of their camels till he and the other Muslims decided their case.

Al-Muhājirīn (emigrants) something because of which you may excuse yourselves."

بُزَاخَةَ ، تَتْبَعُونَ أَذْنَابَ الإِبِلِ حَتَّى يُرِيَ اللهُ خَلِيفَةَ نَبِيِّهِ صلى الله عليه وسلم وَالْمُهَاجِرِينَ أَمْرًا يَعْذِرُونَكُمْ بِهِ .

(52) CHAPTER :—

بَابٌ :—

329. Narrated Jābir bin Samura : I heard the Prophet ﷺ saying, "There will be twelve Muslim rulers (who will rule all the Islamic world)." He then said a sentence which I did not hear. My father said, "All of them (those rulers) will be from Quraish."

٣٢٩ ـ حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى : حَدَّثَنَا غُنْدَرٌ : حَدَّثَنَا شُعْبَةُ ، عَنْ عَبْدِ الْمَلِكِ : سَمِعْتُ جَابِرَ بْنَ سَمُرَةَ قَالَ : سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ : يَكُونُ اثْنَا عَشَرَ أَمِيرًا ، فَقَالَ كَلِمَةً لَمْ أَسْمَعْهَا ، فَقَالَ أَبِي : إِنَّهُ قَالَ : كُلُّهُمْ مِنْ قُرَيْشٍ .

(53) CHAPTER. The expulsion of quarrelsome people and people accused of something, from houses after having a firm proof against them.

'Umar turned out the sister of Abū Bakr when she cried loudly over a dead person.

بَابُ إِخْرَاجِ الْخُصُومِ وَأَهْلِ الرِّيَبِ مِنَ الْبُيُوتِ بَعْدَ الْمَعْرِفَةِ . وَقَدْ أَخْرَجَ عُمَرُ أُخْتَ أَبِي بَكْرٍ حِينَ نَاحَتْ

330. Narrated Abū Huraira ﷺ : Allāh's Apostle ﷺ said, "By Him

٣٣٠ ـ حَدَّثَنَا إِسْمَاعِيلُ : حَدَّثَنِي مَالِكٌ ، عَنْ أَبِي الزِّنَادِ ، عَنِ الأَعْرَجِ ،

in Whose Hands my life is, I was about to order for collecting fire wood and then order someone to pronounce the Adhan for the prayer and then order someone to lead the people in prayer and then I would go from behind and burn the houses of men who did not present themselves for the (compulsory congregrational) prayer. By Him in Whose Hands my life is, if anyone of you had known that he would receive a bone covered with good meat or two (small) pieces of meat present in between two ribs, he would come for 'Ishā' prayer."

(See Hadith No. 617 Vol I)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ : أَنَّ رَسُولَ اللهِ صلى الله عليه وسلَّم قالَ : والَّذِي نَفْسِي بِيَدِهِ لَقَدْ هَمَمْتُ أَنْ آمُرَ بِحَطَبٍ يُحْتَطَبُ ، ثُمَّ آمُرَ بِالصَّلاةِ فَيُؤَذَّنَ لَهَا ، ثُمَّ آمُرَ رَجُلاً فَيَؤُمَّ النَّاسَ ، ثُمَّ أُخالِفَ إِلَى رِجالٍ فَأُحَرِّقَ عَلَيْهِمْ بُيُوتَهُمْ . وَالَّذِي نَفْسِي بِيَدِهِ ، لَوْ يَعْلَمُ أَحَدُكُمْ أَنَّهُ يَجِدُ عَرْقاً سَمِيناً أَوْ مِرْمَاتَيْنِ حَسَنَتَيْنِ لَشَهِدَ العِشَاءَ .

(54) CHAPTER. Is it legal for the Imām to forbid the criminals and those who commit sins to talk to or visit him etc ?

بَابٌ هَلْ لِلإِمامِ أَنْ يَمْنَعَ المُجْرِمِينَ وَأَهْلَ المَعْصِيَةِ مِنَ الكَلامِ مَعَهُ وَالزِّيارَةِ وَنَحْوِهِ ؟

331. Narrated 'Abdullāh bin Ka'b bin Mālik who was Ka'b's guide from among his sons when Ka'b became blind : I heard Ka'b bin Mālik saying, " When some people remained behind and did not join Allāh's Apostle ﷺ in the battle of Tabuk....." and then he described the whole narration and said, " Allāh's Apostle ﷺ forbade the Muslims to speak to us, and so we (I and my companions) stayed fifty nights in that state, and then Allāh's Apostle ﷺ announced Allāh's acceptance of our repentance."

٣٣١ - حَدَّثَنِي يَحْيَى بْنُ بُكَيْرٍ : حَدَّثَنَا اللَّيْثُ ، عَنْ عُقَيْلٍ ، عَنِ ابْنِ شِهابٍ ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللهِ ابْنِ كَعْبِ بْنِ مالِكٍ : أَنَّ عَبْدَ اللهِ بْنَ كَعْبِ بْنِ مالِكٍ ، وَكانَ قائِدَ كَعْبٍ مِنْ بَنِيهِ حِينَ عَمِيَ ، قالَ : سَمِعْتُ كَعْبَ بْنَ مالِكٍ قالَ : لَمَّا تَخَلَّفَ عَنْ رَسُولِ اللهِ صلى اللهُ عليه وسلَّم فِي غَزْوَةِ تَبُوكَ ، فَذَكَرَ حَدِيثَهُ ، وَنَهَى رَسُولُ اللهِ صلى الله عليه وسلم المُسْلِمِينَ عَنْ كَلامِنَا ، فَلَبِثْنا عَلَى ذلِكَ خَمْسِينَ لَيْلَةً ، وَآذَنَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم بِتَوْبَةِ اللهِ عَلَيْنا .

In the Name of Allāh, the Most Beneficent, the Most Merciful

بسم الله الرحمن الرحيم

XC. THE BOOK OF WISHES :

كتاب التمنى

(1) CHAPTER. What is said regarding wishes, and whoever wished for martyrdom.

باب ما جاء فى التمنى . ومن تمنى الشهادة .

332. Narrated Abū Huraira : I heard Allāh's Apostle saying, "By Him in Whose Hands my life is ! Were it not for some men who dislike to be left behind and for whom I do not have means of conveyance, I would not stay away (from any Holy Battle). I would love to be martyred in Allāh's Cause and then come to life and then get, martyred and then come to life and then get martyred and then get resurrected and then get martyred.

٣٣٢ ـ حدثنا سعيد بن عفير : حدثنى الليث : حدثنى عبد الرحمن ابن خالد ، عن ابن شهاب ، عن أبى سلمة وسعيد بن المسيب : أن أبا هريرة قال : سمعت رسول الله صلى الله عليه وسلم يقول : والذى نفسى بيده لولا أن رجالا يكرهون أن يتخلفوا بعدى ، ولا أجد ما أحملهم ما تخلفت . لوددت أنى أقتل فى سبيل الله ثم أحيا ، ثم أقتل ثم أحيا ، ثم أقتل ، ثم أحيا ثم أقتل .

333. Narrated Al-A'raj: Abū Huraira said, " Allāh's Apostle said,

٣٣٣ ـ حدثنا عبد الله بن يوسف : أخبرنا مالك ، عن أبى الزناد ، عن

الأعْرَجِ ، عَنْ أبي هُرَيْرَةَ أنَّ رَسُولَ اللهِ صلى اللهُ عليه وسلَّم قالَ : وَالَّذِي نَفْسِي بِيَدِهِ ، وَدِدْتُ أنِّي أُقاتِلُ فِي سَبِيلِ اللهِ فَأُقْتَلُ ثُمَّ أُحْيَا ، ثُمَّ أُقْتَلُ ثُمَّ أُحْيَا، ثُمَّ أُقْتَلُ ثُمَّ أُحْيَا، ثُمَّ أُقْتَلُ ثُمَّ أُحْيَا. فَكانَ أبُو هُرَيْرَةَ يَقولهُنَّ ثَلاثاً ، أشْهَدُ بِاللهِ

' By Him in Whose Hand my life is, I would love to fight in Allāh's Cause and then get martyred and then resurrected (come to life) and then get martyred and then resurrected (come to life) and then get martyred, and then resurrected (come to life) and then get martyred and than resurrected (come to life).' " Abū Huraira used to repeat those words three times and I testify to it with Allāh's oath.

باب تَمَنِّي الخَيْرِ ، وَقَوْلِ النَّبِيِّ صلى اللهُ عليه وسلَّم : لَوْ كانَ لِي أُحُدٌ ذَهَباً .

(2) CHAPTER. To wish for good. And the statement of the Prophet ﷺ : " If I had gold equal to the mountain of Uhud."

٣٣٤ ـ حدَّثَنا إسحاق بن نَصْرٍ : حدَّثَنا عَبْدالرَّزَّاقِ ، عَنْ مَعْمَرٍ ، عَنْ هَمَّامٍ : سَمِعَ أبا هُرَيْرَةَ ، عَنِ النَّبِيِّ صلى اللهُ عليه وسلَّم قالَ : لَوْ كانَ عِنْدِي أُحُدٌ ذَهَباً لأحْبَبْتُ أن لا يَأتِيَ ثَلاثٌ وَعِنْدِي مِنْهُ دِينَارٌ ، لَيْسَ شَيْءٌ أرْصُدُه فِي دَيْنٍ عَلَيَّ ، أجِدُ مَنْ يَقْبَلُه .

334. Narrated Abū Huraira ﷺ : The Prophet ﷺ said, " If I had gold equal to the mountain of Uhud, I would love that, before three days had passed, not a single Dīnār thereof remained with me if I found somebody to accept it excluding some amount that I would keep for the payment of my debts."

باب قَوْلِ النَّبِيِّ صلى اللهُ عليه وسلَّم : لَوِ اسْتَقْبَلْتُ مِنْ أمْرِي ما اسْتَدْبَرْتُ .

(3) CHAPTER. The statement of the Prophet ﷺ : " If I had formerly known what I came to know lately ..."

٣٣٥ ـ حدَّثنا يَحيَى بنُ بُكَيرٍ : حدَّثنا اللَّيثُ ، عَنْ عُقَيلٍ ، عَنِ ابنِ شِهابٍ : حدَّثَنِي عُرْوَةُ : أنَّ عائشةَ قالَتْ : قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم: لَوِ اسْتَقْبَلْتُ مِنْ أمْرِي ما اسْتَدْبَرْتُ ما سُقْتُ الهَدْيَ ، و لَحَلَلْتُ مَعَ النَّاسِ حِينَ حَلُّوا .

335. Narrated ʿĀisha ﵂ : Allāh's Apostle ﷺ said, " If I had formerly known what I came to know lately, I would not have driven the Hadi with me and would have finished the state of Ihram along with the people when they finished it."

٣٣٦ ـ حدَّثنا الحَسَنُ بنُ عُمَرَ : حدَّثنا يَزِيدُ ، عَنْ حَبِيبٍ ، عَنْ عَطاءٍ ، عَنْ جابِرِ بنِ عَبْدِ اللهِ قالَ : كُنَّا مَعَ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم فَلَبَّيْنَا بِالحَجِّ ، وَقَدِمْنا مَكَّةَ لأرْبَعٍ خَلَوْنَ مِنْ ذِي الحِجَّةِ ، فَأمَرَنَا النَّبِيُّ صلى اللهُ عليهِ وسلَّم أنْ نَطُوفَ بِالبَيْتِ و بِالصَّفَا وَالمَرْوَةِ ، وَ أنْ نَجعَلَهَا عُمْرَةً ، وَلَنَحِلَّ إلاَّ مَنْ كانَ مَعَهُ هَدْيٌ . قالَ : ولَمْ يَكُنْ مَعَ أحَدٍ مِنا هَدْيٌ غَيرَ النَّبِيِّ صلى اللهُ عليهِ وسلَّم وَطَلْحَةَ ، وَجاءَ عَلِيٌّ مِنَ اليَمَنِ مَعَهُ الهَدْيُ فَقالَ : أهْلَلْتُ بِمَا أهَلَّ بِهِ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم، فَقالُوا: نَنْطَلِقُ إلَى مِنىً ، و ذَكَرُ أحَدِنَا يَقْطُرُ؟ قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلم:

336. Narrated Jābir bin ʿAbdullāh ﵁ : We were in the company of Allāh's Apostle ﷺ and we assumed the state of Iḥrām for Ḥajj and arrived at Mecca on the fourth of Dhul-Ḥijja. The Prophet ﷺ ordered us to perform the Ṭawāf around the Kaʿba and (Saʿi) between Aṣ-Ṣafā and Al-Marwa and use our Iḥrām just for ʿUmra, and finish the state of Iḥrām unless we had our Hadi with us. None of us had the Hadi with him except the Prophet ﷺ and Talha. ʿAli came from Yemen and brought the Hadi with him. ʿAli said, " I had assumed the state of Iḥram with the same intention as that with which Allāh's Apostle ﷺ had assumed it." The people said, " How can we proceed to Mina and our male organs are

dribbling ?"(1) Allāh's Apostle ﷺ said, "If I had formerly known what I came to know laterly, I would not have brought the Hadī, and had there been no Hadī with me, I would have finished my Iḥrām." Suraqa (bin Mālik) met the Prophet ﷺ while he was throwing pebbles at the Jamrat-al-Aqaba, and asked, "O Allāh's Apostle! Is this (permitted) for us only?" (2) The Prophet ﷺ replied, "No, it is forever." ʿĀisha had arrived at Mecca while she was menstruating, therefore the Prophet ﷺ ordered her to perform all the ceremonies of Ḥajj except the Ṭawāf around the Kaʿba, and not to perform her prayers unless and until she became clean. When they encamped at Al-Batha, ʿĀisha said, "O Allāh's Apostle! You are proceeding after performing both Ḥajj and ʿUmra while I am proceeding with Ḥajj only?" So the Prophet ﷺ ordered ʿAbdur-Raḥmān bin Abū Bakr As-Ṣiddiq to go with her to At-Tanʿīm, and so she performed the ʿUmra in Dhul-Ḥijja after the days of the Ḥajj.

إِنِّي لَوِ اسْتَقْبَلْتُ مِنْ أَمْرِي مَا اسْتَدْبَرْتُ مَا أَهْدَيْتُ ، وَلَوْلا أَنَّ مَعِي الْهَدْيَ لَحَلَلْتُ . قَالَ : وَلَقِيَهُ سُرَاقَةُ وَهُوَ يَرْمِي جَمْرَةَ الْعَقَبَةِ فَقَالَ : يَا رَسُولَ اللهِ ، أَلَنَا هَذِهِ خَاصَّةً؟ قَالَ : لا بَلْ لأَبَدٍ ، قَالَ : وَكَانَتْ عَائِشَةُ قَدِمَتْ مَكَّةَ وَهِيَ حَائِضٌ ، فَأَمَرَهَا النَّبِيُّ صلى اللهُ عليه وسلَّم أَنْ تَنْسُكَ الْمَنَاسِكَ كُلَّهَا غَيْرَ أَنَّهَا لا تَطُوفُ وَلا تُصَلِّي حَتَّى تَطْهُرَ . فَلَمَّا نَزَلُوا الْبَطْحَاءَ قَالَتْ عَائِشَةُ : يَا رَسُولَ اللهِ ، تَنْطَلِقُونَ بِحَجَّةٍ وَعُمْرَةٍ ، وَأَنْطَلِقُ بِحَجَّةٍ ؟ قَالَ ثُمَّ أَمَرَ عَبْدَ الرَّحْمَنِ بْنَ أَبِي بَكْرٍ الصِّدِّيقِ أَنْ يَنْطَلِقَ مَعَهَا إِلَى التَّنْعِيمِ ، فَاعْتَمَرَتْ عُمْرَةً فِي ذِي الْحَجَّةِ بَعْدَ أَيَّامِ الْحَجِّ .

(4) CHAPTER. The statement of the

بَابُ قَوْلِهِ صلى اللهُ عليه وسلَّم :

(1) They meant, "How can we perform ʿUmra only and finish our state of Iḥrām and then assume the Iḥrām for Ḥajj and go to Mina?" On finishing the state of Iḥrām, one is allowed to have sexual relation with one's wife.

(2) The permission to perform ʿUmra, finish one's Iḥrām, and then assume it for Ḥajj.

Prophet ﷺ : "Would that so-and-so ....."

لَيْتَ كَذَا وَكَذَا

337. Narrated 'Aisha رضي الله عنها : One night the Prophet ﷺ was unable to sleep and said, "Would that a righteous man from my companions guarded me tonight." Suddenly we heard the clatter of arms, whereupon the Prophet ﷺ said, "Who is it?" It was said, "I am Sa'd, O Allah's Apostle! I have come to guard you." The Prophet ﷺ then slept so soundly that we heard him snoring.

Abu 'Abdullah said: 'Aisha said: Bilal said. "Would that I but stayed overnight in a valley with Idhkhir and Jalil (two kinds of grass) around me (i.e., in Mecca)." Then I told that to the Prophet ﷺ

٣٣٧ ـ حدثنا خالد بن مخلد : حدثنا سليمان بن بلال : حدثني يحيى بن سعيد : سمعت عبد الله بن عامر بن ربيعة قال : قالت عائشة : أرق النبي صلى الله عليه وسلم ذات ليلة فقال : ليت رجلا صالحا من أصحابي يحرسني الليلة ، إذ سمعنا صوت السلاح ، قال : من هذا ؟ قيل : سعد يا رسول الله ، جئت أحرسك . فنام النبي صلى الله عليه وسلم حتى سمعنا غطيطه . قال أبو عبد الله : وقالت عائشة : قال بلال :

ألا ليت شعري هل أبيتن ليلة
بواد وحولي إذخر وجليل
فأخبرت النبي صلى الله عليه وسلم .

باب تمني القرآن والعلم .

(5) CHAPTER. To wish for (learning) the Qur'an and (religious) knowledge.

338. Narrated Abu Huraira رضي الله عنه : Allah's Apostle ﷺ said, "Not to wish

٣٣٨ ـ حدثنا عثمان بن أبي شيبة : حدثنا جرير ، عن الأعمش ، عن أبي

صَالِحٍ ، عَنْ أَبِي هُرَيْرَةَ قَالَ : قَالَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم: لا تَحَاسُدَ إِلاَّ فِي اثْنَتَيْنِ : رَجُلٌ آتَاهُ اللهُ القُرْآنَ فَهُوَ يَتْلُوهُ آنَاءَ اللَّيْلِ وَالنَّهَارِ ، يَقُولُ : لَوْ أُوتِيتُ مِثْلَ مَا أُوتِيَ هَذَا لَفَعَلْتُ كَمَا يَفْعَلُ . وَرَجُلٌ آتَاهُ اللهُ مَالاً يُنْفِقُهُ فِي حَقِّهِ فَيَقُولُ : لَوْ أُوتِيتُ مِثْلَ مَا أُوتِيَ لَفَعَلْتُ كَمَا يَفْعَلُ .

حَدَّثَنَا قُتَيْبَةُ : حَدَّثَنَا جَرِيرٌ بِهَذَا.

to be the like except of two men. A man whom Allāh has given the (knowledge of the) Qur'ān and he recites it during the hours of night and day and the one who wishes says: If I were given the same as this (man) has been given, I would do/what he does, and a man whom Allāh has given wealth and he spends it in the just and right way, in which case the one who wishes says. 'If I were given the same as he has been given, I would do what he does.'"

(See Hadith No. 543 and 544 Vol. 6)

بَاب مَا يُكْرَهُ مِنَ التَّمَنِّي - وَلا تَتَمَنَّوْا مَا فَضَّلَ اللهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ ، لِلرِّجَالِ نَصِيبٌ مِمَّا اكْتَسَبُوا ، وَلِلنِّسَاءِ نَصِيبٌ مِمَّا اكْتَسَبْنَ وَاسْأَلُوا اللهَ مِنْ فَضْلِهِ ، إِنَّ اللهَ كَانَ بِكُلِّ شَيْءٍ عَلِيماً - .

(6) CHAPTER. What kind of wishing is disliked.

Allāh said :— .

"And wish not for the things in which Allāh has made some of you excel others. To men there is a reward for what they have earned (and like wise) to women there is a reward for what they have earned. And ask Allāh of His Bounty. Verily ! Allāh is ever All-Knower of every thing."

(4 : 32)

٣٣٩ - حَدَّثَنَا حَسَنُ بْنُ الرَّبِيعِ : حَدَّثَنَا أَبُو الأَحْوَصِ ، عَنْ عَاصِمٍ ، عَنِ النَّضْرِ بْنِ أَنَسٍ قَالَ : قَالَ أَنَسٌ رَضِيَ اللهُ عَنْهُ : لَوْلا أَنِّي سَمِعْتُ النَّبِيَّ صلى اللهُ عليه وسلَّم يَقُولُ : لا تَمَنَّوُا

339. Narrated Anas ﷺ : If I had not heard the Prophet (ﷺ) saying, "You should not long for death." I would have longed (for it).

الْمَوْتَ لَتَمَنَّيْتُ .

340. Narrated Qais: We went to pay a visit to Khabbāb bin Al-Art and he had got himself branded at seven spots over his body. He said, "If Allāh's Apostle ﷺ had not forbidden us to invoke Allah for death, I would have invoked for it."

٣٤٠ ـ حدَّثَنَا مُحَمَّدٌ : حدَّثَنَا عَبْدَةُ ، عَنِ ابْنِ أَبِي خَالِدٍ ، عَنْ قَيْسٍ قَالَ : أَتَيْنَا خَبَّابَ بْنَ الأَرَتِّ نَعُودُهُ : وَقَدِ اكْتَوَى سَبْعًا ، فَقَالَ : لَوْلا أَنَّ رَسُولَ اللهِ صلى اللهُ عليه وسلَّم نَهَانَا أَنْ نَدْعُوَ بِالْمَوْتِ لَدَعَوْتُ بِهِ .

341. Narrated Sa'd bin Ubaid, the Maulā of 'Abdur-Rahmān bin Azhar: Allāh's Apostle ﷺ said, "None of you should long for death, for if he is a good man, he may increase his good deeds, and if he is an evil-doer, he may stop the evil deeds and repent."

٣٤١ ـ حدَّثَنَا عَبْدُ اللهِ بْنُ مُحَمَّدٍ : حدَّثَنَا هِشَامُ بْنُ يُوسُفَ : أَخْبَرَنَا مَعْمَرٌ ، عَنِ الزُّهْرِيِّ ، عَنْ أَبِي عُبَيْدٍ ، اسْمُهُ سَعْدُ بْنُ عُبَيْدٍ مَوْلَى عَبْدِ الرَّحْمَنِ ابْنِ أَزْهَرَ ، أَنَّ رَسُولَ اللهِ صلى اللهُ عليه وسلَّم قَالَ : لا يَتَمَنَّى أَحَدُكُمُ الْمَوْتَ ، إِمَّا مُحْسِنًا فَلَعَلَّهُ يَزْدَادُ ، وَ إِمَّا مُسِيئًا فَلَعَلَّهُ يَسْتَعْتِبُ .

(7) CHAPTER. The statement of a man : "With out Allāh, we would not have been guided."

بَاب قَوْلِ الرَّجُلِ لَوْلا اللهُ مَا اهْتَدَيْنَا .

342. Narrated Al-Barā' bin 'Āzib:

٣٤٢ ـ حدَّثَنَا عَبْدَانُ : أَخْبَرَنِي

أبي ، عَنْ شُعْبَةَ : حدَّثَنا أبو إسحاقَ ، عَنِ البَرَاءِ بْنِ عازِبٍ قالَ : كانَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم يَنْقُلُ مَعَنَا التُّرَابَ يَوْمَ الأحْزَابِ ، وَلَقَدْ رَأَيْتُهُ وَارَى التُّرَابُ بَيَاضَ بَطْنِهِ يَقُولُ لَوْلا أنْتَ ما اهْتَدَيْنا ، وَلا تَصَدَّقْنا وَلا صَلَّيْنا ، فانْزِلَنْ سَكِينَةً عَلَيْنَا ، إنَّ الأُلَى ، وَرُبَّمَا قالَ : إنَّ المَلا قَدْ بَغَوْا عَلَيْنا ، إذَا أرَادُوا فِتْنَةً أبَيْنَا أبَيْنَا ، يَرْفَعُ بِهَا صَوْتَهُ .

The Prophet ﷺ was carrying earth with us on the day of the battle of Al-Ahzāb (confederates) and I saw that the dust was covering the whiteness of his abdomen, and he (the Prophet ﷺ) was saying, "(O Allāh) Without You, we would not have been guided, nor would we have given in charity, nor would we have prayed. So (O Allāh !) Please send tranquility (Sakina) upon us as they, (the chiefs of the enemy tribes) have rebelled against us. And if they intend affliction (i.e. wont to frighten us and fight against us) then we would not (flee but with stand them). And the Prophet (ﷺ) used to raise his voice with it.

(See Hadith No. 430 and 432 Vol. 5)

بابُ كَرَاهِيَةِ تَمَنِّي لِقَاءِ العَدُوِّ ؛ وَرَوَاهُ الأعْرَجُ عَنْ أبي هُرَيْرَةَ ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم .

(8) CHAPTER. It is disapproved of to long for meeting the enemy. This has been narrated by Abū Huraira from the Prophet ﷺ.

٣٤٣ - حدَّثَنِي عَبْدُ اللهِ بْنُ مُحَمَّدٍ : حدَّثَنا مُعَاوِيَةُ بْنُ عَمْرٍو : حدَّثَنا أبُو إسحَاقَ ، عَنْ مُوسَى بْنِ عُقْبَةَ عَنْ سالِمٍ أبي النَّضْرِ مَوْلَى عُمَرَ بْنِ عُبَيْدِ اللهِ ، وكانَ كاتِباً لَهُ ، قالَ : كَتَبَ إلَيْهِ عَبْدُ اللهِ بْنُ أبي أوْفَى فَقَرَأتُهُ فَإذَا فِيهِ أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم قالَ : لا تَتَمَنَّوْا لِقاءَ العَدُوِّ ، وَسَلُوا اللهَ العافِيَةَ .

343. Narrated 'Abdullāh bin Abī Aufā: Allāh's Apostle ﷺ said, "Do not long for meeting your enemy, and ask Allāh for safety (from all sorts of evil)."

(See Hadith No. 266 Vol. 4)

(9) CHAPTER. What uses of Al- Lau'(1) are allowed.

And the Statement of Allāh ﷻ :—
'Would that I had the power men to overpower you or that I could betake myself to some powerful support ... (to resist you).' (11 : 80)

باب ما يَجُوزُ مِنَ اللَّوْ، و قَوْلِهِ تَعالَى ـ لَوْ أَنَّ لِى بِكُمْ قُوَّةً ـ .

344. Narrated Al — Qāsim bin Muḥammad : Ibn ʿAbbās mentioned the case of a couple on whom the judgement of Liʿān(2) had been passed. ʿAbdullāh bin Shaddād said, "Was that the lady in whose case the Prophet ﷺ said, 'If I could stone a lady to death without a proof (against her)?'" Ibn ʿAbbās said, "No! That was concerned with a woman who though being a muslim used to arouse suspicion by her outright misbehaviour.
(See Hadith No. 230 Vol. I)

٣٤٤ ـ حدَّثَنا عَلِىٌّ بْنُ عَبْدِ اللهِ : حدَّثَنا سُفْيانُ : حدَّثَنا أَبُو الزِّنادِ، عَنِ القاسِمِ بْنِ مُحَمَّدٍ قالَ : ذَكَرَ ابْنُ عَبَّاسٍ المُتَلاعِنَيْنِ، فَقالَ عَبْدُ اللهِ بْنُ شَدَّادٍ : أَهِىَ الَّتِى قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم: لَوْ كُنْتُ راجِمًا امْرَأَةً مِنْ غَيْرِ بَيِّنَةٍ ؟ قالَ : لا ، تِلْكَ امْرَأَةٌ أَعْلَنَتْ .

345. Narrated ʿAṭā : One night the Prophet ﷺ delayed the Isha prayer whereupon ʿUmar went to him and said, "The prayer, O Allāh's Apostle! The women and children had slept." The Prophet ﷺ came out with water dropping from his head, and said, "Were I

٣٤٥ ـ حدَّثَنا عَلِىٌّ : حدَّثَنا سُفْيانُ : قالَ عَمْرٌو : حدَّثَنا عَطاءٌ قالَ : أَعْتَمَ النَّبِىُّ صلى اللهُ عليهِ وسلَّم بِالعِشاءِ فَخَرَجَ عُمَرُ فَقالَ : الصَّلاةَ يا رَسُولَ اللهِ ، رَقَدَ النِّساءُ وَالصِّبْيانُ. فَخَرَجَ وَرَأْسُهُ يَقْطُرُ يَقُولُ : لَوْلا أَنْ أَشُقَّ عَلَى أُمَّتِى

(1) 'Lau' means 'if' 'would that', and other expressions that would occur in the Ḥadīths of this chapter.
(2) See the glossary.

not afraid that it would be hard for my followers (or for the people), I would order them to prav Isha prayer at this time."

(Various versions of this Hadīth are given by the narrators with slight differences in expression but not in content).

أَوْ عَلَى النَّاسِ ، وَقَالَ سُفْيَانُ أَيْضًا : عَلَى أُمَّتِي لَأَمَرْتُهُمْ بِالصَّلَاةِ هَذِهِ السَّاعَةَ. قَالَ ابْنُ جُرَيْجٍ . عَنْ عَطَاءٍ ، عَنِ ابْنِ عَبَّاسٍ : أَخَّرَ النَّبِيُّ صلى الله عليه وسلم هَذِهِ الصَّلَاةَ فَجَاءَ عُمَرُ فَقَالَ : يَا رَسُولَ اللهِ ، رَقَدَ النِّسَاءُ وَالْوِلْدَانُ. فَخَرَجَ وَهُوَ يَمْسَحُ الْمَاءَ عَنْ شِقِّهِ يَقُولُ : إِنَّهُ لَلْوَقْتُ ، لَوْلَا أَنْ أَشُقَّ عَلَى أُمَّتِي . وَقَالَ عَمْرٌو : حَدَّثَنَا عَطَاءٌ لَيْسَ فِيهِ ابْنُ عَبَّاسٍ . أَمَّا عَمْرٌو فَقَالَ : رَأْسُهُ يَقْطُرُ ، وَقَالَ ابْنُ جُرَيْجٍ : يَمْسَحُ الْمَاءَ عَنْ شِقِّهِ . وَقَالَ عَمْرٌو: لَوْلَا أَنْ أَشُقَّ عَلَى أُمَّتِي. وَقَالَ ابْنُ جُرَيْجٍ : إِنَّهُ لِلْوَقْتُ لَوْلَا أَنْ أَشُقَّ عَلَى أُمَّتِي . وَقَالَ إِبْرَاهِيمُ ابْنُ الْمُنْذِرِ : حَدَّثَنَا مَعْنٌ : حَدَّثَنِي مُحَمَّدُ بْنُ مُسْلِمٍ ، عَنْ عَمْرٍو ، عَنْ عَطَاءٍ ، عَنِ ابْنِ عَبَّاسٍ ، عَنِ النَّبِيِّ صلى الله عليه وسلم.

346. Narrated Abū Huraira ﷺ : Allāh's Apostle ﷺ said, " Were I not afraid that it would be hard on my followers, I would order them to use the siwak (as obligatory, for cleaning the teeth)

٣٤٦ ـ حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ : حَدَّثَنَا اللَّيْثُ ، عَنْ جَعْفَرِ بْنِ رَبِيعَةَ ، عَنْ عَبْدِ الرَّحْمَنِ : سَمِعْتُ أَبَا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ : أَنَّ رَسُولَ اللهِ صلى الله عليه وسلم قَالَ : لَوْلَا أَنْ أَشُقَّ عَلَى أُمَّتِي لَأَمَرْتُهُمْ بِالسِّوَاكِ .

٣٤٧ ـ حدَّثنا عيَّاشُ بْنُ الوَلِيدِ : حدَّثنا عَبْدُ الأعْلى : حدَّثنا حُمَيْدٌ ، عَنْ ثابِتٍ ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ : وَاصَلَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم آخِرَ الشَّهْرِ وَوَاصَلَ أُناسٌ مِنَ النَّاسِ . فَبَلَغَ النَّبِيَّ صلى اللهُ عليهِ وسلَّم فَقالَ : لَوْ مُدَّ بِيَ الشَّهْرُ لَوَاصَلْتُ وِصالاً يَدَعُ المُتَعَمِّقُونَ تَعَمُّقَهُمْ . إنِّي لَسْتُ مِثْلَكُمْ ، إنِّي أظَلُّ يُطْعِمُنِي رَبِّي وَيَسْقِينِ . تابَعَهُ سُلَيْمانُ بْنُ مُغِيرَةَ . عَنْ ثابِتٍ ، عَنْ أنَسٍ ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم .

347. Narrated Anas ﷺ : The Prophet ﷺ fasted Al-Wiṣāl(1) on the last days of the month. Some people did the same, and when the news reached the Prophet ﷺ he said, "If the month had been prolonged for me, then I would have fasted Wiṣāl for such a long time that the most exaggerating ones among you would have given up their exaggeration. I am not like you ; my Lord always makes me eat and drink."

(See Hadith No. 230 Vol. 7)

٣٤٨ ـ حدَّثنا أبُو اليمانِ : أخْبَرَنا شُعَيْبٌ : عَنِ الزُّهْرِيِّ ، وَقالَ اللَّيْثُ : حدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ خالِدٍ عَنِ ابْنِ شِهابٍ : أنَّ سَعِيدَ بْنَ المُسَيَّبِ أخْبَرَهُ : أنَّ أبا هُرَيْرَةَ قالَ : نَهَى رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم عَنِ الوِصالِ : قالوا : فإنَّكَ تُواصِلُ ؟ قالَ : أيُّكُمْ مِثْلِي؟ إنِّي أبِيتُ يُطْعِمُنِي رَبِّي ويَسْقِينِ . فَلَمَّا أبَوْا أنْ يَنْتَهُوا وَاصَلَ

348. Narrated Abū Huraira ﷺ : Allāh's Apostle ﷺ forbade Al-Wiṣāl. The people said (to him), "But you fast Al-Wiṣāl." He said, "Who among you is like me? When I sleep (at night), my Lord makes me eat and drink But when the people refused to give up Al-Wiṣāl, he fasted Al-Wiṣāl along with them for two days and then they saw the crescent whereupon the Prophet ﷺ said, "If the

(1) Al-Wiṣāl is not to break one's fast at sunset but continue fasting for another period which may extend for several days.

crescent had not appeared I would have fasted for a longer period," as if he intended to punish them herewith.

بِهِمْ يَوْماً ثُمَّ يَوْماً ثُمَّ رَأَوا الهِلالَ فَقالُوا : لَوْ تَأَخَّرَ لَزِدْتُكُمْ . كالمُنَكِّلِ لَهُمْ .

349. Narrated 'Aisha ﷺ : I asked the Prophet ﷺ about the wall (outside the Ka'ba), "Is it regarded as part of the Ka'ba?" He replied, "Yes." I said, "Then why didn't the people include it in the Ka'ba?" He said, "(Because) your people ran short of money." I asked, "Then why is its gate so high?" He replied, "Your people did so in order to admit to it whom they would and forbid whom they would. Were your people not still close to the period of ignorance, and were I not afraid that their hearts might deny my action, then surely I would include the wall in the Ka'ba and make its gate touch the ground."

٣٤٩ ـ حدَّثَنا مُسَدَّدٌ : حدَّثَنا الأَحْوَصِ : حدَّثَنا أَشْعَثُ ، عَنِ الأَسْوَدِ ابْنِ يَزِيدَ عَنْ عائِشَةَ قالَتْ : سألْتُ النَّبِيَّ صلى اللهُ عليهِ وسلَّم عَنِ الجَدْرِ . أمِنَ البَيْتِ هُوَ ؟ قالَ : نَعَمْ ، قُلْتُ : فمَا لَهُمْ لَمْ يُدْخِلُوهُ فى البَيْتِ ؟ قالَ : إنَّ قَوْمَكِ قَصَّرَتْ بِهِمُ النَّفَقَةُ ، قُلْتُ : فمَا شَأْنُ بابِهِ مُرْتَفِعاً ؟ قالَ : فَعَلَ ذَاكِ قَوْمُكِ لِيُدْخِلُوا مَنْ شاءوا وَيَمْنَعُوا مَنْ شاءُوا ، لَوْلا أَنَّ قَوْمَكِ حَدِيثٌ عَهْدُهُمْ فى الجَاهِلِيَّةِ فأخافُ أَنْ تُنْكِرَ قُلُوبُهُمْ أَنْ أدْخِلَ الجَدْرَ فى البَيْتِ ، وَأَنْ أُلْصِقَ بابَهُ فى الأَرْضِ .

350. Narrated Abū Huraira ﷺ : Allāh's Apostle ﷺ said, "But for the emigration, I would have been one of the Anṣār; and if the people took their way in a valley (or a mountain pass), I would take Anṣār's valley or the mountain pass.

٣٥٠ ـ حدَّثَنا أَبُو اليَمانِ : أخْبَرَنا شُعَيْبٌ : حدَّثَنا أَبُوا الزِّنادِ ، عَنِ الأَعْرَجِ ، عَنْ أَبِي هُرَيْرَةَ قالَ : قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم : لَوْلا الهِجْرَةُ لَكُنْتُ امْرَأً مِنَ الأَنْصارِ ، وَلَوْ سَلَكَ النَّاسُ وادِيًا وسَلَكَتِ

Anṣār."

الأنصارُ وَادِيًا أَوْ شِعْبًا لَسَلَكْتُ وَادِيَ الأنصارِ أَوْ شِعْبَ الأنصارِ .

351. Narrated 'Abdullāh bin Zaid : The Prophet said, "But for the emigration, I would have been one of the Anṣār; and if the people took their way in a valley (or a mountain pass), I would take Anṣār's valley or their mountain pass."

٣٥١ - حدَّثنا مُوسَى : حدَّثنا وُهَيْبٌ ، عَنْ عَمْرِو بْنِ يَحْيَى ، عَنْ عَبَّادِ بْنِ تَمِيمٍ ، عَنْ عَبْدِ اللهِ بْنِ زَيْدٍ ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم قالَ : لَوْلا الهِجْرَةُ لَكُنْتُ امْرَأً مِنَ الأنصارِ : وَلَوْ سَلَكَ النَّاسُ وَادِيًا أَوْ شِعْبًا لَسَلَكْتُ وَادِيَ الأنصارِ وَشِعْبَهَا. تَابَعَهُ أَبُوالتَّيَّاحِ ، عَنْ أَنَسٍ : عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم فى الشِّعْبِ .

In the Name of Allāh,
the Most Beneficent, the Most Merciful.

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

XCI. (1) CHAPTER. What is said regarding the acceptance of the information given by one truthful person concerning Adhān, prayer, fasting, and all other obligations and laws prescribed by Allāh.

The statement of Allāh ﷻ :—

'And the believers should not all go out to fight. Of every troop of them, a party only should go forth, that they (who remained behind) may devote themselves to studies in religion, and admonish their people when they return to them so that they (may learn) to guard themselves (against evil).' (9 : 122)

One man may be called Taifa (i.e., a group) as occurs in the Statement of Allāh ﷻ :—

'And if two groups among the believers fall to fighting.....' (49 : 9)

This means that even if two men fall into a quarrel, they will be regarded as meant by this Verse.

And also the Statement of Allāh ﷻ :—

'If a wicked person comes to you with any news, ascertain the truth,' (49 : 6)

بابٌ ما جاء فى إجازةِ خبرِ الواحدِ الصدُوقِ فى الاذانِ والصلاةِ والصومِ والفرائضِ والاحكامِ، وقولِ اللهِ تعالى - فلولا نفرَ من كلِّ فرقةٍ منهم طائفةٌ ليتفقهوا فى الدينِ ولينذروا قومَهم إذا رجعوا إليهم لعلهم يحذرون - ويسمّى الرجلُ طائفةً لقولِه تعالى - وإن طائفتانِ من المؤمنينَ اقتتلوا - فلو اقتتلَ رجلانِ دخلا فى معنى الآيةِ، وقولُه تعالى - إن جاءكم فاسقٌ بنبإٍ فتبينوا - وكيفَ بعثَ النبىُّ صلى اللهُ عليه وسلم أمراءَه واحدًا بعدَ واحدٍ، فإن سها أحدٌ منهم ردَّ إلى السنّةِ.

And how the Prophet ﷺ sent his governors one after the other, so that if anyone of them lose me mory of something, the other would bring him back to the Prophet's ways and traditions.

٣٥٢ ـ حدَّثنا مُحَمَّدُ بْنُ المُثَنَّى : حدَّثنا عَبْدُ الوَهَّابِ : حدَّثنا أيُّوب : عَنْ أبي قِلابَةَ : حدَّثنا مالكٌ قالَ : أتَيْنَا النَّبِيَّ صلى اللهُ عليهِ وسلَّم و نَحْنُ شَبَبَةٌ مُتَقارِبُونَ فَأقَمْنَا عِنْدَهُ عِشْرِينَ لَيْلَةً ، وكانَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم رَفِيقاً ، فَلَمَّا ظَنَّ أنَّا قَدِ اشْتَهَيْنَا أهْلَنَا أوْ قَدِ اشْتَقْنَا سَألَنا عَمَّنْ تَرَكْنَا بَعْدَنَا ، فَأخْبَرْنَاهُ ، قالَ : ارْجِعُوا إلَى أهْلِيكُمْ فَأقِيمُوا فِيهِمْ وَعَلِّمُوهُمْ وَمُرُوهُمْ . وَذَكَرَ أشْيَاء أحْفَظُهَا وَلا أحْفَظُهَا. وَصَلُّوا كَما رَأيْتُمُونِي أُصَلِّي فَإذَا حَضَرَتِ الصَّلاةُ فَلْيُؤَذِّنْ لَكُمْ أحَدُكُمْ ، وَلْيَؤُمَّكُمْ أكْبَرُكُمْ .

352. Narrated Mālik ﷺ : We came to the Prophet ﷺ and we were young men nearly of equal ages and we stayed with him for twenty nights. Allāh's Apostle ﷺ was a very kind man and when he realized our longing for our families, he asked us about those whom we had left behind. When we informed him, he said, "Go back to your families and stay with them and teach them (religion) and order them (to do good deeds). The Prohet ﷺ mentioned things some of which I remembered and some I did not. Then he said, "Pray as you have seen me praying, and when the time for prayer is due, one of you should pronounce the call (Adhān) for the prayer and the eldest of you should lead the prayer."

٣٥٣ ـ حدَّثنا مُسَدَّدٌ ، عَنْ يَحْيَى ، عَنِ التَّيْمِيِّ ، عَنْ أبي عُثْمانَ ، عَنِ ابْنِ مَسْعُودٍ قالَ : قالَ رَسُولُ اللهِ صلى اللهُ

353. Narrated Ibn Mas'ūd : Allāh's Apostle ﷺ said, "The (call for prayer) Adhān of Bilāl should not stop anyone

of you from taking his Suḥūr(1) for he says the Aḍhān in order that whoever among you is praying the night prayer, may return (to eat his Suḥūr) and whoever among you is sleeping, may get up, for it is not yet dawn (when it is like this)". (Yaḥyā stretched his two index figners side ways). (2)

عليه وسلّم : لا يَمْنَعَنَّ أحَدَكُمْ أذَانُ بِلالٍ مِنْ سَحُورِهِ . فَإنَّهُ يُؤَذِّنُ أوْ قالَ يُنادِي لِيَرْجِعَ قائِمُكُمْ ، وَيُنَبِّهَ نائِمَكُمْ . وَلَيْسَ الفَجْرُ أنْ يَقُولَ هَكَذَا ، وَجَمَعَ يَحْيَى كَفَّيْهِ . حَتى يَقُولَ هَكَذَا : وَمَدَّ يَحْيَى إصْبَعَيْهِ السَّبَّابَتَيْنِ

354. Narrated ʿAbdullāh bin ʿUmar ﷺ : The Prophet ﷺ said, "Bilal pronounces the call (Aḍhān) at night so that you may eat and drink till Ibn Um Maktūm pronounces the call (Aḍhān) (for the Fajr prayer)."

٣٥٤ ـ حدَّثَنا مُوسَى بْنُ إسْماعِيلَ : حدَّثَنا عَبْدُ العَزِيزِ بْنُ مُسْلِمٍ : حدَّثَنا عَبْدُ اللهِ بْنُ دِينارٍ : سَمِعْتُ عَبْدَ اللهِ ابْنَ عُمَرَ رَضِيَ اللهُ عَنْهُما، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم قالَ : إنَّ بِلالاً يُنادِي بِلَيْلٍ فَكُلُوا وَاشْرَبُوا حتى يُنادِيَ ابْنُ أُمِّ مَكْتُومٍ .

355. Narrated ʿAbdullāh ﷺ : The Prophet ﷺ led us in Ẓuhr prayer and prayed five Rakʿāt. Somebody asked,

٣٥٥ ـ حدَّثَنا حَفْصُ بْنُ عُمَرَ : حدَّثَنا شُعْبَةُ ، عَنِ الحَكَمِ ، عَنْ إبْراهِيمَ عَنْ عَلْقَمَةَ ، عَنْ عَبْدِ اللهِ

(1) A meal taken late at night, before the Fajr prayer in Ramaḍān, the month of fasting.

(2) Yaḥyā wanted to illustrate what he meant. He showed that at the real dawn, light spread eastwards and westwards, and this is what he meant by stretching his finger sideways.

قالَ : صَلَّى بِنَا النَّبِيُّ صلى اللهُ عليهِ وسلَّم الظُّهْرَ خَمْسًا ، فَقِيلَ : أَزِيدَ فِي الصَّلاةِ ؟ قالَ : وَما ذَاكَ ؟ قالُوا : صَلَّيْتَ خَمْسًا . فَسَجَدَ سَجْدَتَيْنِ بَعْدَ ما سَلَّمَ .

"Has the number of Rak'at of prayer increased?" He (the Prophet ﷺ) said, "And what is that?" They (the people) replied, "You have prayed five Rak'at." Then the Prophet ﷺ offered two prostrations (of Sahū) after he had said the Taslim.

٣٥٦ ـ حدَّثَنا إسْماعِيلُ : حدَّثَنِي مالِكٌ ، عَنْ أَيُّوبَ عَنْ مُحَمَّدٍ ، عَنْ أَبِي هُرَيْرَةَ : أَنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم انْصَرَفَ مِنَ اثْنَتَيْنِ ، فَقالَ لَهُ ذُو الْيَدَيْنِ : أَقَصُرَتِ الصَّلاةُ يا رَسُولَ اللهِ أَمْ نَسِيتَ ؟ فَقالَ : أَصَدَقَ ذُو الْيَدَيْنِ ؟ فَقالَ النَّاسُ : نَعَمْ ، فَقامَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم فَصَلَّى رَكْعَتَيْنِ أُخْرَيَيْنِ ، ثُمَّ سَلَّمَ ، ثُمَّ كَبَّرَ ثُمَّ سَجَدَ مِثْلَ سُجُودِهِ أَوْ أَطْوَلَ ، ثُمَّ رَفَعَ ثُمَّ كَبَّرَ فَسَجَدَ مِثْلَ سُجُودِهِ ثُمَّ رَفَعَ .

356. Narrated Abū Huraira ﷺ : Allāh's Apostle ﷺ finished his prayer after offering two Rak'at only. Dhul-Yaddain said to him, "Has prayer been reduced, or have you forgotten?" The Prophet ﷺ said, "Is Dhul-Yaddain speaking the truth?" The people said, "Yes." Then Allāh's Apostle ﷺ stood up and performed another two Rak'at and then finished prayer with Taslim, and then said the Takbir and performed a prostration similar to or longer than his ordinary prostrations; then he raised his head, said Takbir and prostrated and then raised his head. (sahū)

٣٥٧ ـ حدَّثَنا إسْماعِيلُ : حدَّثَنِي مالِكٌ ، عَنْ عَبْدِ اللهِ بْنِ دِينارٍ ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ قالَ : بَيْنَا النَّاسُ بِقُباءٍ فِي صَلاةِ الصُّبْحِ إِذْ جاءَهُمْ آتٍ فَقالَ : إِنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم

357. Narrated 'Abdullāh bin 'Umar ﷺ : While the people were at Quba offering the morning prayer, suddenly a person came to them saying, "Tonight Divine Inspiration has been revealed to Allāh's Apostle ﷺ and he has been

ordered to face the Ka'ba (in prayers): therefore you people should face it." Their faces were towards Sha'm. so they turned their faces towards the Ka'ba (at Mecca).

قَدْ أُنْزِلَ عَلَيْهِ اللَّيْلَةَ قُرْآنٌ ، وَقَدْ أُمِرَ أَنْ يَسْتَقْبِلَ الْكَعْبَةَ ، فَاسْتَقْبِلُوهَا. وَكَانَتْ وُجُوهُهُمْ إِلَى الشَّامِ فَاسْتَدَارُوا إِلَى الْكَعْبَةِ .

358. Narrated Al-Barā': When Allāh's Apostle ﷺ arrived at Medina, he prayed facing Jerusalem for sixteen or seventeen months but he wished that he would be ordered to face the Ka'ba. So Allāh ﷻ revealed :—

> Verily ! We have seen the turning of your face towards the heaven; surely we shall turn you to a prayer direction (Qibla) that shall please you.' (2 : 144)

Thus he was directed towards the Ka'ba. A man prayed the 'Aṣr prayer with the Prophet ﷺ and then went out, and passing by some people from the Anṣār, he said, "I testify that I have prayed with the Prophet ﷺ and he (the Prophet ﷺ) has prayed facing the Ka'ba." Thereupon they, who were bowing in the 'Aṣr prayer, turned towards the Ka'ba.

٣٥٨ ـ حَدَّثَنَا يَحْيَى : حَدَّثَنَا وَكِيعٌ ، عَنْ إِسْرَائِيلَ ، عَنْ أَبِي إِسْحَاقَ ، عَنِ الْبَرَاءِ قَالَ : لَمَّا قَدِمَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم الْمَدِينَةَ صَلَّى نَحْوَ بَيْتِ الْمَقْدِسِ سِتَّةَ عَشَرَ أَوْ سَبْعَةَ عَشَرَ شَهْرًا ، وَكَانَ يُحِبُّ أَنْ يُوَجَّهَ إِلَى الْكَعْبَةِ ، فَأَنْزَلَ اللهُ تَعَالَى ـ قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا ـ فَوَجَّهَ نَحْوَ الْكَعْبَةِ ، وَصَلَّى مَعَهُ رَجُلٌ الْعَصْرَ ثُمَّ خَرَجَ فَمَرَّ عَلَى قَوْمٍ مِنَ الأَنْصَارِ فَقَالَ : هُوَ يَشْهَدُ أَنَّهُ صَلَّى مَعَ النَّبِيِّ صلى اللهُ عليه وسلَّم ، وَأَنَّهُ قَدْ وُجِّهَ إِلَى الْكَعْبَةِ ، فَانْحَرَفُوا وَهُمْ رُكُوعٌ فِي صَلاةِ الْعَصْرِ .

359. Narrated Anas bin Mālik ﷺ : I used to offer drinks prepared from

٣٥٩ ـ حَدَّثَنِي يَحْيَى بْنُ قَزَعَةَ : حَدَّثَنِي مَالِكٌ ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللهِ

infused dates to Abū Ṭalha Al-Anṣārī, Abū ʿUbada bin Al-Jarrāh and Ubai bin Kaʿb. Then a person came to them and said, "All alcoholic drinks have been prohibited." Abū Ṭalha then said, "O Anas! Get up and break all these jars." So I got up and took a mortar belonging to us, and hit the jars with its lower part till it broke.

ابْنِ أَبِي طَلْحَةَ ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ : كُنْتُ أَسْقِي أَبَا طَلْحَةَ الأَنْصَارِيَّ وَأَبَا عُبَيْدَةَ بْنَ الجَرَّاحِ وَأُبَيَّ بْنَ كَعْبٍ شَرَابًا مِنْ فَضِيخٍ . وَهُوَ تَمْرٌ . فَجَاءَهُمْ آتٍ فَقَالَ : إِنَّ الخَمْرَ قَدْ حُرِّمَتْ ، فَقَالَ أَبُو طَلْحَةَ : يَا أَنَسُ ، قُمْ إِلَى هَذِهِ الجِرَارِ فَاكْسِرْهَا . قَالَ أَنَسٌ : فَقُمْتُ إِلَى مِهْرَاسٍ لَنَا فَضَرَبْتُهَا بِأَسْفَلِهِ حَتَّى انْكَسَرَتْ .

360. Narrated Ḥudhaifa: The Prophet ﷺ said to the people of Najran, "I will send to you an honest person who is really trustworthy." The companion, of the Prophet ﷺ each desired to be that person, but the Prophet ﷺ sent Abū ʿUbaida.

٣٦٠ ـ حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ : حَدَّثَنَا شُعْبَةُ ، عَنْ أَبِي إِسْحَاقَ ، عَنْ صِلَةَ ، عَنْ حُذَيْفَةَ ، أَنَّ النَّبِيَّ صلى اللهُ عليه وسلم قَالَ لأَهْلِ نَجْرَانَ : لأَبْعَثَنَّ إِلَيْكُمْ رَجُلاً أَمِينًا حَقَّ أَمِينٍ . فَاسْتَشْرَفَ لَهَا أَصْحَابُ النَّبِيِّ صلى اللهُ عليه وسلم ، فَبَعَثَ أَبَا عُبَيْدَةَ .

361. Narrated Anas ﷺ : The Prophet ﷺ said, "For every nation there is an Amin (honest, trustworthy person), and the Amin of this nation is Abū ʿUbaida."

٣٦١ ـ حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ : حَدَّثَنَا شُعْبَةُ ، عَنْ خَالِدٍ ، عَنْ أَبِي قِلاَبَةَ ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ : قَالَ النَّبِيُّ صلى اللهُ عليه وسلم : لِكُلِّ أُمَّةٍ أَمِينٌ ، وَأَمِينُ هَذِهِ الأُمَّةِ أَبُو عُبَيْدَةَ .

٣٦٢ ـ حدَّثنا سُلَيمانُ بْنُ حَرْبٍ : حدَّثنا حَمَّادُ بْنُ زَيْدٍ ، عَنْ يَحْيَى بْنِ سَعِيدٍ ، عَنْ عُبَيْدِ بْنِ حُنَيْنٍ ، عَنِ ابْنِ عَبَّاسٍ ، عَنْ عُمَرَ رَضِيَ اللهُ عَنْهُمْ قال : وكانَ رَجُلٌ مِنَ الأَنْصَارِ إِذَا غابَ عَنْ رَسُولِ اللهِ صلى اللهُ عليه وسلَّم وَشَهِدْتُهُ أَتَيْتُهُ بِمَا يَكُونُ مِنْ رَسُولِ اللهِ صلى اللهُ عليه وسلَّم، وَإِذَا غِبْتُ عَنْ رَسُولِ اللهِ صلى اللهُ عليه وسلَّم وَشَهِدَ أَتَانِي بِمَا يَكُونُ مِنْ رَسُولِ اللهِ صلى اللهُ عليه وسلَّم .

362. Narrated 'Umar ﷺ : There was a man from the Anṣār (who was a friend of mine). If he was not present in the company of Allāh's Apostle ﷺ I used to be present with Allāh's Apostle ﷺ I would tell him what I used to hear from Allāh's Apostle ﷺ ; and when I was absent from Allāh's Apostle ﷺ he used to be present with him, and he would tell me what he used to hear from Allāh's Apostle ﷺ

٣٦٣ ـ حدَّثنا مُحَمَّدُ بْنُ بَشَّارٍ : حدَّثنا غُنْدَرٌ : حدَّثنا شُعْبَةُ ، عَنْ زُبَيْدٍ ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ ، عَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ : أَنَّ النَّبِيَّ صلى اللهُ عليه وسلَّم بَعَثَ جَيْشًا وَأَمَّرَ عَلَيْهِمْ رَجُلاً ، فَأَوْقَدَ نَارًا وَقَالَ : ادْخُلُوا . فَأَرَادُوا أَنْ يَدْخُلُوهَا . وَقَالَ آخَرُونَ : إِنَّمَا فَرَرْنَا مِنْهَا ، فَذَكَرُوا لِلنَّبِيِّ صلى اللهُ عليه وسلَّم فَقَالَ لِلَّذِينَ أَرَادُوا أَنْ يَدْخُلُوهَا : لَوْ دَخَلُوهَا لَمْ يَزَالُوا فِيهَا إِلَى يَوْمِ القِيَامَةِ : وَقَالَ لِلآخَرِينَ : لا طَاعَةَ فِي مَعْصِيَةٍ ، إِنَّمَا الطَّاعَةُ فِي المَعْرُوفِ .

363. Narrated 'Alī ﷺ : The Prophet ﷺ sent an army and appointed some man their commander. The man made a fire and then said (to the soldiers). "Enter it." Some of them intended to enter it while some others said, "We only ran from it (i.e., embraced Islam to save ourselves from the fire)." They mentioned that to the Prophet ﷺ and he said about people who had intended to enter the fire, "If they had entered it, they would have remained in it till the Day of Resurrection." Then he said to the others, "No obedience for evil deeds, obedience is required only in what is good."

٣٦٤ ـ حدَّثنا زُهَيرُ بْنُ حَرْبٍ : حدَّثنا يَعْقُوبُ بْنُ إبْرَاهِيمَ : حدَّثنا أبي ، عَنْ صَالِحٍ عَنِ ابْنِ شِهَابٍ : أنَّ عُبَيْدَ اللهِ بْنَ عَبْدِ اللهِ أخْبَرَهُ أنَّ أبا هُرَيْرَةَ وَزَيْدَ بْنَ خالِدٍ أخْبَرَاهُ : أنَّ رَجُلَيْنِ اخْتَصَمَا إلَى النَّبِيِّ صلى اللهُ عليهِ وسلَّم .

364. Narrated Abū Huraira and Zaid bin Khālid : Two men sued each other before the Prophet

٣٦٥ ـ وَحدَّثنا أبُو اليَمانِ : أخْبَرَنا شُعَيْبٌ ، عَنِ الزُّهْرِيِّ : أخْبَرَنِي عُبَيْدُ اللهِ بْنُ عَبْدِ اللهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ ، أنَّ أبا هُرَيْرَةَ قَالَ : بَيْنَما نَحْنُ عِنْدَ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم إذْ قامَ رَجُلٌ مِنَ الأعْرَابِ فَقَالَ : يا رَسُولَ اللهِ ، اقْضِ لِي بِكِتابِ اللهِ ، فَقامَ خَصْمُهُ فَقَالَ : صَدَقَ يا رَسُولَ اللهِ ، اقْضِ لَهُ بِكِتابِ اللهِ وَأذَنْ لِي . فَقالَ لَهُ النَّبِيُّ صلى اللهُ عليهِ وسلَّم : قُلْ ، فَقَالَ : إنَّ ابْنِي كانَ عَسِيفاً عَلَى هَذا ، وَالعَسِيفُ الأجِيرُ ، فَزَنَى بامْرَأتِهِ . فَأخْبَرُونِي أنَّ عَلَى ابْنِي الرَّجْمَ فَافْتَدَيْتُ مِنْهُ بِمِائَةٍ مِنَ الغَنَمِ وَوَلِيدَةٍ ، ثُمَّ سَألْتُ أهْلَ العِلْمِ فَأخْبَرُونِي أنَّ عَلَى امْرَأتِهِ الرَّجْمَ . وَأنَّمَا عَلَى ابْنِي جَلْدُ مِائَةٍ وَتَغْرِيبُ عامٍ . فَقالَ وَالَّذِي نَفْسِي بِيَدِهِ لأقْضِيَنَّ بَيْنَكُمَا بِكِتابِ

365. Narrated Abū Huraira : While we were with Allāh's Apostle a bedouin got up and said, "O Allāh's Apostle ! Settle my case accordink to Allāh's Book (Laws)" Then his opponent got up and said, "O Allāh's Apostle ! He has said the truth ! Settle his case according to Allāh's Book (Laws.) and allow me to speak." He said, "My son was a labourer for this man and he committed illegal sexual intercourse with his wife. The people told me that my son should be stoned to death but I ransomed him with one-hundred sheep and a slave girl. Then I asked the religious learned people and they told me that his wife should be stoned to death and my son should receive one-hundred lashes and be sentenced to one year of exile." The Prophet said, "By Him in Whose Hands my life is, I will judge between you according to Allāh's Book (Laws) : As for the slave girl

and the sheep, they are to be returned; and as for your son, he shall receive one-hundred lashes and be exiled for one year. You, O Unais!" addressing a man from Bani Aslam, "Go tomorrow morning to the wife of this (man) and if she confesses, then stone her to death." The next morning Unais went to the wife and she confessed, and he stoned her to death.

الله ، أمَّا الوَلِيدَةُ وَالغَنَمُ فَرَدٌّ ، وَعَلَى ابْنِكَ جَلْدُ مِائَةٍ وَتَغْرِيبُ عَامٍ ، وَأَمَّا أَنْتَ يَا أُنَيْسُ ، لِرَجُلٍ مِنْ أَسْلَمَ ، فَاغْدُ عَلَى امْرَأَةِ هَذَا فَإِنِ اعْتَرَفَتْ فَارْجُمْهَا ، فَغَدَا عَلَيْهَا أُنَيْسٌ فَاعْتَرَفَتْ فَرَجَمَهَا .

(2) CHAPTER. The Prophet sent Az-Zubair alone to get information regarding the enemy.

بَاب بَعْثِ النَّبِيِّ صلى الله عليه وسلم الزُّبَيْرَ طَلِيعَةً وَحْدَهُ .

366. Narrated Jabir bin 'Abdullah : On the day of (the battle of) the Trench, the Prophet called the people (to bring news about the enemy). Az-Zubair responded to his call. He called them again and Az-Zubair responded to his call again; then he called them for the third time and again Az-Zubair responded to his call whereupon the Prophet said, "Every prophet has his Hawari (helper), and Az-Zubair is my Hawari."

٣٦٦ ـ حدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللهِ : حدَّثَنَا سُفْيَانُ : حدَّثَنَا ابْنُ المُنْكَدِرِ قَالَ سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللهِ قَالَ : نَدَبَ النَّبِيُّ صلى اللهُ عليه وسلَّم النَّاسَ يَوْمَ الخَنْدَقِ ، فَانْتَدَبَ الزُّبَيْرُ ، ثُمَّ نَدَبَهُمْ فَانْتَدَبَ الزُّبَيْرُ ، ثُمَّ نَدَبَهُمْ فَانْتَدَبَ الزُّبَيْرُ ، فَقَالَ : لِكُلِّ نَبِيٍّ حَوَارِيٌّ ، وَحَوَارِيَّ الزُّبَيْرُ . قَالَ سُفْيَانُ : حَفِظْتُهُ مِنِ ابْنِ المُنْكَدِرِ . وَقَالَ لَهُ أَيُّوبُ : يَا أَبَا بَكْرٍ : حَدِّثْهُمْ عَنْ جَابِرٍ ، فَإِنَّ القَوْمَ يُعْجِبُهُمْ أَنْ تُحَدِّثَهُمْ عَنْ جَابِرٍ . فَقَالَ فِي ذَلِكَ المَجْلِسِ : سَمِعْتُ جَابِرًا ، فَتَابَعَ

بَيْنَ أحاديثَ سَمِعْتُ جابِرًا قُلْتُ لِسُفْيانَ : فَإِنَّ الثَّوْرِيَّ يَقُولُ يَوْمَ قُرَيْظَةَ ، فَقالَ : كذا حَفِظْتُهُ كما أنَّكَ جالِسٌ يَوْمَ الخَنْدَقِ ، قالَ سُفْيانُ : هُوَ يَوْمٌ واحِدٌ ، وتَبَسَّمَ سُفْيانُ .

باب قَوْلِ اللهِ تَعالى ـ لا تَدْخُلُوا بُيُوتَ النَّبِيِّ إلاَّ أنْ يُؤْذَنَ لَكُم فإذا أُذِنَ لَهُ واحِدٌ جازَ .

(3) CHAPTER. The Statement of Allāh ﷻ :— O you who believe :

'Do not enter the Prophet's houses until leave is given to you.'

(33 : 53)

If permission is given by one person, it is sufficient.

٣٦٧ ـ حدَّثَنا سُلَيْمانُ بْنُ حَرْبٍ : حدَّثَنا حَمّادٌ ، عَنْ أيُّوبَ ، عَنْ أبي عُثْمانَ ، عَنْ أبي مُوسَى ، أنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ دَخَلَ حائِطًا وأمَرَنِي بِحِفْظِ البابِ . فَجاءَ رَجُلٌ يَسْتَأْذِنُ فَقالَ : ائْذَنْ لَهُ وبَشِّرْهُ بِالجَنَّةِ ، فَإِذا أبُو بَكْرٍ ، ثُمَّ جاءَ عُمَرُ فَقالَ : ائْذَنْ لَهُ وبَشِّرْهُ بالجَنَّةِ . ثُمَّ جاءَ عُثْمانُ فَقالَ : ائْذَنْ لَهُ وبَشِّرْهُ بالجَنَّةِ .

367. Narrated Abū Mūsā : The Prophet ﷺ entered a garden and told me to guard its gate. Then a man came and asked permission to enter. The Prophet ﷺ said, "Permit him and give him the good news that he will enter Paradise." Behold ! It was Abū Bakr. Then 'Umar came, and the Prophet ﷺ said, "Admit him and give him the good news that he will enter Paradise." Then 'Uthmān came and the Prophet ﷺ said, "Admit him and give him the good news that he will enter Paradise."

368. Narrated 'Umar ﷺ : I came and behold, Allāh's Apostle ﷺ was staying on a Mashroba (balcony room) and a black slave of Allāh's Apostle ﷺ was at the top of its stairs. I said to him, "(Tell the Prophet) that here is 'Umar bin Al-Khaṭṭāb (asking for permission to enter)." Then he admitted me.

٣٦٨ ـ حدَّثنا عَبْدُ العَزِيزِ بْنُ عَبْدِ اللهِ : حدَّثنا سُلَيمانُ بْنُ بِلالٍ ، عَنْ يَحْيَى ، عَنْ عُبَيْدِ بْنِ حُنَيْنٍ : سَمِعَ ابْنَ عَبَّاسٍ ، عَنْ عُمَرَ رَضِيَ اللهُ عَنْهُمْ قالَ : جِئْتُ فإذا رَسُولُ اللهِ صلى اللهُ عليه وسلَّم فى مَشْرُبَةٍ لَهُ ، وَغُلامٌ لِرَسُولِ اللهِ صلى اللهُ عليه وسلَّم أسْوَدُ عَلى رَأسِ الدَّرَجَةِ ، فَقُلْتُ : قُلْ هٰذا عُمَرُ بْنُ الخَطَّابِ ، فَأذِنَ لِى.

(4) CHAPTER. The Prophet ﷺ used to send commanders and messengers one after another. Ibn 'Abbās said, The Prophet ﷺ sent a letter with Dihya Al-Kalbi to the ruler of Busra to give it to Caesar."

بابُ ما كانَ يَبْعَثُ النَّبِيُّ صلى اللهُ عليه وسلَّم مِنَ الأُمَرَاءِ وَالرُّسُلِ وَاحِدًا بَعْدَ وَاحِدٍ وَقالَ ابْنُ عَبَّاسٍ : بَعَثَ النَّبِيُّ صلى اللهُ عليه وسلَّم دِحْيَةَ الكَلْبِيَّ بِكِتابِهِ إلى عَظِيمِ بُصْرَى أنْ يَدْفَعَهُ إلى قَيْصَرَ .

369. Narrated 'Abdullāh bin 'Abbās ﷺ : Allāh's Apostle ﷺ sent a letter to Khosrau and told his messenger to give it first to the ruler of Bahrain, and tell him to deliver it to Khosrau. When Khosrau had read it, he tore it into pieces. (Az-Zuhrī said: I think Ibn Al-Musaiyab said, " Allāh's Apostle ﷺ invoked Allāh to tear them (Khosrau and his followers) into

٣٦٩ ـ حدَّثنا يَحْيَى بْنُ بُكَيْرٍ : حدَّثَنِى اللَّيْثُ ، عَنْ يُونُسَ ، عَنِ ابْنِ شِهابٍ أنَّهُ قالَ : أخْبَرَنِى عُبَيْدُ اللهِ ابْنُ عَبْدِ اللهِ بْنِ عُتْبَةَ : أنَّ عَبْدَ اللهِ ابْنَ عَبَّاسٍ أخْبَرَهُ : أنَّ رَسُولَ اللهِ صلى اللهُ عليه وسلَّم بَعَثَ بِكِتابِهِ إلى كِسْرَى ، فَأمَرَهُ أنْ يَدْفَعَهُ إلى عَظِيمِ البَحْرَيْنِ ، يَدْفَعُهُ عَظِيمُ البَحْرَيْنِ إلى كِسْرَى ،

pieces."

فَلَمَّا قَرَأَهُ كِسْرَى مَزَّقَهُ ، فَحَسِبْتُ أَنَّ ابْنَ الْمُسَيَّبِ قَالَ : فَدَعَا عَلَيْهِمْ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم أَنْ يُمَزَّقُوا كُلَّ مُمَزَّقٍ .

370. Narrated Salama bin Al-Akwa': Allah's Apostle ﷺ said to a man from the tribe of Al-Aslam, "Proclaim among your people (or the people) on the day of 'Ashūrā' (tenth of Muharram), 'Whoever has eaten anything should fast for the rest of the day; and whoever has not eaten anything, should complete his fast.'"

٣٧٠ ـ حدَّثَنَا مُسَدَّدٌ : حدَّثَنَا يَحْيَى ، عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ : حدَّثَنَا سَلَمَةُ بْنُ الأَكْوَعِ : أَنَّ رَسُولَ اللهِ صلى اللهُ عليه وسلَّم قَالَ لِرَجُلٍ مِنْ أَسْلَمَ : أَذِّنْ فِي قَوْمِكَ أَوْ فِي النَّاسِ يَوْمَ عَاشُورَاءَ : أَنَّ مَنْ أَكَلَ فَلْيُتِمَّ بَقِيَّةَ يَوْمِهِ ، وَمَنْ لَمْ يَكُنْ أَكَلَ فَلْيَصُمْ .

(5) CHAPTER. The legacy advice of the Prophet ﷺ to the Arab delegates that they should convey the religious knowledge to those whom they had left behind. This was narrated by Mālik bin Ḥuwairith.

بَابُ وَصَاةِ النَّبِيِّ صلى اللهُ عليه وسلَّم وُفُودَ الْعَرَبِ أَنْ يُبَلِّغُوا مَنْ وَرَاءَهُمْ ، قَالَهُ مَالِكُ بْنُ الْحُوَيْرِثِ .

371. Narrated Ibn 'Abbās ﷺ : When the delegate of 'Abd Al-Qais came to Allah's Apostle ﷺ, he said, "Who are the delegate?" They said, "The delegate are from the tribe of Rabi'a." The Prophet ﷺ said,

٣٧١ ـ حدَّثَنَا عَلِيُّ بْنُ الْجَعْدِ : أَخْبَرَنَا شُعْبَةُ . وَحدَّثَنِي إِسْحَاقُ : أَخْبَرَنَا النَّضْرُ : أَخْبَرَنَا شُعْبَةُ ، عَنْ أَبِي جَمْرَةَ قَالَ : كَانَ ابْنُ عَبَّاسٍ يُقْعِدُنِي عَلَى سَرِيرِهِ ، فَقَالَ : إِنَّ وَفْدَ عَبْدِ

القَيْسِ لَمَّا أَتَوْا رَسُولَ اللهِ صلى اللهُ عليه وسلَّم قالَ : مَنِ الوَفْدُ ؟ قالُوا : رَبِيعَةُ ، قالَ : مَرْحَبًا بِالوَفْدِ وَالقَوْمِ غَيْرَ خَزَايَا وَلا نَدَامى. قالُوا: يا رَسُولَ اللهِ ، إنَّ بَيْنَنا وَبَيْنَكَ كُفَّارَ مُضَرَ ، فَمُرْنا بِأَمْرٍ نَدْخُلُ بِهِ الجَنَّةَ وَنُخْبِرُ بِهِ مَنْ وَرَاءَنا ، فَسَأَلُوا عَنِ الأَشْرِبَةِ فَنَهاهُمْ عَنْ أَرْبَعٍ وَأَمَرَهُمْ بِأَرْبَعٍ ، أَمَرَهُمْ بِالإِيمَانِ بِاللهِ ، قالَ : هَلْ تَدْرُونَ ما الإِيمَانُ بِاللهِ ؟ قالُوا : اللهُ وَرَسُولُهُ أَعْلَمُ ، قالَ : شَهَادَةُ أَنْ لا إِلَهَ إِلاَّ اللهُ وَحْدَهُ لا شَرِيكَ لَهُ ، وَأَنَّ مُحَمَّدًا رَسُولُ اللهِ ، وَإِقَامُ الصَّلاةِ ، وَإِيتاءُ الزَّكاةِ ، وَأَظُنُّ فِيهِ صِيامُ رَمَضَانَ ، وَتُؤْتُوا مِنَ المَغَانِمِ الخُمُسَ ، وَنَهاهُمْ عَنِ الدُّبَّاءِ ، وَالحَنْتَمِ ، وَالمُزَفَّتِ ، وَالنَّقِيرِ. وَرُبَّمَا قالَ المُقَيَّرِ. قالَ : احْفَظُوهُنَّ وَأَبْلِغُوهُنَّ مَنْ وَرَاءَكُمْ.

" Well-come, O the delegate, and welcome ! O people ! Neither you will have any disgrace nor will you regret." They said, " O Allāh's Apostle ! Between you and us there are the infidels of the tribe of Mudar, so please order us to do something good (religious deeds) that by acting on them we may enter Paradise, and that we may inform (our people) whom we have left behind, about it." They also asked (the Prophet ﷺ) about drinks. He forbade them to do four things and ordered them to do four things. He ordered them to believe in Allāh, and asked them, " Do you know what is meant by belief in Allāh?" They said, " Allāh and His Apostle know best." He said, " To testify that none has the right to be worshipped except Allāh, the One, Who has no partners with Him, and that Muḥammad is Allāh's Apostle ; and to offer prayers (1) perfectly and to pay Zakāt," (the narrator thinks that fasting in Ramaḍān is included), " and to give one-fifth of the war booty (to the state)." Then he forbade four (drinking utensils) : Ad-Dubā', Al-Ḥantam, Al-Muzaffat and An-Naqir, or probably, Al-Muqaiyar. And then the Prophet ﷺ said, " Remember all these things by heart and preach it to those whom you have left behind."

(1) Please see the word " Iqamat-aṣ-Ṣalat " in the glossary.

(6) CHAPTER. News reported by one woman.

باب خبر المرأة الواحدة .

372. Narrated Tauba Al-ʿAnbarī: Ash-Shaʿbī asked me, "Did you notice how Al-Ḥasan used to narrate Ḥadīths from the Prophet ﷺ ?I stayed with Ibn ʿUmar for about two or one-and-a-half years and I did not hear him narrating anything from the Prophet ﷺ except this (Ḥadīth): He (Ibn ʿUmar) said, 'Some of the companions of the Prophet ﷺ including Saʿd, were going to eat meat, but one of the wives of the Prophet ﷺ called them, saying, 'It is the meat of a mastigure.' The people then stopped eating it. On that Allāh's Apostle ﷺ said, 'Carry on eating, for it is lawful.' Or said, 'There is no harm in eating it, but it is not from my meals.'"

٣٧٢ ـ حدثنا محمد بن الوليد : حدثنا محمد بن جعفر : حدثنا شعبة ، عن توبة العنبري قال : قال لي الشعبي : أرأيت حديث الحسن عن النبي صلى الله عليه وسلم؟ وقاعدت ابن عمر قريبا من سنتين أو سنة ونصف فلم أسمعه يحدث عن النبي صلى الله عليه وسلم غير هذا. قال : كان ناس من أصحاب النبي صلى الله عليه وسلم فيهم سعد فذهبوا يأكلون من لحم . فنادتهم امرأة من بعض أزواج النبي صلى الله عليه وسلم إنه لحم ضب ، فامسكوا ، فقال رسول الله صلى الله عليه وسلم: كلوا أو اطعموا فإنه حلال أو قال لا بأس به ، شك فيه ، ولكنه ليس من طعامي .

بسم الله الرحمن الرحيم

In the Name of Allah,
the Most Beneficent the Most Merciful,

كتاب الاعتصام بالكتاب والسنة

XCII. THE BOOK OF HOLDING FAST TO THE QUR'AN AND THE TRADITION (of the Prophet ﷺ):

٣٧٣ ـ حدثنا الحُمَيْدِيُّ: حدثنا سُفْيانُ، عَنْ مِسْعَرٍ وغيرِهِ، عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طارِقِ بْنِ شِهابٍ قالَ: قالَ رَجُلٌ مِنَ اليَهودِ لِعُمَرَ: يا أميرَ المُؤمِنينَ، لَوْ عَلَيْنا نَزَلَتْ هٰذِهِ الآيَةُ ـ اليَوْمَ أكْمَلْتُ لَكُمْ دِينَكُمْ وَأتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الإسْلامَ دِيناً ـ لاتَّخَذْنا ذلكَ اليَوْمَ عيداً. فقالَ عُمَرُ: إنِّي لأعْلَمُ أيَّ يَوْمٍ نَزَلَتْ هٰذِهِ الآيَةُ. نَزَلَتْ يَوْمَ عَرَفَةَ في يَوْمِ جُمُعَةٍ. سَمِعَ سُفْيانُ من مِسْعَرٍ، وَمِسْعَرٌ قَيْساً، وَقَيْسٌ طارِقاً.

373. Narrated Ṭāriq bin Shihāb: A Jew said to 'Umar, "O, Chief of the Believers, if this Verse :—

'This day I have perfected your religion for you, completed My favours upon you, and have chosen for you, Islam as your religion.' (5 : 3)

had been revealed upon us, we would have taken that day as an Id (festival) day." 'Umar said, "I know definitely on what day this Verse was revealed; it was revealed on the day of 'Arafāt, on a Friday."

٣٧٤ ـ حدثنا يَحْيَى بْنُ بُكَيْرٍ:

374. Narrated Anas bin Mālik that

he heard 'Umar speaking while standing on the pulpit of the Prophet ﷺ in the morning (following the death of the Prophet ﷺ), when the people had sworn allegiance to Abū Bakr. He said the Tashah-hud before Abū Bakr, and said, "Amma Ba'du (then after) Allāh has chosen for His Apostle what is with Him (Paradise) rather than what is with you (the world). This is that Book (Qur'ān) with which Allāh guided your Apostle, so stick to it, for then you will be guided on the right path as Allāh guided His Apostle ﷺ with it."

حدَّثنا اللَّيْثُ ، عَنْ عُقَيْلٍ ، عن ابن شِهابٍ : أخبرنى أنَسُ بنُ مالكٍ : أنَّهُ سَمِعَ عُمَرَ الغَدَ حينَ بايَعَ المُسْلِمونَ أبا بَكْرٍ واسْتَوَى عَلى مِنْبَرِ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم ، تَشَهَّدَ قَبْلَ أبي بَكْرٍ فَقالَ : أمَّا بَعْدُ فاخْتارَ اللهُ لِرَسولِهِ صلى اللهُ عليهِ وسلَّم الذى عِنْدَهُ عَلَى الذى عِنْدَكُمْ ، وَهَذا الكِتابُ الذى هَدَى اللهُ بِهِ رَسُولَكُمْ ، فَخُذُوا بِهِ تَهْتَدُوا ، و إنَّما هَدَى اللهُ بِهِ رَسُولَهُ .

375. Narrated Ibn 'Abbās ﷺ The Prophet ﷺ embraced me and said, "O Allāh! Teach him (the knowledge of) the Book (Qur'ān)."

٣٧٥ ـ حدَّثنا مُوسَى بْنُ إسْماعيلَ : حدَّثنا وُهَيْبٌ ، عَنْ خالِدٍ ، عَنْ عِكْرِمَةَ عن ابن عَبَّاسٍ قالَ : ضَمَّنِى إليهِ النَّبِىُّ صلى اللهُ عليهِ وسلَّم و قالَ : اللَّهُمَّ عَلِّمْهُ الكِتابَ .

376. Narrated Abal Minhāl: Abū Barza said, "(O people!) Allāh makes you self-sufficient or has raised you high with Islam and with Muhammad ﷺ.

٣٧٦ ـ حدَّثنا عَبْدُ اللهِ بْنُ صَبَّاحٍ : حدَّثنا مُعْتَمِرٌ قالَ : سَمِعْتُ عَوْفًا أنَّ أبا المِنْهالِ حدَّثَهُ أنَّهُ سَمِعَ أبا بَرْزَةَ قالَ : إنَّ اللهَ يُغْنِيكُمْ أوْ نَعَشَكُمْ بالإسْلامِ وَ مُحَمَّدٍ صلى اللهُ عليهِ وسلَّم .

377. Narrated 'Abdullāh bin Dinār : 'Abdullāh bin 'Umar wrote to 'Abdul Malik bin Marwān, swearing allegiance to him : 'I swear allegiance to you in that I will listen and obey what is in accordance with the Laws of Allāh and the Tradition of His Apostle ﷺ, as much as I can.'

٣٧٧ ـ حدَّثنا إسْماعيلُ : حدَّثَني مالكٌ ، عَنْ عَبْدِ اللهِ بن دينارٍ : أنَّ عَبْدَ اللهِ بْنَ عُمَرَ كَتَبَ إلى عَبْدِ المَلِكِ بن مَرْوانَ يُبايِعُهُ : و أُقِرُّ بِذلكَ بِالسَّمْعِ والطَّاعَةِ عَلى سُنَّةِ اللهِ وَسُنَّةِ رَسُولِهِ فيما اسْتَطَعْتُ .

(1) CHAPTER. The statement of the Prophet ﷺ : "I have been sent with 'Jawāmi'-al-Kalim' (the shortest expression carrying the widest meaning)."

بابُ قَوْلِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم : بُعِثْتُ بِجَوامِعِ الكَلِمِ .

378. Narrated Sa'īd bin Al-Musaiyab: Abū Huraira ﷺ said that Allāh's Apostle ﷺ said, "I have been sent with 'Jawāmi'-al-Kalim' (the shortest expression with the widest meaning) and have been made victorious with awe (cast in my enemie's hearts), and while I was sleeping, I saw that the keys of the treasures of the world were placed in my hand." Abū Huraira added : Allāh's Apostle ﷺ has gone, and you people are utilizing those treasures, or digging those treasures out," or said a similar sentence.

٣٧٨ ـ حدَّثنا عَبْدُ العَزِيزِ بْنُ عَبْدِ اللهِ : حدَّثَنا إبْراهِيمُ بْنُ سَعْدٍ . عَنِ ابْنِ شِهابٍ . عَنْ سَعِيدِ بن المُسَيَّبِ . عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ : أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم قالَ : بُعِثْتُ بِجَوامِعِ الكَلِمِ . و نُصِرْتُ بِالرُّعْبِ . و بَيْنا أنا نائِمٌ رَأَيْتُنِي أُتيتُ بِمَفاتِيحِ خَزائِنِ الأَرْضِ فَوُضِعَتْ في يَدَيَّ . قالَ أبو هُرَيْرَةَ : فَقَدْ ذَهَبَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم و أنتُمْ تَلْغَثُونَها ، أوْ تَرْغَثُونَها . أوْ كَلِمَةً تُشْبِهُها .

379. Narrated Abū Huraira ﷺ : The Prophet ﷺ said, " There was no prophet among the prophets but was given miracles because of which people had security or had belief, but what I was given was the Divine Inspiration which Allāh revealed to me. So I hope that my followers will be more than those of any other prophet on the Day of Resurrection."

٣٧٩ ـ حدثنا عبد العزيز بن عبد الله : حدثنا الليث ، عن سعيد ، عن أبيه ، عن أبي هريرة ، عن النبي صلى الله عليه وسلم قال : ما من الأنبياء نبي إلا أعطي من الآيات ما مثله أومن أو آمن عليه البشر ، وإنما كان الذي أوتيت وحيا أوحاه الله إلي ، فأرجو أني أكثرهم تابعا يوم القيامة .

(2) CHAPTER. Adopting the tradition of the Prophet ﷺ .

And the statement of Allāh ﷻ :—

'And make us leaders for the righteous.' (25 : 74)

Mujāhid said, " (Make us) a community that follow the righteous people who were before us, and the people after us may follow us. Ibn 'Aun said, " (There are) three things which I love for myself and for my brothers, i. e., This Sunna (the tradition of the Prophet ﷺ) which they should learn and ask about ; the Qur'ān which they should understand and ask the people about ; and that they should leave the people except when intending to do a good deed (for them)."

باب الاقتداء بسنن رسول الله صلى الله عليه وسلم ، وقول الله تعالى ـ واجعلنا للمتقين إماما ـ قال : أئمة نقتدي بمن قبلنا ويقتدي بنا من بعدنا . وقال ابن عون : ثلاث أحبهن لنفسي ولإخواني : هذه السنة أن يتعلموها ويسألوا عنها ، والقرآن أن يتفهموه ويسألوا الناس عنه ، ويدعوا الناس إلا من خير .

380. Narrated Abū Wā'il : I sat

٣٨٠ ـ حدثنا عمرو بن عباس :

with Shaiba in this Mosque (Al-Masjid-Al-Haram), and he said, "'Umar once sat beside me here as you are now sitting, and said, 'I feel like distributing all the gold and silver that are in it (i.e., the Ka'ba) among the Muslims.' I said, 'You cannot do that.' 'Umar said, 'Why?' I said, Your two (previous) companions (the Prophet ﷺ and Abū Bakr) did not do it.' 'Umar said, 'They are the two persons whom one must follow.' "

(See Hadith No. 664 Vol. 2)

حدَّثَنَا عَبْدُ الرَّحْمَنِ : حدَّثَنَا سُفْيَانُ ، عَنْ واصِلٍ . عَنْ أَبِي وائِلٍ قالَ : جَلَسْتُ إِلَى شَيْبَةَ فِي هٰذَا المَسْجِدِ ، قالَ : جَلَسَ إِلَيَّ عُمَرُ فِي مَجْلِسِكَ هٰذَا فَقالَ : هَمَمْتُ أَنْ لا أَدَعَ فِيها صَفْراء وَلا بَيْضاء إِلاَّ قَسَمْتُها بَيْنَ المُسْلِمِينَ ، قُلْتُ : ما أَنْتَ بِفاعِلٍ ، قالَ : لِمَ ؟ قُلْتُ : لَمْ يَفْعَلْهُ صاحِباكَ . قالَ : هُما المَرْآنِ يُقْتَدَى بِهِما .

381. Narrated Ḥudhaifa : Allāh's Apostle ﷺ said to us, "Honesty descended from the Heavens and settled in the roots of the hearts of men (faithful believers), and then the Qur'ān was revealed and the people read the Qur'ān, (and learnt it from it) and also learnt it from the Sunna." [Both Qur'ān and Sunna strengthened their (the faithful believers') honesty.]

(See Hadith No. 208)

٣٨١ ـ حدَّثَنا عَلِيُّ بْنُ عَبْدِ اللهِ : حدَّثَنا سُفْيانُ قالَ : سَأَلْتُ الأَعْمَشَ فَقالَ عَنْ زَيْدِ بْنِ وَهْبٍ : سَمِعْتُ حُذَيْفَةَ يَقُولُ : حدَّثَنا رَسُولُ اللهِ صلى اللهُ عليه وسلَّم أَنَّ الأَمانَةَ نَزَلَتْ مِنَ السَّماءِ فِي جَذْرِ قُلُوبِ الرِّجالِ ، وَنَزَلَ القُرْآنُ ، فَقَرَءُوا القُرْآنَ وَ عَلِمُوا مِنَ السُّنَّةِ .

382. Narrated 'Abdullāh ﷺ : The best talk (speech) is Allāh's Book (Qur'ān), and the best way is the way of Muhammad ﷺ , and the worst matters are the heresies (those new things which are introduced into the religion); and whatever you

٣٨٢ ـ حدَّثَنا آدَمُ بْنُ أَبِي إِياسٍ : حدَّثَنا شُعْبَةُ : أَخْبَرَنا عَمْرُو بْنُ مُرَّةَ سَمِعْتُ مُرَّةَ الهَمْدانِيَّ يَقُولُ : قالَ عَبْدُ اللهِ : إِنَّ أَحْسَنَ الحَدِيثِ كِتابُ اللهِ ، وَ أَحْسَنَ الهَدْيِ هَدْيُ مُحَمَّدٍ

have been promised will surely come to pass, and you cannot escape (it).

صلى اللهُ عليه وسلَّم ، و شرُّ الأمُورِ مُحْدَثاتُها ، و إنَّ ما توعَدونَ لآتٍ وَما أنتُمْ بِمُعْجِزِينَ .

383. Narrated Abū Huraira and Zaid bin Khalid : We were with the Prophet when he said (to two men), "I shall judge between you according to Allāh's Book (Laws)."

٣٨٣ ـ حدَّثنا مُسَدَّدٌ : حدَّثنا سُفْيانُ : حدَّثنا الزُّهْرِيُّ ، عَنْ عُبَيْدِ اللهِ ، عَنْ أبي هُرَيْرَةَ و زَيْدِ بْنِ خالِدٍ قالَ : كُنَّا عِنْدَ النَّبِيِّ صلى اللهُ عليه وسلَّم فَقالَ : لأَقْضِيَنَّ بَيْنَكُما بِكِتابِ اللهِ .

384. Narrated Abū Huraira : Allāh's Apostle said, "All my followers will enter Paradise except those who refuse." They said, "O Allāh's Apostle! Who will refuse?" He said, "Whoever obeys me will enter Paradise, and whoever disobeys me is the one who refuses (to enter it)."

٣٨٤ ـ حدَّثنا مُحَمَّدُ بْنُ سِنانٍ : حدَّثنا فُلَيْحٌ : حدَّثنا هِلالُ بْنُ عَلِيٍّ ، عَنْ عَطاءِ بن يسارٍ ، عَنْ أبي هُرَيْرَةَ أنَّ رَسُولَ اللهِ صلى اللهُ عليه وسلَّم قالَ : كُلُّ أُمَّتِي يَدْخُلُونَ الجَنَّةَ إلاَّ مَنْ أبى ، قالوا : يا رَسُولَ اللهِ ، و مَنْ يَأبى ؟ قالَ : مَنْ أطاعَنِي دَخَلَ الجَنَّةَ ، وَمَنْ عَصانِي فَقَدْ أبى .

385. Narrated Jabir bin Abdullāh : Some angels came to the Prophet while he was sleeping. Some of them said, "He is sleeping." Others said, "His eyes are sleeping but his

٣٨٥ ـ حدَّثنا مُحَمَّدُ بْنُ عُبادَةَ : أخبرَنا يَزِيدُ : حدَّثنا سُلَيْمانُ بْنُ حَيَّانَ ، وَ أثْنَى عليه : حدَّثنا سَعِيدُ بْنُ مِينَاءَ : حدَّثنا أو سَمِعْتُ جابِرَ بْنَ

heart is awake." Then they said, "There is an example for this companion of yours." One of them said, "Then set forth an example for him." Some of them said, "He is sleeping." The others said, "His eyes are sleeping but his heart is awake." Then they said, "His example is that of a man who has built a house and then offered therein a banquet and sent an inviter (messenger) to invite the people. So whoever accepted the invitation of the inviter, entered the house and ate of the banquet, and whoever did not accept the invitation of the inviter, did not enter the house, nor did he eat of the banquet." Then the angels said, "Interpret this example to him so that he may understand it." Some of them said, "He is sleeping." The others said, "His eyes are sleeping but his heart is awake." And then they said, "The houses stands for Paradise and the call-maker is Muḥammad ﷺ and whoever obeys Muḥammad, obeys Allāh; and whoever disobeys Muḥammad, disobeys Allāh. Muḥammad separated the people (i. e., through his message, the good is distinguished from the bad, and the believers from the disbelievers)."

عَبْدِ اللهِ يَقُولُ : جاءت مَلائِكَةٌ إلى النَّبِيِّ صلى اللهُ عليه وسلَّم وَهُوَ نائِمٌ فَقالَ بَعْضُهُمْ : إنَّهُ نائِمٌ ، و قالَ بَعْضُهُمْ : إنَّ العَيْنَ نائِمَةٌ وَالقَلْبَ يَقْظانُ ، فَقالوا : إن لِصاحِبِكُمْ هَذا مَثَلاً ، قالَ : فاضْرِبُوا لهُ مَثَلاً ، فَقالَ بَعْضُهُمْ : إنَّهُ نائِمٌ ، و قالَ بَعْضُهُمْ : إنَّ العَيْنَ نائِمَةٌ والقَلْبَ يَقْظانُ ، فَقالوا : مَثَلُهُ كمَثَلِ رَجُلٍ بَنَى دارًا وَجَعَلَ فيها مَأْدُبَةً وَبَعَثَ داعِيا ، فمَنْ أجابَ الدّاعِيَ دَخَلَ الدّارَ وَأكَلَ مِنَ المَأْدُبَةِ ، وَمَنْ لَمْ يُجِبِ الدّاعِيَ لَمْ يَدْخُلِ الدّارَ ولَمْ يَأكُلْ مِنَ المَأْدُبَةِ فَقالوا : أوِّلوها لهُ يَفْقَهْها ، فَقالَ بَعْضُهُمْ : إنَّهُ نائِمٌ ، و قالَ بَعْضُهُمْ : إنَّ العَيْنَ نائِمَةٌ والقَلْبَ يَقْظانُ ، فَقالوا : فالدّارُ : الجَنَّةُ ، وَالدّاعي : مُحَمَّدٌ صلى اللهُ عليه وسلَّم ، فمَنْ أطاعَ مُحَمَّدًا صلى اللهُ عليه وسلَّم فَقد أطاعَ اللهَ . و مَنْ عَصَى مُحَمَّدًا صلى اللهُ عليه وسلَّم فَقَدْ عَصَى اللهَ . وَ مُحَمَّدٌ صلى اللهُ عليه وسلَّم فَرْقٌ بَيْنَ النّاسِ . تابَعَهُ قُتَيْبَةُ ، عَنْ لَيْثٍ ، عَنْ خالِدٍ ، عَنْ سَعِيدِ بْنِ أبي هِلالٍ ، عَنْ جابِرٍ : خَرَجَ عَلَيْنا النَّبِيُّ صلى اللهُ عليه وسلَّم .

386. Narrated Hammām : Ḥudhaifa

٣٨٦ ـ حدَّثَنا أبُو نُعَيْمٍ : حدَّثَنا

said, "O the group of Al-Qurra': (1) Follow the right path, for then you will be the best leaders, but if you divert right or left, then you will go astray far away."

سُفْيانُ ، عَنِ الأعْمَشِ . عَنْ إبْرَاهِيمَ ، عَنْ هَمَّامٍ ، عَنْ حُذَيْفَةَ قالَ : يامَعْشَرَ القُرَّاءِ . اسْتَقِيمُوا فَقَدْ سُبِقْتُمْ سَبْقًا بَعِيدًا . فَإنْ أخَذْتُمْ يَمِينًا وَشِمالاً لَقَدْ ضَلَلْتُمْ ضَلالاً بَعِيدًا .

387. Narrated Abū Mūsā: The Prophet ﷺ said, "My example and the example of what I have been sent with is that of a man who came to some people and said, 'O people! I have seen the enemy's army with my own eyes, and I am the naked warner: so protect yourselves!' Then a group of his people obeyed him and fled at night proceeding stealthily till they were safe, while another group of them disbelieved him and stayed at their places till morning when the army came upon them, and killed and ruined them completely. So this is the example of that person who obeys me and follows what I have brought (the Qur'an and the Sunna), and the example of the one who disobeys me and disbelieves the truth I have brought."

٣٨٧ ـ حدَّثَنا أبو كُرَيْب : حدَّثَنا أبو أُسامَةَ ، عَنْ بُرَيْد . عَنْ أبي بُرْدَةَ . عَنْ أبي مُوسَى ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم قالَ : إنَّمَا مَثَلِي وَمَثَلُ ما بَعَثَنِي اللهُ بِهِ كمَثَلِ رَجُلٍ أتَى قَوْمًا فَقالَ : يا قَوْمِ ، إنِّي رَأيْتُ الجَيْشَ بِعَيْنَيَّ ، وَإنِّي أنا النَّذِيرُ العُرْيانُ ، فالنَّجاءَ . فَأطاعَهُ طائِفَةٌ مِنْ قَوْمِهِ فَأدْلَجُوا فانْطَلَقُوا عَلَى مُهَلِهِمْ فَنَجَوْا ، وكَذَّبَتْ طائِفَةٌ مِنْهُمْ فَأصْبَحُوا مكانَهُمْ ، فَصَبَّحَهُمُ الجَيْشُ فَأهْلَكَهُمْ واجْتاحَهُمْ ، فَذَلِكَ مَثَلُ مَنْ أطاعَنِي فاتَّبَعَ ما جِئْتُ بِهِ ، وَمَثَلُ مَنْ عَصانِي وكَذَّبَ بِما جِئْتُ بِهِ مِنَ الحَقِّ .

388. Narrated Abū Huraira ﷺ : When Allah's Apostle ﷺ died and

٣٨٨ ـ حدَّثَنا قُتَيْبَةُ بْنُ سَعِيدٍ : حدَّثَنا لَيْثٌ ، عَنْ عُقَيْلٍ ، عَنِ الزُّهْرِيِّ :

(1) Qurra': Religious scholars in the knowledge of Qur'an and Sunna.

أخبرني عُبَيْدُ اللهِ بْنُ عَبْدِ اللهِ بْنِ عُتْبَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: لَمَّا تُوُفِّيَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم واسْتُخْلِفَ أَبُوبَكْرٍ بَعْدَهُ، وكَفَرَ مَنْ كَفَرَ مِنَ العَرَبِ، قَالَ عُمَرُ لأَبِي بَكْرٍ: كَيْفَ تُقَاتِلُ النَّاسَ وَقَدْ قَالَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم: أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا لا إِلَهَ إِلاَّ اللهُ. فَمَنْ قَالَ لا إِلَهَ إِلاَّ اللهُ عَصَمَ مِنِّي مَالَهُ وَنَفْسَهُ إِلاَّ بِحَقِّهِ، وَحِسَابُهُ عَلَى اللهِ؟ فَقَالَ: واللهِ لأُقَاتِلَنَّ مَنْ فَرَّقَ بَيْنَ الصَّلاةِ والزَّكَاةِ، فَإِنَّ الزَّكَاةَ حَقُّ المَالِ. واللهِ لَوْ مَنَعُونِي عِقَالاً كَانُوا يُؤَدُّونَهُ إِلَى رَسُولِ اللهِ صلى اللهُ عليه وسلَّم لَقَاتَلْتُهُمْ عَلَى مَنْعِهِ. فَقَالَ عُمَرُ: فَوَاللهِ مَا هُوَ إِلاَّ أَنْ رَأَيْتُ اللهَ قَدْ شَرَحَ صَدْرَ أَبِي بَكْرٍ لِلْقِتَالِ فَعَرَفْتُ أَنَّهُ الحَقُّ. قَالَ ابْنُ بُكَيْرٍ وَعَبْدُ اللهِ، عَنِ اللَّيْثِ: عَنَاقًا، وَهُوَ أَصَحُّ.

Abū Bakr was elected as a Caliph after him, some of the Arabs reverted to disbelief, ʿUmar said to Abū Bakr, "How dare you fight the people while Allāh's Apostle ﷺ said, 'I have been ordered to fight the people till they say: 'None has the right to be worshipped but Allāh.' And whoever says: 'None has the right to be worshipped but Allāh,' saves his wealth and his life from me unless he deserves a legal punishment justly, and his account will be with Allāh?" ' Abū Bakr said, "By Allāh, I will fight him who discriminates between Zakāt and prayers, for Zakāt is the compulsory right to be taken from the wealth. By Allāh, if they refuse to give me even a tying rope which they used to give to Allāh's Apostle ﷺ, I would fight them for withholding it." ʿUmar said, "By Allāh, It was nothing, except I saw that Allāh had opened the chest of Abū Bakr to the fight, and I came to know for certain that that was the truth."

٣٨٩ - حدَّثَنِي إِسْمَاعِيلُ: حدَّثَنِي ابْنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ: حدَّثَنِي عُبَيْدُ اللهِ بْنُ عَبْدِ اللهِ بْنِ عُتْبَةَ: أَنَّ عَبْدَ اللهِ بْنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَدِمَ عُيَيْنَةُ بْنُ حِصْنِ

389. Narrated ʿAbdullāh bin ʿAbbās ﷺ: ʿUyaina bin Ḥiṣn bin Ḥudhaifa bin Badr came and stayed (at Medina) with his nephew Al-Ḥurr bin Qais bin Ḥiṣn who was one of those whom ʿUmar used to consult ——— and the Qurrā', whether old or young, were the com-

panions of 'Umar's assembly and his advisors——'Uyaina said to his nephew, "O my nephew, are you in this Caliph's favour through which you may take his permission to admit me?" His nephew said, "I will ask permission from him for you." (Ibn 'Abbās added:) So he took the permission for 'Uyaina, and when the latter entered, he said, "O Ibn Al-Khaṭṭāb! By Allāh, you neither give us a good amount of property nor rule us with justice." On that 'Umar became so angry that he was on the point of striking him. Al-Ḥurr said, "O Chief of the Believers! Allāh said to His Apostle ﷺ:

'Hold to forgiveness, command what is good (right), and leave the foolish (i.e. do not punish them).' (7 : 199)

and this person is among the ignorant." By Allāh, 'Umar did not overlook that Verse when Al-Ḥurr recited it before him, and 'Umar used to stop (be very cautious and scrupulous) in matters mentioned in Allāh's Book.

ابنِ حُذَيْفَةَ بنِ بَدْرٍ فَنَزَلَ عَلَى ابْنِ أَخِيهِ الحُرِّ بْنِ قَيْسِ بْنِ حِصْنٍ، وَكَانَ مِنَ النَّفَرِ الَّذِينَ يُدْنِيهِمْ عُمَرُ، وَكَانَ القُرَّاءُ أَصْحَابَ مَجْلِسِ عُمَرَ وَمُشَاوَرَتِهِ كُهُولاً كَانُوا أَوْ شُبَّانًا. فَقَالَ عُيَيْنَةُ لابْنِ أَخِيهِ: يَا ابْنَ أَخِي، هَلْ لَكَ وَجْهٌ عِنْدَ هَذَا الأَمِيرِ فَتَسْتَأْذِنَ لِي عَلَيْهِ؟ قَالَ: سَأَسْتَأْذِنُ لَكَ عَلَيْهِ. قَالَ ابْنُ عَبَّاسٍ: فَاسْتَأْذَنَ لِعُيَيْنَةَ، فَلَمَّا دَخَلَ قَالَ: يَا ابْنَ الخَطَّابِ، وَاللهِ مَا تُعْطِينَا الجَزْلَ وَلا تَحْكُمُ بَيْنَنَا بِالعَدْلِ. فَغَضِبَ عُمَرُ حَتَّى هَمَّ بِأَنْ يَقَعَ بِهِ، فَقَالَ الحُرُّ: يَا أَمِيرَ المُؤْمِنِينَ إِنَّ اللهَ تَعَالَى قَالَ لِنَبِيِّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ـ خُذِ العَفْوَ وَأْمُرْ بِالعُرْفِ وَأَعْرِضْ عَنِ الجَاهِلِينَ ـ وَإِنَّ هَذَا مِنَ الجَاهِلِينَ، فَوَاللهِ مَا جَاوَزَهَا عُمَرُ حِينَ تَلاهَا عَلَيْهِ، وَكَانَ وَقَّافًا عِنْدَ كِتَابِ اللهِ.

390. Narrated Asmā' bint Abū Bakr ﷺ: I came to Aisha during the solar eclipse. The people were standing (offering prayer and she too, was standing and offering prayer. I asked, "What is wrong with the people?" She point-

٣٩٠ ـ حَدَّثَنَا عَبْدُ اللهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ فَاطِمَةَ بِنْتِ المُنْذِرِ، عَنْ أَسْمَاءَ ابْنَةِ أَبِي بَكْرٍ رَضِيَ اللهُ عَنْهُمَا أَنَّهَا قَالَتْ: أَتَيْتُ عَائِشَةَ حِينَ خَسَفَتِ

ed towards the sky with her hand and said, "Subḥān Allāh !" I asked her, "Is there a sign?" She nodded with her head meaning, yes. When Allāh's Apostle ﷺ finished (the prayer), he glorified and praised Allāh and said, "There is not anything that I have not seen before but I have seen now at this place of mine, even Paradise and Hell. It has been revealed to me that you people will be put to trial nearly like the trial of Ad-Dajjal, in your graves. As for the true believer or a Muslim (the sub-narrator is not sure as to which of the two(words Asmā' had said) he will say, 'Muḥammad ﷺ came with clear signs from Allāh, and we responded to him (accepted his teachings) and believed (what he said).' It will be said (to him) 'Sleep in peace; we have known that you were a true believer who believed with certainty.' As for a hypocrite or a doubtful person, (the sub-narrator is not sure as to which word Asmā' said) he will say, 'I do not know, but I heard the people saying something and so I said the same.'"

الشَّمْسُ والنَّاسُ قِيامٌ وهِيَ قائِمَةٌ تُصَلِّي فَقُلْتُ : ما لِلنَّاسِ ؟ فأشارَتْ بِيَدِها نَحْوَ السَّماءِ فَقالَتْ : سُبْحانَ اللهِ. فَقُلْتُ : آيَةٌ ؟ قالت : بِرَأْسِها أنْ نَعَمْ ، فَلَمَّا انْصَرَفَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم حَمِدَ اللهَ وأثْنَى عَلَيْهِ ثُمَّ قالَ : ما مِنْ شَيْءٍ لَمْ أرَهُ إلاَّ وَقَدْ رَأيْتُهُ فى مَقامِي هٰذا حَتَّى الجَنَّةَ والنَّارَ ، وأُوحِيَ إلَيَّ أنَّكُمْ تُفْتَنُونَ فى القُبورِ قَرِيباً مِنْ فِتْنَةِ الدَّجَّالِ. فأمَّا المُؤمِنُ أوِ المُسْلِمُ ، لا أدْرِي أيَّ ذٰلِكَ قالَتْ أسْماءُ ، فَيَقُولُ : مُحَمَّدٌ جاءَنا بالبَيِّناتِ فَأجَبْناهُ وآمَنَّا ، فيُقالُ : نَمْ صالِحا ، عَلِمْنا أنَّكَ مُوقِنٌ : وأمَّا المُنافِقُ أوِ المُرْتابُ ، لا أدْرِي أيَّ ذٰلِكَ ، قالَتْ أسْماءُ فَيَقُولُ: لا أدْرِي، سَمِعْتُ النَّاسَ يَقُولُونَ شَيْئا فَقُلْتُهُ .

391. Narrated Abū Huraira ﷺ : The Prophet ﷺ said, "Leave me as I leave you, (1) for the people who

٣٩١ ـ حدَّثَنا إسْماعِيلُ : حدَّثَنِي مالِكٌ ، عَنْ أبِي الزِّنادِ ، عَنِ الأعْرَجِ ، عَنْ أبِي هُرَيْرَةَ ، عَنِ النَّبِيِّ صلى اللهُ

(1) The Prophet ﷺ tells his companions not to ask him about things which have not happened but are still hypothetical.

were before you were ruined because of their questions and their differences over their prophets. So, if I forbid you to do something, then keep away from it. And if I order you to do something, then do of it as much as you can."

عليه وسلَّم قالَ : دَعوني ما تَرَكْتُكُمْ ، فإنَّما أهْلَكَ مَنْ كانَ قَبْلَكُمْ سُؤالُهُمْ و اخْتِلافُهُمْ عَلى أنْبِيائِهِمْ . فإذا نَهَيْتُكُمْ عَنْ شَيْءٍ فاجْتَنِبوه ، و إذا أمَرْتُكُمْ بِشَيْءٍ فأتوا مِنْهُ ما اسْتَطَعْتُمْ .

(3) CHAPTER. What is disliked of asking too many questions and of troubling oneself with what does not concern one.

And the Statement of Allāh ﷻ :—

'Ask not questions about things which, if made plain to you, may cause you trouble.' (5 : 101)

باب ما يُكْرَهُ مِنْ كَثْرَةِ السُّؤالِ ، و تَكَلُّفِ ما لا يَعْنِيهِ ، و قَوْلِهِ تَعالى - لا تَسْألوا عَنْ أشْياءَ إنْ تُبْدَ لَكُمْ تَسُؤْكُمْ -

392. Narrated Sa'd bin Abī Waqqās: The Prophet ﷺ said, "The most sinful person among the Muslims is the one who asked about something which had not been prohibited, but was prohibited because of his asking."

٣٩٢ - حدَّثَنا عَبْدُ اللهِ بْنُ يَزِيدَ المُقْرِئُ : حدَّثَنا سَعِيدٌ : حدَّثَنِي عُقَيْلٌ ، عَنِ ابْنِ شِهابٍ ، عَنْ عامِرِ ابْنِ سَعْدِ بْنِ أبي وَقَّاصٍ ، عَنْ أبِيهِ أنَّ النَّبِيَّ صلى اللهُ عليه وسلَّم قالَ : إنَّ أعْظَمَ المُسْلِمِينَ جُرْماً مَنْ سَألَ عَنْ شَيْءٍ لَمْ يُحَرَّمْ فَحُرِّمَ مِنْ أجْلِ مَسْألَتِهِ .

393. Narrated Zaid bin Thābit :

٣٩٣ - حدَّثَنا إسحاقُ : حدَّثَنا عَفَّانُ :

حدثنا وهيب: حدثنا موسى بن عقبة: سمعت أبا النضر يحدث عن بسر ابن سعيد، عن زيد بن ثابت أن النبي صلى الله عليه وسلم اتخذ حجرة في المسجد من حصير، فصلى رسول الله صلى الله عليه وسلم فيها ليالي حتى اجتمع إليه ناس، ثم فقدوا صوته ليلة فظنوا أنه قد نام فجعل بعضهم يتنحنح ليخرج إليهم فقال: ما زال بكم الذي رأيت من صنيعكم حتى خشيت أن يكتب عليكم، ولو كتب عليكم ما قمتم به، فصلوا أيها الناس في بيوتكم فإن أفضل صلاة المرء في بيته إلا الصلاة المكتوبة.

The Prophet took a room made of date palm leaves mats in the mosque. Allāh's Apostle prayed in it for a few nights till the people gathered (to pray the night prayer (Tarewih) (behind him). Then on (the 4th) night the people did not hear his voice and they thought that he had slept, so some of them startad hemming in order that he might come out. The Prophet then said, "You continued doing what I saw you doing till I was afraid that this (Tarawih prayer) might be enjoined on you, and if it were enjoined on you, you would not continue performing it. Therefore, O people! Perform your prayers at your homes, for the best prayer of a person is what is performed at his home except the compulsory (congregational) prayer."

(See Hadith No. 229 Vol. 3)

٣٩٤ - حدثنا يوسف بن موسى: حدثنا أبو أسامة، عن بريد بن أبي بردة، عن أبي بردة، عن أبي موسى الأشعري قال: سئل رسول الله صلى الله عليه وسلم عن أشياء كرهها، فلما أكثروا عليه المسألة غضب وقال: سلوني، فقام رجل فقال: يا رسول الله، من أبي؟ قال: أبوك حذافة. ثم قام آخر فقال: يا رسول الله، من أبي؟

394. Narrated Abū Mūsā Al-Ash'arī: Allāh's Apostle was asked about things which he disliked, and when the people asked too many questions, he became angry and said, "Ask me (any question)." A man got up and said, "O Allāh's Apostle! Who is my father?" The Prophet replied, "Your father is Hudhaifa." Then another man got up and said, "O Allāh's Apostle! Who is may father?" The Prophet said,

فقال : أبوك سالم مولى شيبة . فلما رأى عمر ما بوجه رسول الله صلى الله عليه وسلم من الغضب قال : إنا نتوب إلى الله عز و جل .

"Your father is Salim, Maulā Shaiba." When 'Umar saw the signs of anger on the face of Allāh's Apostle ﷺ, he said, "We repent to Allāh ﷻ."

٣٩٥ ـ حدثنا موسى : حدثنا أبو عوانة : حدثنا عبد الملك ، عن ورّاد كاتب المغيرة قال : كتب معاوية إلى المغيرة : اكتب إلي ما سمعت من رسول الله صلى الله عليه وسلم . فكتب إليه : إن نبي الله صلى الله عليه وسلم كان يقول في دبر كل صلاة : لا إله إلا الله وحده لا شريك له ، له الملك وله الحمد وهو على كل شيء قدير . اللهم لا مانع لما أعطيت ، ولا معطي لما منعت ، ولا ينفع ذا الجد منك الجد . و كتب إليه إنه كان ينهى عن قيل و قال ، و كثرة السؤال ، و إضاعة المال . و كان ينهى عن عقوق الأمهات ، و وأد البنات ، و منع و هات .

395. Narrated Warrad, the clerk of Al-Mughīra: Mu'āwiya wrote to Al-Mughīra: 'Write to me what you have heard from Allāh's Apostle ﷺ.' So he (Al-Mughīra) wrote to him: Allāh's Prophet ﷺ used to say at the end of each prayer: "Lā illāha illallāh waḥdahu lā sharīka lahu, lahul Mulku, wa lahul Ḥamdu wa huwa 'alā kulli shai'in qadīr. Allāhumma la māni'a limā a'ṭaita, walā mu'ṭiya limā mana'ta, walā yanfa'u dhul-jadd minkal-jadd." (1) He also wrote to him that the Prophet ﷺ used to forbid (1) Qīl and Qāl (idle useless talk or that you talk too much about others, (2) Asking too many questions (in disputed Religious matters); (3) And waisting one's wealth by extravagance; (4) And to bury the daughters alive (5) And to prevent your favours (benevolence) to others (i.e. not to pay the rights of the others (6) And asking others for something (except when it is unavoidable).

(1) None has the right to be worshipped but Allāh the Alone Who has no partner. His is the Kingdom, and to Him Praises must be, and He is able to do everything. O Allāh! Nobody can withhold what You give; and nobody can give what You withhold; and the luck of a lucky person does not benefit him against Your Will.

396. Narrated Anas ﷺ : We were with 'Umar and he said. "We have been forbidden to undertake a difficult task beyond our capability (i.e. to exceed the religious limits e.g., to clean the inside of the eyes while doing ablution)."

٣٩٦ ـ حدَّثنا سُلَيْمانُ بْنُ حَرْبٍ : حدَّثنا حَمَّادُ بْنُ زَيْدٍ ، عَنْ ثابِتٍ ، عَنْ أنَسٍ قالَ : كُنَّا عِنْدَ عُمَرَ فَقالَ : نُهِينا عَنِ التَّكَلُّفِ .

397. Narrated Anas bin Mālik ﷺ : The Prophet ﷺ came out after the sun had declined and offered the Ẓuhr prayer (in congregation). After finishing it with Taslīm, he stood on the pulpit and mentioned the Hour and mentioned that there would happen great events before it. Then he said, "Whoever wants to ask me any question, may do so, for by Allāh, you will not ask me about anything but I will inform you of its answer as long as I am at this place of mine." On this, the Anṣār wept violently, and Allāh's Apostle ﷺ kept on saying, "Ask me!" Then a man got up and asked, "Where will my entrance be, O Allāh's Apostle?" The Prophet ﷺ said, "(You will go, to) the Fire." Then 'Abdullāh bin Ḥudhaifa got up and asked, "Who is my father, O Allāh's Apostle?" The Prophet ﷺ replied, "Your father is Ḥudhaifa." The Prophet ﷺ then kept on saying (angrily), "Ask me! Ask me!" 'Umar then knelt on his knees and said, "We have accepted Allāh as our Lord and Islām as our religion and Muḥammad as an Apostle." Allāh's Apostle ﷺ became

٣٩٧ ـ حدَّثنا أبو اليمانِ : أخبرَنا شُعَيْبٌ ، عَنِ الزُّهْرِيِّ . وَحدَّثَنِي مَحْمودٌ : حدَّثَنا عَبْدُ الرَّزّاقِ : أخبرَنا مَعْمَرٌ ، عَنِ الزُّهْرِيِّ : أخبرَنِي أنَسُ ابْنُ مالِكٍ رَضِيَ اللهُ عَنْهُ . أنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ خَرَجَ حِينَ زاغَتِ الشَّمْسُ فَصَلَّى الظُّهْرَ ، فَلَمَّا سَلَّمَ قامَ عَلَى المِنْبَرِ فَذَكَرَ السّاعَةَ ، وَذَكَرَ أنَّ بَيْنَ يَدَيْها أُمورًا عِظاما ، ثُمَّ قالَ : مَنْ أحَبَّ أنْ يَسْألَ عَنْ شَيْءٍ فَلْيَسْألْ عَنْهُ ، فَوَاللهِ لا تَسْألونِي عَنْ شَيْءٍ إلاَّ أخبرْتُكُمْ بِهِ ما دُمْتُ فِي مَقامِي هَذا . قالَ أنَسٌ : فَأكْثَرَ الأنْصارُ البُكاءَ ، وَأكْثَرَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ أنْ يَقولَ سَلونِي ، فَقالَ أنَسٌ : فَقامَ إلَيْهِ رَجُلٌ فَقالَ : أيْنَ مَدْخَلِي يا رَسُولَ اللهِ ؟ قالَ النّارُ ، فَقامَ عَبْدُ اللهِ بْنُ حُذافَةَ فَقالَ : مَنْ أبِي يا رَسُولَ اللهِ ؟ قالَ : أبوكَ حُذافَةُ . قالَ : ثُمَّ أكْثَرَ أنْ يَقولَ سَلونِي سَلونِي ، فَبَرَكَ عُمَرُ عَلَى رُكْبَتَيْهِ

فَقالَ : رَضينا بِاللهِ رَبّاً ، وَبِالإسْلامِ دِيناً ، وَبِمُحَمَّدٍ صلى اللهُ عليهِ وسلَّم رَسُولاً. قالَ : فَسَكَتَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم حِينَ قالَ عُمَرُ ذلكَ ، ثُمَّ قالَ رَسُول اللهِ صلى اللهُ عليهِ وسلَّم: وَالذى نَفْسِى بِيَدِهِ لَقَدْ عُرِضَتْ عَلَى الجَنَّةُ وَالنَّارُ آنِفاً فى عُرْضِ هٰذا الحائِطِ وَأنا أُصَلِّى ، فَلَمْ أرَ كاليَوْمِ فى الخَيْرِ وَالشَّرِّ .

quiet when 'Umar said that. Then Allah's Apostle ﷺ said, "By Him in Whose Hand my life is, Paradise and Hell were displayed before me across this wall while I was praying, and I never saw such good and evil as I have seen today."

٣٩٨ ـ حدَّثَنا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ. أخبرنا رَوْحُ بنُ عُبادَةَ: حدَّثَنا شُعْبَةُ : أخبرَنى مُوسَى بنُ أنَسٍ ، قالَ : سَمِعْتُ أنَسَ بنَ مالِكٍ قالَ: قالَ رَجُلٌ: يا نَبِىَّ اللهِ مَنْ أبى ؟ قالَ: أبُوكَ فُلانٌ ، فنزَلَتْ ـ يا أيُّها الذينَ آمَنوا لا تَسْألوا عَنْ أشْياءَ ـ الآيَةَ .

398. Narrated Anas bin Malik ﷺ : A man said, "O Allah's Prophet! Who is my father?" The Prophet ﷺ said, "Your father is so-and-so." And then the Divine Verse :—

'O you who believe! Ask not questions about things..... (5 : 101)

٣٩٩ ـ حدَّثَنا الحَسَنُ بنُ صَبَّاحٍ : حدَّثَنا شَبابَةُ : حدَّثَنا وَرْقاءُ ، عَنْ عَبْدِ اللهِ بْنِ عَبْدِ الرَّحْمَنِ : سَمِعْتُ أنَسَ بْنَ مالِكٍ يَقولُ : قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم : لَنْ يَبْرَحَ النَّاسُ يَتَساءَلونَ حتى يَقولوا : هٰذا اللهُ خالِقُ كُلِّ شَىْءٍ ، فمَنْ خَلَقَ اللهَ ؟ .

399. Narrated Anas bin Malik ﷺ : Allah's Apostle ﷺ said, "People will not stop asking questions till they say, 'This is Allah, the Creator of everything, then who created Allah?'"

٤٠٠ ـ حدَّثنا مُحَمَّدُ بْنُ عُبَيْدِ بْنِ مَيْمُونٍ : حدَّثنا عِيسَى بنُ يُونُسَ ، عَنِ الأعْمَشِ ، عَنْ إبْرَاهِيمَ ، عَنْ عَلْقَمَةَ ، عَنِ ابْنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قالَ : كُنْتُ مَعَ النَّبِيِّ صلى اللهُ عليهِ وسلَّم فى حَرْثٍ بِالمَدِينَةِ وهُوَ يَتَوَكَّأُ عَلَى عَسِيبٍ فَمَرَّ بِنَفَرٍ مِنَ اليَهُودِ فَقالَ بَعْضُهُمْ : سَلُوهُ عَنِ الرُّوحِ ، وقالَ بَعْضُهُمْ : لا تَسْأَلُوهُ ، لا يُسْمِعْكُمْ ما تَكْرَهُونَ ، فَقامُوا إلَيْهِ فَقالُوا : يا أبا القاسِمِ ، حدِّثْنا عَنِ الرُّوحِ . فَقامَ ساعَةً يَنْظُرُ فَعَرَفْتُ أنَّهُ يُوحَى إلَيْهِ ، فَتَأخَّرْتُ عَنْهُ حَتى صَعِدَ الوَحْيُ ثُمَّ قالَ ـ و يَسْأَلونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أمْرِ رَبِّى ـ

400. Narrated Ibn Mas'ūd ﷺ : I was with the Prophet ﷺ at one of the farms of Medina while he was leaning on a date palm leaf-stalk. He passed by a group of Jews and some of them said to the other, "Ask him (the Prophet ﷺ) about the soul." Some others said, "Do not ask him, lest he should tell you what you dislike." But they went up to him and said, "O Abal Qāsim! Inform us about the soul." The Prophet ﷺ stood up for a while, waiting. I realized that he was being Divinely Inspired, so I kept away from him till the Inspiration was over. Then the Prophet ﷺ said, "(O Muhammad) they ask you regarding the spirit, Say: The spirit, its knowledge is with my Lord (i.e., nobody has its knowledge except Allāh)." (17 : 85)" (This is a miracle of the Qur'ān that all the scientists up till now do not know about the spirit, i.e., how life comes to a body and how it goes away at its death).

باب الاقْتِداءِ بِأفْعالِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم .

(4) CHAPTER. To follow the actions of the Prophet ﷺ.

٤٠١ ـ حدَّثنا أبو نُعَيْمٍ : حدَّثنا سُفْيانُ ، عَنْ عَبْدِ اللهِ بن دِينارٍ ، عَنِ

401. Narrated Ibn 'Umar ﷺ : The Prophet ﷺ wore a gold ring and then

the people followed him and wore gold rings too. Then the Prophet ﷺ said, "I had this golden ring made for myself. He then threw it away and said, "I shall never put it on." Thereupon the people also threw their rings away.

ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قَالَ : اتَّخَذَ النَّبِيُّ صلى الله عليه وسلَّم خاتِما مِنْ ذَهَبٍ فاتَّخَذَ النَّاسُ خَواتِيمَ مِنْ ذَهَبٍ ، فَقَالَ النَّبِيُّ صلى اللهُ عليه وسلَّم: إِنِّي اتَّخَذْتُ خاتَما مِنْ ذَهَبٍ فَنَبَذَهُ، وَقَالَ : إِنِّي لَنْ أَلْبَسَهُ أَبَدًا ، فَنَبَذَ النَّاسُ خَواتِيمَهُمْ .

(5) CHAPTER. What is disliked of going deeply into and arguing about (Religious) knowledge, and exaggerating in matters of religion, and of inventing heresies, as Allāh ﷻ says :—

'O the people of the Scripture (Jews and Christians) ! Do not exceed the limits in your religion, nor say of Allāh aught but the truth.' (4:171)

بابٌ ما يُكْرَهُ مِنَ التَّعَمُّقِ و التَّنازُعِ فى العِلْمِ ، والغُلُوِّ فى الدِّينِ و البِدَعِ ، لِقَوْلِهِ تَعالى ـ يا أَهْلَ الكِتابِ لا تَغْلُوا فى دِينِكُمْ وَلا تَقُولوا عَلَى اللهِ إِلاَّ الحَقَّ ـ .

402. Narrated Abū Huraira ؓ : The Prophet ﷺ said (to his companions), "Do not fast Al-Wiṣāl."(1) They said, "But you fast Al-Wiṣāl." He said, "I am not like you, for at night my Lord feeds me and makes me drink."

٤٠٢ ـ حدَّثَنا عَبْدُ اللهِ بْنُ مُحَمَّدٍ : حدَّثَنا هِشامٌ : أَخْبَرَنا مَعْمَرٌ ، عَنِ الزُّهْرِيِّ ، عَنْ أَبِي سَلَمَةَ ، عَنْ أَبِي هُرَيْرَةَ قَالَ : قَالَ النَّبِيُّ صلى اللهُ عليه

(1) Al-Wiṣāl is a long fast for more than one day (continuously).

But the people did not give up Al-Wiṣāl, so the Prophet ﷺ fasted Al-Wiṣāl with them for two days or two nights, and then they saw the crescent whereupon the Prophet ﷺ said, "If the crescent had delayed, I would have continued fasting (because of you)," as if he wanted to vanquish them completely (because they had refused to give up Al-Wiṣāl).

وسلَّم : لا تُواصِلوا، قالوا : إنَّكَ تُواصِلُ ، قالَ : إنِّى لَسْتُ مِثْلَكُمْ ، إنِّى أبِيتُ يُطْعِمُنِى رَبِّى و يَسْقِينِى. فَلَمْ يَنْتَهُوا عَنِ الوِصالِ ، قالَ : فَوَاصَلَ بِهِمُ النَّبِىُّ صلى اللهُ عليهِ وسلَّم يَوْمَيْنِ أو لَيْلَتَيْنِ ، ثُمَّ رَأوا الهِلالَ فَقالَ النَّبِىُّ صلى اللهُ عليهِ وسلَّم: لَوْ تَأخَّرَ الهِلالُ لَزِدْتُكُمْ ، كالمُنْكِى لَهُمْ .

403. Narrated Ibrāhīm At-Tamīī's father: 'Alī رضي الله عنه addressed us while he was standing on a brick pulpit and carrying a sword from which was hanging a scroll. He said, "By Allāh, we have no book to read except Allāh's Book and whatever is on this scroll." And then he unrolled it, and behold, in it was written what sort of camels were to be given as blood money, and there was also written in it: 'Medina is a sanctuary from Air (mountain) to such-and-such place, so whoever innovates in it an heresy or commits a sin therein, he will incur the curse of Allāh, the angels, and all the people, and Allāh will not accept his compulsory or optional good deeds.' There was also written in it: 'The asylum) pledge of protection) granted by any Muslims is one, (even a Muslim of the lowest status) is to be secured and respected by all the other Muslims. and whoever betrays a Muslim in this respect (by violating the pledge)

٤٠٣ ـ حدَّثَنا عُمَرُ بنُ حَفْصِ بنِ غِياثٍ : حدَّثَنا أبِى : حدَّثَنا الأعْمَشُ : حدَّثَنِى إبْراهِيمُ التَّيْمِىُّ : حدَّثَنِى أبِى قالَ : خَطَبَنا عَلِىٌّ رَضِىَ اللهُ عَنْهُ عَلَى مِنْبَرٍ مِنْ آجُرٍّ وَعَلَيهِ سَيْفٌ فيهِ صَحِيفَةٌ مُعَلَّقَةٌ فَقالَ : واللهِ ما عِنْدَنا مِنْ كِتابٍ يُقْرَأُ إلاَّ كِتابَ اللهِ ، وَما فى هٰذِهِ الصَّحِيفَةِ. فَنَشَرَها فإذا فيها : أسْنانُ الإبِلِ ، و إذا فيها: المَدِينَةُ حَرَمٌ مِنْ عَيرٍ إلَى كَذا ، فَمَنْ أحْدَثَ فيها حَدَثًا فَعَلَيْهِ لَعْنَةُ اللهِ وَالمَلائِكَةِ والنَّاسِ أجْمَعِينَ ، لا يَقْبَلُ اللهُ مِنْهُ صَرْفًا وَلا عَدْلاً . وَإذا فيهِ : ذِمَّةُ المُسْلِمِينَ واحِدَةٌ ، يَسْعَى بِها أدْناهُمْ ، فَمَنْ أخْفَرَ مُسْلِمًا فَعَلَيْهِ لَعْنَةُ اللهِ والمَلائِكَةِ وَالنَّاسِ أجْمَعِينَ ، لا يَقْبَلُ اللهُ مِنْهُ صَرْفًا وَلا عَدْلاً . وَإذا فيها :

will incur the curse of Allāh, the angels, and all the people, and Allāh will not accept his compulsory or optional good deeds.' There was also written on it : 'Whoever (freed slave) befriends (takes as masters) other than his real masters (manumitters) without their permission will incur the curse of Allāh, the angels, and all the people, and Allāh will not accept his compulsory or optional good deeds.'

(See Hadith No. 94 Vol. 3)

مَنْ وَالَى قَوْمًا بِغَيْرِ إِذْنِ مَوَالِيهِ فَعَلَيْهِ لَعْنَةُ اللهِ وَالمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ ، لَا يَقْبَلُ اللهُ مِنْهُ صَرْفًا وَلَا عَدْلًا

404. Narrated 'Aisha ﷺ : The Prophet ﷺ did something as it was allowed from the religious point of view but some people refrained from it. When the Prophet ﷺ heard of that, he, after glorifying and praising Allāh, said, "Why do some people refrain from doing something which I do? By Allāh, I know Allāh more than they and fear Allāh more than they."

٤٠٤ ـ حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ : حَدَّثَنَا أَبِي: حَدَّثَنَا الأَعْمَشُ : حَدَّثَنَا مُسْلِمٌ ، عَنْ مَسْرُوقٍ قَالَ : قَالَتْ عَائِشَةُ رَضِيَ اللهُ عَنْهَا : صَنَعَ النَّبِيُّ صلى اللهُ عليه وسلَّم شَيْئًا تَرَخَّصَ فِيهِ و تَنَزَّهَ عَنْهُ قَوْمٌ ، فَبَلَغَ ذَلِكَ النَّبِيَّ صلى اللهُ عليه وسلَّم فَحَمِدَ اللهَ ثُمَّ قَالَ : مَا بَالُ أَقْوَامٍ يَتَنَزَّهُونَ عَنِ الشَّيْءِ أَصْنَعُهُ ؟ فَوَاللهِ إِنِّي أَعْلَمُهُمْ بِاللهِ وَأَشَدُّهُمْ لَهُ خَشْيَةً .

405. Narrated Ibn Abī Mulaika: Once the two righteous men, i.e., Abū Bakr and 'Umar were on the verge of destruction (and that was because): When the delegate of Bani Tamim came to the Prophet ﷺ , one of them (either Abū Bakr or 'Umar) recommended Al-Aqra' bin Ḥābis At-Tamīmī Al-Ḥanẓalī, the brother of Banī Mujāshi (to be appointed

٤٠٥ ـ حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ : أَخْبَرَنَا وَكِيعٌ ، عَنْ نَافِعِ بْنِ عُمَرَ ، عَنِ ابْنِ أَبِي مُلَيْكَةَ قَالَ : كَادَ الخَيِّرَانِ أَنْ يَهْلِكَا: أَبُو بَكْرٍ و عُمَرُ ، لَمَّا قَدِمَ عَلَى النَّبِيِّ صلى اللهُ عليه وسلَّم وَفْدُ بَنِي تَمِيمٍ أَشَارَ أَحَدُهُمَا بِالأَقْرَعِ بْنِ حَابِسٍ التَّمِيمِيِّ الحَنْظَلِيِّ أَخِي بَنِي مُجَاشِعٍ ،

as their chief), while the other recommended somebody else. Abū Bakr said to 'Umar, "You intended only to oppose me." 'Umar said, "I did not intend to oppose you!" Then their voices grew louder in front of the Prophet ﷺ whereupon there was revealed :—

'O you who believe! Do not raise your voices above the voice of the Prophet..... ...a great reward.'

(49 : 2-3)

Ibn Az-Zubair said," Thenceforward when 'Umar talked to the Prophet ﷺ, he would talk like one who whispered a secret and would even fail to make the Prophet ﷺ hear him, in which case the Prophet ﷺ would ask him (to repeat his words)."

وَأَشَارَ الآخَرُ بِغَيْرِهِ. فَقَالَ أَبُو بَكْرٍ لِعُمَرَ: إِنَّمَا أَرَدْتَ خِلاَفِي، فَقَالَ عُمَرُ: مَا أَرَدْتُ خِلاَفَكَ، فَارْتَفَعَتْ أَصْوَاتُهُمَا عِنْدَ النَّبِيِّ صلى الله عليه وسلم فَنَزَلَتْ: يَا أَيُّهَا الَّذِينَ آمَنُوا لاَ تَرْفَعُوا أَصْوَاتَكُمْ إِلَى قَوْلِهِ عَظِيمٌ. قَالَ ابْنُ أَبِي مُلَيْكَةَ: قَالَ ابْنُ الزُّبَيْرِ: فَكَانَ عُمَرُ بَعْدُ وَلَمْ يَذْكُرْ ذَلِكَ عَنْ أَبِيهِ، يَعْنِي أَبَا بَكْرٍ، إِذَا حَدَّثَ النَّبِيَّ صلى الله عليه وسلم بِحَدِيثٍ حَدَّثَهُ كَأُخِي السِّرَارِ، لَمْ يُسْمِعْهُ حَتَّى يَسْتَفْهِمَهُ.

406. Narrated 'Aisha ﷺ, the mother of believers: Allāh's Apostle ﷺ during his fatal ailment said,"Order Abū Bakr to lead the people in prayer." I said, "If Abū Bakr stood at your place (in prayer), the people will not be able to hear him because of his weeping, so order 'Umar to lead the people in prayer." He again said, "Order Abū Bakr to lead the people in prayer." Then I said to Ḥafṣa, "Will you say (to the Prophet), 'If Abū Bakr stood at your place, the people will not be able to hear him because of his weeping, so order 'Umar to lead the people in prayer?'" Ḥafṣa did so, whereupon

٤٠٦ ـ حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنِي مَالِكٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ أَنَّ رَسُولَ اللهِ صلى الله عليه وسلم قَالَ فِي مَرَضِهِ: مُرُوا أَبَا بَكْرٍ يُصَلِّي بِالنَّاسِ. قَالَتْ عَائِشَةُ: قُلْتُ: إِنَّ أَبَا بَكْرٍ إِذَا قَامَ فِي مَقَامِكَ لَمْ يُسْمِعِ النَّاسَ مِنَ الْبُكَاءِ، فَمُرْ عُمَرَ فَلْيُصَلِّ. فَقَالَ مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ، فَقَالَتْ عَائِشَةُ: فَقُلْتُ لِحَفْصَةَ: قُولِي إِنَّ أَبَا بَكْرٍ إِذَا قَامَ فِي مَقَامِكَ لَمْ يُسْمِعِ النَّاسَ مِنَ الْبُكَاءِ، فَمُرْ عُمَرَ فَلْيُصَلِّ بِالنَّاسِ،

فَفَعَلَتْ حَفْصَةُ، فَقَالَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم: إِنَّكُنَّ لَأَنْتُنَّ صَوَاحِبُ يُوسُفَ، مُرُوا أَبَابَكْرٍ فَلْيُصَلِّ لِلنَّاسِ. فَقَالَتْ حَفْصَةُ لِعَائِشَةَ: مَا كُنْتُ لِأُصِيبَ مِنْكِ خَيْرًا.

Allāh's Apostle ﷺ said, "You are like the companions of Joseph (see Qur'ān, 12: 30-32). Order Abu Bakr to lead the people in prayer." Ḥafṣa then said to me, "I have never received any good from you!"

٤٠٧ ـ حَدَّثَنَا آدَمُ: حَدَّثَنَا أَبُو ذِئْبٍ: حَدَّثَنَا الزُّهْرِيُّ، عَنْ سَهْلِ ابْنِ سَعْدٍ السَّاعِدِيِّ قَالَ: جَاءَ عُوَيْمِرٌ العَجْلَانِيُّ إِلَى عَاصِمِ بْنِ عَدِيٍّ فَقَالَ: أَرَأَيْتَ رَجُلًا وَجَدَ مَعَ امْرَأَتِهِ رَجُلًا فَيَقْتُلُهُ، أَتَقْتُلُونَهُ بِهِ؟ سَلْ لِي يَا عَاصِمُ رَسُولَ اللهِ صلى اللهُ عليه وسلَّم، فَسَأَلَهُ فَكَرِهَ النَّبِيُّ صلى اللهُ عليه وسلَّم المَسَائِلَ وَعَابَهَا فَرَجَعَ عَاصِمٌ فَأَخْبَرَهُ أَنَّ النَّبِيَّ صلى اللهُ عليه وسلَّم كَرِهَ المَسَائِلَ، فَقَالَ عُوَيْمِرٌ: وَاللهِ لَآتِيَنَّ النَّبِيَّ صلى اللهُ عليه وسلَّم، فَجَاءَ وَقَدْ أَنْزَلَ اللهُ تَعَالَى القُرْآنَ خَلْفَ عَاصِمٍ، فَقَالَ لَهُ: قَدْ أَنْزَلَ اللهُ فِيكُمْ قُرْآنًا، فَدَعَا بِهِمَا فَتَقَدَّمَا فَتَلَاعَنَا، ثُمَّ قَالَ عُوَيْمِرٌ: كَذَبْتُ عَلَيْهَا يَا رَسُولَ اللهِ إِنْ أَمْسَكْتُهَا، فَطَارَقَهَا وَلَمْ يَأْمُرْهُ النَّبِيُّ صلى اللهُ عليه وسلَّم بِفِرَاقِهَا، فَجَرَتِ السُّنَّةُ فِي

407. Narrated Sahl bin Sa'd As-Sā'idī: 'Uwaimir Al-'Ajlānī came to 'Āṣim bin 'Adī and said, "If a man found another man with his wife and killed him, would you sentence the husband to death (in Qiṣāṣ) i.e., equality in punishment)? O Āṣim! Please ask Allāh's Apostle about this matter on my behalf." Āṣim asked the Prophet ﷺ but the Prophet ﷺ disliked the question and disapproved of it. 'Āṣim returned and informed 'Uwaimir that the Prophet ﷺ disliked that type of question. 'Uwaimir said, "By Allāh, I will go (personally) to the Prophet." 'Uwaimir came to the Prophet ﷺ when Allāh had already revealed Qur'ānic Verses (in that respect), after 'Āṣim had left (the Prophet ﷺ). So the Prophet ﷺ said to 'Uwaimir, "Allāh has revealed Qur'ānic Verses regarding you and your wife." The Prophet ﷺ then called for them, and they came and carried out the order of Li'an, and then 'Uwaimir

said, "O Allah's Apostle! Now if I kept her with me, I would be accused of telling a lie." So 'Uwaimir divorced her although the Prophet ﷺ did not order him to do so. Later on this practice of divorcing became the tradition of couples involved in a case of Li'an(1). The Prophet ﷺ said (to the people), "Wait for her! If she delivers a red short child like a Wahra (a short red animal), then I will be of the opinion that he ('Uwaimir) has told a lie, but if she delivered a black big-eyed one with big buttocks, then I will be of the opinion that he has told the truth about her." 'Ultimately she gave birth to a child that proved the accusation.

(See Hadith No. 269 Vol. 6)

المُتلاعِنَيْنِ. و قالَ النَّبِيُّ صلى اللهُ عليه وسلَّم : انْظُرُوها فإنْ جاءتْ بهِ أحمرَ قَصِيرًا مِثْلَ وحَرَةٍ فلا أُراهُ إلاَّ قَدْ كَذَبَ ، وَإنْ جاءتْ بهِ أسحمَ أعْيَنَ ، ذا أليَتَيْنِ فلا أحْسِبُ إلاَّ قَدْ صَدَقَ عَلَيْها، فَجاءتْ بهِ عَلَى الأمْرِ المَكْرُوهِ.

408. Narrated Mālik bin Aus An-Naṣrī: I proceeded till I entered upon 'Umar (and while I was sitting there), his gate-keeper Yarfā came to him and said, "'Uthmān, 'Abdur-Raḥmān, Az-Zubair and Sa'd ask your permission to come in." 'Umar allowed them. So they entered, greeted, and sat down. (After a while the gatekeeper came) and said, "Shall I admit 'Alī and 'Abbās?" 'Umar allowed them to enter. Al-'Abbās said, "O Chief of the believers! Judge between me and the oppressor ('Alī)." Then there was a dispute (regarding the property of Bani Na-

٤٠٨ - حدَّثَنا عَبْدُ اللهِ بْنُ يوسُفَ : حدَّثَنا اللَّيْثُ : حدَّثَنِي عُقَيْلٌ عَنِ ابْنِ شِهابٍ قالَ : أخْبَرَنِي مالِكُ بنُ أوْسٍ النَّضْرِيُّ ، وكانَ مُحَمَّدُ بْنُ جُبَيْرِ بنِ مُطْعِمٍ ذَكَرَ لِي ذِكْرًا مِنْ ذلكَ ، فَدَخَلْتُ عَلَى مالِكٍ فَسَأَلْتُهُ فَقالَ : انْطَلَقْتُ حَتَّى أدْخُلَ عَلَى عُمَرَ ، أتاهُ حاجِبُهُ يَرْفا فَقالَ : هَلْ لكَ فِي عُثْمانَ وَعَبْدِ الرَّحْمَنِ وَالزُّبَيْرِ وَسَعْدٍ يَسْتَأْذِنُونَ؟ قالَ: نَعَمْ، فَدَخَلوا فَسَلَّموا وجَلَسوا . فَقالَ : هَلْ لكَ فِي عَلِيٍّ و

(1) Li'an : See glossary.

dir) between them ('Abbās and 'Alī). 'Uthmān and his companions said, "O Chief of the Believers! Judge between them and relieve one from the other." 'Umar said, "Be patient! I beseech you by Allāh, with Whose permission the Heaven and the Earth exist! Do you know that Allāh's Apostle ﷺ said, 'Our property is not to be inherited, and whatever we leave is to be given in charity,' and by this Allāh's Apostle ﷺ meant himself?" On that the group said, "He verily said so." 'Umar then faced 'Alī and 'Abbās and said, "I beseech you both by Allāh, do you both know that Allāh's Apostle ﷺ said so?" They both replied, "Yes." 'Umar then said, "Now I am talking to you about this matter (in detail). Allāh favoured Allāh's Apostle ﷺ with some of this wealth which He did not give to anybody else, as Allāh said :—

'What Allāh bestowed as Fai (Booty) on His Apostle for which you made no expedition.....' (59 : 6)

So that property was totally meant for Allāh's Apostle ﷺ, yet he did not collect it and ignore you, nor did he withhold it with your exclusion, but he gave it to you and distributed it among you till this much of it was left behind, and the Prophet ﷺ used to spend of this as the yearly expenditures of his family and then take what remained of it and spent it as he did with (other) Allāh's wealth. The Prophet ﷺ did so during all his lifetime, and I beseech

عَبَّاسٍ ؟ فَأَذِنَ لَهُمَا . قَالَ العَبَّاسُ : يَا أَمِيرَ المُؤْمِنِينَ ، اقْضِ بَيْنِي وَبَيْنَ الظَّالِمِ ، اسْتَبَّا فَقَالَ الرَّهْطُ عُثْمَانُ وَأَصْحَابُهُ : يَا أَمِيرَ المُؤْمِنِينَ ، اقْضِ بَيْنَهُمَا وَأَرِحْ أَحَدَهُمَا مِنَ الآخَرِ ، فَقَالَ : اتَّئِدُوا ، أَنْشُدُكُمْ بِاللهِ الَّذِي بِإِذْنِهِ تَقُومُ السَّمَاءُ وَالأَرْضُ ، هَلْ تَعْلَمُونَ أَنَّ رَسُولَ اللهِ صلى اللهُ عليه وسلَّم قَالَ : لا نُورَثُ ما تَرَكْنا صَدَقَةٌ؟ يُرِيدُ رَسُولَ اللهِ صلى اللهُ عليه وسلَّم نَفْسَهُ ، قَالَ الرَّهْطُ : قَدْ قَالَ ذَلِكَ . فَأَقْبَلَ عُمَرُ عَلَى عَلِيٍّ وَعَبَّاسٍ فَقَالَ : أَنْشُدُكُمَا بِاللهِ ، هَلْ تَعْلَمَانِ أَنَّ رَسُولَ اللهِ صلى اللهُ عليه وسلَّم قَالَ ذَلِكَ؟ قَالا : نَعَمْ . قَالَ عُمَرُ : فَإِنِّي مُحَدِّثُكُمْ عَنْ هَذَا الأَمْرِ ، إِنَّ اللهَ كَانَ خَصَّ رَسُولَهُ صلى اللهُ عليه وسلَّم فِي هَذَا المَالِ بِشَيْءٍ لَمْ يُعْطِهِ أَحَدًا غَيْرَهُ ، فَإِنَّ اللهَ يَقُولُ ـ ما أَفَاءَ اللهُ عَلَى رَسُولِهِ مِنْهُمْ فَمَا أَوْجَفْتُمْ ـ الآيَةَ ، فَكَانَتْ هَذِهِ خَالِصَةً لِرَسُولِ اللهِ صلى اللهُ عليه وسلَّم . ثُمَّ وَاللهِ مَا احْتَازَهَا دُونَكُمْ وَلا اسْتَأْثَرَ بِهَا عَلَيْكُمْ ، وَقَدْ أَعْطَاكُمُوهَا وَبَثَّهَا فِيكُمْ حَتَّى بَقِيَ مِنْهَا هَذَا المَالُ ، وَكَانَ النَّبِيُّ صلى اللهُ عليه وسلَّم يُنْفِقُ عَلَى أَهْلِهِ نَفَقَةَ سَنَتِهِمْ مِنْ هَذَا المَالِ ، ثُمَّ يَأْخُذُ مَا بَقِيَ فَيَجْعَلُهُ مَجْعَلَ مَالِ اللهِ ، فَعَمِلَ

you by Allāh, do you know that?" They replied, "Yes." 'Umar then addressed 'Alī and 'Abbās, saying, "I beseech you both by Allāh, do you know that?" Both of them replied, "Yes." 'Umar added, "Then Allāh took His Apostle ﷺ unto Him. Abū Bakr then said 'I am the successor of Allāh's Apostle ﷺ,' and took over all the Prophet's property and disposed of it in the same way as Allāh's Apostle ﷺ used to do, and you were present then." Then he turned to 'Alī and 'Abbās and said, "You both claim that Abū Bakr did so-and-so in managing the property, but Allāh knows that Abū Bakr was honest, righteous, intelligent, and a follower of what is right in managing it. Then Allāh took Abū Bakr unto Him, 'I said: I am the successor of Allāh's Apostle ﷺ and Abū Bakr,' So I took over the property for two years and managed it in the same way as Allāh's Apostle ﷺ and Abū Bakr used to do. Then you both ('Alī and 'Abbās) came to me and asked for the same thing! (O 'Abbās! You came to me to ask me for your share from nephew's property; and this ('Alī) came to me asking for his wife's share from her father's property, and I said to you both, 'If you wish, I will place it in your custody on condition that you make a covenant with Allāh that you both will manage it in the same way as Allāh's Apostle ﷺ and

النَّبِيُّ صلى اللهُ عليه وسلَّم بذلكَ حَيَاتَهُ . أَنْشُدُكُمْ بِاللهِ ، هَلْ تَعْلَمُونَ ذلك ؟ فَقَالوا : نَعَمْ ثُمَّ قالَ لِعَلِيٍّ وَعَبَّاسٍ : أَنْشُدُكُما اللهَ ، هَلْ تَعْلَمانِ ذلكَ ؟ قالا نَعَمْ . ثُمَّ تَوَفَّى اللهُ نَبِيَّهُ صلى اللهُ عليه وسلَّم فَقالَ أبو بَكْرٍ : أنا وَلِيُّ رَسُولِ اللهِ صلى اللهُ عليه وسلَّم، فَقَبَضْتَها أبو بَكْرٍ فَعَمِلَ فيها بِما عَمِلَ فيها رَسُولُ اللهِ صلى اللهُ عليه وسلَّم ، وَأَنْتُما حِينَئِذٍ . وَأَقْبَلَ عَلى عَلِيٍّ وَعَبَّاسٍ فَقالَ : تَزْعُمانِ أَنَّ أبا بَكْرٍ فيها كَذا ؟ وَاللهُ يَعْلَمُ أَنَّهُ فيها صادِقٌ بارٌّ رَاشِدٌ تابِعٌ لِلحَقِّ . ثُمَّ تَوَفَّى اللهُ أبا بَكْرٍ فَقُلْتُ : أنا وَلِيُّ رَسُولِ اللهِ صلى اللهُ عليه وسلَّم وَأبي بَكْرٍ ، فَقَبَضْتُها سَنَتَيْنِ أَعْمَلُ فيها بِما عَمِلَ بِهِ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم وَأبو بَكْرٍ ، ثُمَّ جِئْتُمانِي وَكَلِمَتُكُما عَلى كَلِمَةٍ وَاحِدَةٍ ، وَأَمْرُكُما جَمِيعٌ ، جِئْتَنِي تَسْأَلُنِي نَصِيبَكَ مِنِ ابْنِ أَخِيكَ ، وَأَتانِي هَذا يَسْأَلُنِي نَصِيبَ امْرَأَتِهِ مِنْ أَبِيها فَقُلْتُ : إِنْ شِئْتُما دَفَعْتُها إِلَيْكُما عَلى أَنَّ عَلَيْكُما عَهْدَ اللهِ وَمِيثاقَهُ تَعْمَلانِ فيها بِما عَمِلَ بِهِ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم وَبِما عَمِلَ فيها أبو بَكْرٍ ، وَبِما عَمِلْتُ فيها مُنْذُ وَلِيتُها ، وَإِلَّا فَلا تُكَلِّمانِي فيها فَقُلْتُما : ادْفَعْها إِلَيْنا بِذلكَ ، فَدَفَعْتُها إِلَيْكُما

بذلكَ. أنشُدُكُمْ باللهِ، هلْ دَفَعْتُها إليهما بذلك ؟ قالَ الرَّهْطُ: نعَمْ. فأقبلَ عَلى عَلِيٍّ وعَبَّاسٍ فقالَ: أنشُدُكُما باللهِ، هلْ دَفَعْتُها إليكُما بذلكَ ؟ قالا: نعَمْ. قالَ أفتَلتَمِسانِ مِنِّي قَضاءً غيرَ ذلكَ؟ فوَالَّذي بإذْنِهِ تقومُ السَّماءُ والأرْضُ لا أقْضي فيها قَضاءً غيرَ ذلكَ حتَّى تقومَ السَّاعةُ، فإنْ عجَزْتُما عنها فادفَعاها إليَّ فأنا أكفيكماها

Abū Bakr did and as I have been doing since I took charge of managing it; otherwise, do not speak to me anymore about it.' Then you both said, 'Give it to us on that (condition).' So I gave it to you on that condition. Now I beseech you by Allāh, did I not give it to them on that condition?" The group (whom he had been addressing) replied, "Yes." 'Umar then addressed 'Abbās and 'Alī saying, "I beseech you both by Allāh, didn't I give you all that property on that condition?" They said, "Yes." 'Umar then said, "Are you now seeking a verdict from me other than that? By Him with Whose Permission the Heaven and the Earth exist I will not give any verdict other than tha till the Hour is established; and if you both are unable to manage this property, then you can hand it back to me, and I will be sufficient for it on your behalf."

(See Hadith No. 326 Vol. 4)

بابُ إثمِ مَنْ آوَى مُحْدِثًا، ورَواهُ عَلِيٌّ عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم.

(6) CHAPTER. The sin of the person who gives refuge or helps a person who innovates an heresy (in the religion) or commit sins. This has been narrated by 'Alī from the Prophet ﷺ.

٤٠٩ ـ حدَّثَنا مُوسَى بْنُ إسْماعيلَ: حدَّثَنا عَبْدُ الوَاحِدِ: حدَّثَنا عاصِمٌ قالَ: قُلْتُ لأنَسٍ: أحَرَّمَ رَسُولُ اللهِ

409. Narrated 'Āṣim: I said to Anas, "Did Allāh's Apostle ﷺ make Medina a sanctuary?" He replied, "Yes,

صلى اللهُ عليهِ وسلَّم المَدينةَ ؟ قالَ : نَعَمْ . ما بَيْنَ كَذا إلَى كَذا، لا يُقْطَعُ شَجَرُها. مَنْ أحْدَثَ فيها حَدَثًا فعَلَيْهِ لَعْنَةُ اللهِ وَالمَلائِكَةِ وَالنَّاسِ أجْمَعِينَ. قالَ عاصِمٌ : فأخبرني مُوسَى بنُ أنَسٍ أنَّهُ قالَ : أوْ آوَى مُحْدِثًا.

(Medina is a sanctuary) from such-and-such place to such-and-such place. It is forbidden to cut its trees, and whoever innovates an heresy in it, will incur the curse of Allāh, the angels, and all the people." Then Mūsa bin Anas told me that Anas added, ".....or gives refuge to such an heretic or a sinner..."

باب ما يُذْكَرُ مِنْ ذَمِّ الرَّأْيِ وتَكَلُّفِ القِياسِ ، وَلا تَقْفُ : لا تَقُلْ ما لَيْسَ لَكَ بِهِ عِلْمٌ .

(7) CHAPTER. What is said against judging (in religion) made on the basis of one's own opinion or by Qayās(1) (without referring to Qur'ān or Sunna).

And Allāh says :—

'And say not (O man) that of which you have no knowledge.'

(17 : 36)

٤١٠ ـ حدَّثَنا سَعيدُ بنُ تَلِيدٍ : حدَّثَني ابنُ وهْبٍ : حدَّثَني عَبْدُ الرَّحْمَنِ ابنُ شُرَيْحٍ وَغَيْرُهُ ، عَنْ أبي الأسْوَدِ عَنْ عُرْوَةَ قالَ : حَجَّ عَلَيْنا عَبْدُ اللهِ ابنُ عَمْرٍو فَسَمِعْتُهُ يَقولُ : سَمِعْتُ النَّبِيَّ صلى اللهُ عليهِ وسلَّم يَقولُ : إنَّ اللهَ

410. Narrated 'Abdullah bin 'Amr : I heard the Prophet ﷺ saying, "Allāh will not deprive you of knowledge after he has given it to you, but it will be taken away through the death of the religious learned men with their knowledge. Then there will remain ignorant people who, when consulted, will give

(1) Verdicts and judgements given by Islamic religious scholars are given on the following proofs respectively : (a) From the Holy Book (Qur'ān). (b) From the Prophet's Traditions (Sunna) (c) From the unanimously accepted verdict of the Mujtahadin (independant religious scholars who do not follow anybody blindly but with proof from all over the Muslim world. (d) Qayās, i.e., the verdict given by a Mujtahid who considered the case similar in comparison to a case judged by the Prophet ﷺ e.g. Riba for gold and silver given by the Prophet ﷺ is similar to the Ribā given for bank paper notes. Qayās is not to be practiced except if the judgement of the case is not found in the first three proofs, (a), (b) and (c) above.

verdicts according to their opinions whereby they will mislead others and go astray."

لا يَنْزِعُ العِلْمَ بَعْدَ أنْ أعْطاكُمُوهُ انْتِزاعا وَلَكِنْ يَنْتَزِعُهُ مِنهُمْ مَعَ قَبْضِ العُلَمَاءِ بِعِلْمِهِمْ فَيَبْقَى نَاسٌ جُهَّالٌ يُسْتَفْتَوْنَ فَيُفْتُونَ بِرَأْيِهِمْ، فَيُضِلُّونَ وَيَضِلُّونَ. فَحَدَّثْتُ بِهِ عَائِشَةَ زَوْجَ النَّبِيِّ صلى الله عليه وسلم. ثُمَّ إنَّ عَبْدَ اللهِ بْنَ عَمْرٍو حَجَّ بَعْدُ فَقَالَتْ: يَا ابْنَ أُخْتِي، انْطَلِقْ إلَى عَبْدِ اللهِ فَاسْتَثْبِتْ لِي مِنْهُ الَّذِي حَدَّثَتْنِي عَنْهُ، فَجِئْتُهُ فَسَأَلْتُهُ فَحَدَّثَنِي بِهِ كَنَحْوِ مَا حَدَّثَنِي، فَأَتَيْتُ عَائِشَةَ فَأَخْبَرْتُهَا فَعَجِبَتْ. فَقَالَتْ: وَاللهِ لَقَدْ حَفِظَ عَبْدُ اللهِ بْنُ عَمْرٍو.

411. Narrated Al-A'mash: I asked Abū Wā'il, "Did you witness the battle of Siffin between 'Alī and Mu'āwiya?" He said, "Yes," and added, "Then I heard Sahl bin Ḥunaif saying, 'O people! Blame your personal opinions in your religion. No doubt, I remember myself on the day of Abī Jandal; if I had had the power to refuse the order of Allāh's Apostle ﷺ, I would have refused it.(1)

٤١١ - حَدَّثَنَا عَبْدَانُ: أَخْبَرَنَا أَبُو حَمْزَةَ: سَمِعْتُ الأَعْمَشَ قَالَ: سَأَلْتُ أَبَا وَائِلٍ: هَلْ شَهِدْتَ صِفِّينَ؟ قَالَ: نَعَمْ، فَسَمِعْتُ سَهْلَ بْنَ حُنَيْفٍ يَقُولُ ح. وَحَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ قَالَ: قَالَ سَهْلُ ابْنُ حُنَيْفٍ: يَا أَيُّهَا النَّاسُ، اتَّهِمُوا

(1) Sahl and the other companions of the Prophet ﷺ obeyed the Prophet ﷺ regarding the conclusion of the Ḥudaibiya Treaty with the pagans although some of them thought that it was not in the favour of the Muslims. Thus, one should not follow one's own opinion if it disagrees with that of the Prophet ﷺ

We have never put our swords on our shoulders to get involved in a situation that might have been horrible for us, but those swords brought us to victory and peace, except this present situation.'" Abū Wā'il said, "I witnessed the battle of Siffīn, and how nasty Siffīn was!"

رَأيتكُمْ على دِينِكُمْ ، لَقَدْ رَأيْتُنِي يَوْمَ أبِي جَنْدَلٍ ولَوْ أسْتَطِيعُ أنْ أرُدَّ أمْرَ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم لَرَدَدْتُهُ ، وَما وَضَعْنا سُيُوفَنا عَلى عَواتِقِنا لِأمْرٍ يُفْظِعُنا إلاَّ أسْهَلْنَ بِنا إلى أمْرٍ نَعْرِفُهُ غَيْرَ هَذا الأمْرِ ، قالَ : و قالَ أبو وائِلٍ : شَهِدْتُ صِفِّينَ ، و بِئْسَتْ صِفِّينَ .

(8) CHAPTER. Whenever the Prophet ﷺ was asked about something regarding which no Verse was revealed, he would either say, "I do not know," or give no reply, but he never gave a verdict based on opinion or on Qayās, and that was because of the Statement of Allāh ﷻ :—

'...(judge between men) by what Allāh shows you.' (4 : 105)

And Ibn Mas'ūd said, "The Prophet ﷺ was asked about the soul, and he kept quiet till the Divine Inspiration was revealed."

بابُ ما كانَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم يُسْأَلُ مِمَّا لَمْ يُنْزَلْ عَلَيهِ الوَحْيُ فَيَقُولُ لا أدْرِي ، أوْ لَمْ يُجِبْ حتى يُنْزَلَ عَلَيهِ الوَحْيُ ، و لَمْ يَقُلْ بِرَأيٍ ولا بِقِياسٍ لِقَوْلِهِ تَعالى - بِما أرَاكَ اللهُ - وقالَ ابنُ مَسْعُودٍ : سُئِلَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم عَنِ الرُّوحِ فَسَكَتَ حتى نَزَلَتِ الآيَةُ

412. Narrated Jābir bin 'Abdullāh رضي الله عنه : I fell ill, Allāh's Apostle ﷺ and Abū Bakr came to visit me on foot. The Prophet ﷺ came to me while I was unconscious. Allāh's Apostle ﷺ performed ablution and poured the re-

٤١٢ - حدَّثَنا عَلِيُّ بْنُ عَبْدِ اللهِ : حدَّثَنا سُفْيانُ قالَ : سَمِعْتُ ابْنَ المُنْكَدِرِ يَقُولُ : سَمِعْتُ جابِرَ بْنَ عَبْدِ اللهِ يَقُولُ : مَرِضْتُ فَجاءَنِي رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم يَعُودُنِي و أبُو بَكْرٍ ،

maining water of his ablution over me whereupon I became conscious and said, "O Allāh's Apostle! How should I spend my wealth? Or how should I deal with my wealth?" But the Prophet ﷺ did not give me any reply till the Verse of the laws of inheritance was revealed.

وهما ماشيان ، فأتاني وقد أغمي عليّ فتوضأ رسول الله صلى الله عليه وسلم ثم صب وضوءه عليّ فأفقت فقلت: يا رسول الله ، وربما قال سفيان: فقلت أي رسول الله ، كيف أقضي في مالي ؟ كيف أصنع في مالي ؟ قال: فما أجابني بشيء حتى نزلت آية الميراث.

(9) CHAPTER. The way the Prophet ﷺ taught his followers, whether men or women, of what Allāh taught him. He did not impart his own opinions, nor did he give a verdict based on Qayās.(1)

باب تعليم النبي صلى الله عليه وسلم أمته من الرجال والنساء مما علمه الله ، ليس برأي ولا تمثيل.

413. Narrated Abū Sa'īd: A woman came to Allāh's Apostle ﷺ and said, "O Allāh's Apostle! Men (only) benefit by your teachings, so please devote to us from (some of) your time, a day on which we may come to you so that you may teach us of what Allāh has taught you." Allāh's Apostle ﷺ said, "Gather on such-and-such a day at such-and-such a place." They gathered and Allāh's Apostle ﷺ

٤١٣ - حدثنا مسدد: حدثنا أبو عوانة ، عن عبد الرحمن بن الأصبهاني ، عن أبي صالح ذكوان ، عن أبي سعيد: جاءت امرأة إلى رسول الله صلى الله عليه وسلم فقالت: يا رسول الله ، ذهب الرجال بحديثك ، فاجعل لنا من نفسك يوما نأتيك فيه تعلمنا مما علمك الله. فقال: اجتمعن في

(1) Qayās: See glossary.

came to them and taught them of what Allāh had taught him. He then said, "No woman among you who has lost (died) her three children but that they will screen her from the Fire." A woman among them said, "O Allāh's Apostle! If she lost two children?" She repeated her question twice, whereupon the Prophet said, "Even two, even two, even two !"

(See Hadith No. 341 Vol. 2)

يَوْمٍ كَذا و كذا ، فى مَكانِ كذا و كذا . فاجْتَمَعْنَ . فَأتاهُنَّ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم فَعَلَّمَهُنَّ مِمَّا عَلَّمَهُ اللهُ ثُمَّ قالَ : ما مِنْكُنَّ امْرَأةٌ تُقَدِّمُ بَيْنَ يَدَيْها مِنْ وَلَدِها ثَلاثَةً إلاَّ كانَ لَها حِجابا مِنَ النَّارِ ، فَقالَتِ امْرَأةٌ مِنْهُنَّ : يا رَسُولَ اللهِ ، اثْنَيْنِ ؟ قالَ : فَأعادَتْها مَرَّتَيْنِ ، ثُمَّ قالَ : واثْنَيْنِ واثْنَيْنِ واثْنَيْنِ .

(10) CHAPTER. The statement of the Prophet ﷺ : " A group of my followers will remain victorious in their struggle in the cause of the Truth." Those are the religious learned men (i.e., Mujtahadīn). (1)

بابُ قَوْلِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم : لا تَزالُ طائِفَةٌ مِنْ أُمَّتِي ظاهِرِينَ عَلَى الحَقِّ و هُمْ أهْلُ العِلْمِ .

414. Narrated Al-Mughīra bin Shu'ba: The Prophet ﷺ said, " A group of my followers will remain predominant (victorious) till Allāh's Order (the Hour) comes upon them while they are still predominant (victorious)."

٤١٤ ـ حدَّثَنا عُبَيْدُ اللهِ بنُ موسَى ، عَنْ إسْماعِيلَ ، عَنْ قَيْسٍ ، عَنِ المغِيرَةِ ابنِ شُعْبَةَ ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم قالَ : لا تَزالُ طائِفَةٌ مِنْ أُمَّتِي ظاهِرِينَ حتى يَأتِيَهُمْ أمْرُ اللهِ وَهُمْ ظاهِرُونَ .

415. Narrated Humaid: I heard

٤١٥ ـ حدَّثَنا إسْماعيلُ : حدَّثَنا

(1) Mujtahadīn, i. e., independent religious scholars who do not follow anybody blindly but with a proof from the Qur'ān or the Prophet's Sunna (traditions) or both.

Mu'āwiya bin Abī Sufyān delivering a sermon. He said, "I heard the Prophet ﷺ saying, 'If Allāh wants to do a favour to somebody, He bestows on him, the gift of understanding the Qur'ān and Sunna. I am but a distributor, and Allāh is the Giver.(1) The state of this nation will remain good till the Hour is established, or till Allāh's Order comes."(2)

ابنُ وَهْبٍ ، عَنْ يُونسَ ، عَنِ ابنِ شِهابٍ : أخْبرَنِى حُمَيْدٌ قالَ : سَمِعْتُ مُعاوِيَةَ بنَ أبِي سُفْيانَ يَخْطُبُ قالَ : سَمِعْتُ النَّبِيَّ صلى اللهُ عليهِ وسلَّم يَقولُ : مَنْ يُرِدِ اللهُ بهِ خيرًا يُفَقِّهْهُ فى الدِّينِ ، وَإنَّما أنا قاسِمٌ و يُعْطِى اللهُ ، و لَنْ يَزَالَ أمْرُ هذِهِ الأُمَّةِ مُسْتَقيما حتى تَقُومَ السَّاعَةُ أوْ حتى يَأتِيَ أمْرُ اللهِ.

(11) CHAPTER. The Statement of Allāh ﷻ :—

'...or to cover you with confusion in party-strife.' (6 : 65)

بابٌ فى قَوْلِ اللهِ تَعالَى - أوْ يَلْبِسَكُمْ شِيَعًا - .

416. Narrated Jābir bin 'Abdullāh ﷺ : When the (following) Verse was revealed to Allāh's Apostle ﷺ :—

'Say : He has power to send torment on you from above.' ..... (6 : 65)

he said, "O Allāh! I seek refuge with Your Face (from that punishment)."

٤١٦ - حدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ : حدَّثَنا سُفْيانُ : قالَ عَمْرٌو : سَمِعْتُ جابِرَ بنَ عَبْدِ اللهِ رَضِىَ اللهُ عَنْهُما يَقولُ : لَمَّا نَزَلَ عَلى رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم - قُلْ هُوَ القادِرُ عَلى أنْ يَبْعَثَ عَلَيْكُمْ عَذابا مِنْ فَوْقِكُمْ -

(1) The Prophet ﷺ taught his followers whatever he received from Allāh without partiality, while it is Allāh who gives whomever He will the gift of understanding.

(2) This means that, till the Hour, there will be good Muslims protecting Islam against its enemies.

And when this was revealed :—

'...or from beneath your feet,'

(6 : 65)

he said, "O Allāh ! I seek refuge with Your Face (from that)." And when this Verse was revealed :—

'...or to cover you with confusion in party-strife, and make you to taste the violence of one another,'... (6 : 65)

he said, "These two warnings are easier (than the previous ones)."

قالَ : أعوذُ بِوَجْهِكَ ، أوْ من تحت أرْجُلِكُم قال أعُوذُ بوجْهِكَ فَلَمَّا نَزَلَتْ ـ أوْ يَلْبِسَكُمْ شِيَعاً وَيُذِيقَ بَعْضَكُمْ بَأْسَ بَعْضٍ ـ قالَ : هاتانِ أهْوَنُ أوْ أيْسَرُ .

(12) CHAPTER. Whoever compares an ambigious situation to a clear well-defined one, both of which have already been explained by the Prophet ﷺ to make the questioner understand.

بابٌ مَنْ شَبَّهَ أصْلاً مَعْلُوماً بِأصْلٍ مُبَيَّنٍ ، وَقَدْ بَيَّنَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم حُكْمَهُما لِيُفْهِمَ السَّائِلَ .

417. Narrated Abū Huraira ؓ : A bedouin came to Allāh's Apostle ﷺ and said, "My wife has delivered a black boy, and I suspect that he is not my child." Allāh's Apostle ﷺ said to him, "Have you got camels?" The bedouin said, "Yes." The Prophet ﷺ said, "What colour are they?" The bedouin said, "They are red." The Prophet ﷺ said, "Are any of them grey?" He said "There are grey ones among them." The Prophet ﷺ said,

٤١٧ ـ حدَّثَنا أصْبَغُ بنُ الفَرَجِ : حدَّثَنِي ابْنُ وَهْبٍ ، عَنْ يُونُسَ ، عَنِ ابنِ شِهابٍ ، عَنْ أبي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ ، عَنْ أبي هُرَيْرَةَ : أنَّ أعْرَابِيا أتَى رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم فَقالَ : إنَّ امْرَأتِي وَلَدَتْ غُلاماً أسْوَدَ ، وَإنِّي أنْكَرْتُهُ ، فَقالَ لَهُ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم : هَلْ لَكَ مِنْ إبِلٍ ؟ قالَ : نَعَمْ ، قالَ : فَمَا ألْوانُها ؟ قالَ : حُمْرٌ قالَ : هَلْ فِيها مِنْ أوْرَقَ ؟ قالَ :

" Whence do you think this colour came to them ? " The bedouin said, "O Allah's Apostle ! It resulted from hereditary disposition." The Prophet ﷺ said,"And this (i.e., your child) has inherited his colour from his ancestors." The Prophet ﷺ did not allow him to deny his paternity of the child.

إنَّ فيها لَوُرْقاً ، قالَ ، فأنَّى تُرَى ذلك جاءها ؟ قالَ : يا رَسُولَ اللهِ ، عِرْقٌ نَزَعَها قالَ : و لَعَلَّ هٰذا عِرْقٌ نَزَعَهُ ، ولَمْ يُرَخِّصْ له في الانْتِفاءِ مِنْهُ .

418. Narrated Ibn 'Abbas ﷺ : A woman came to the Prophet ﷺ and said, " My mother vowed to perform the Hajj but she died before performing it. Should I perform the Hajj on her behalf?" He said, " Yes! Perform the Hajj on her behalf. See, if your mother had been in debt, would you have paid her debt ? " She said, " Yes." He said, " So you should pay what is for Him as Allah has more right that one should fulfil one's obligations to Him."

٤١٨ ـ حدَّثنا مُسَدَّدٌ : حدَّثنا أبو عَوانَةَ ، عَنْ أبي بِشْرٍ ، عَنْ سَعيدِ ابنِ جُبَيرٍ ، عَنِ ابنِ عَبَّاسٍ : أنَّ امْرَأةً جاءَتْ إلَى النَّبِيِّ صلى اللهُ عليهِ وسلَّم فقالَتْ : إنَّ أُمِّي نَذَرَتْ أنْ تَحُجَّ فماتَتْ قَبْلَ أنْ تَحُجَّ ، أفَأحُجُّ عَنها ؟ قالَ : نَعَمْ ، حُجِّي عَنها ، أرَأيْتِ لَوْ كانَ عَلَى أُمِّكِ دَيْنٌ ، أكُنْتِ قاضِيَتَهُ ؟ قالَتْ : نَعَمْ ، قالَ : فاقْضُوا الذي لهُ فَإنَّ اللهَ أحَقُّ بِالوَفاءِ .

(13) CHAPTER. What has been said regarding exerting oneself to find out the proper legal verdict which is in harmony with what Allah has revealed as Allah says :—

' Whoever fails to judge by what Allah has revealed, (then) such are wrong-doers.' (5 : 45)

باب ما جاءَ في اجْتِهادِ القُضاةِ بِما أنْزَلَ اللهُ تَعالَى لِقَوْلِهِ ـ وَمَنْ لَمْ يَحْكُمْ بِما أنْزَلَ اللهُ فأولَئِكَ هُمُ الظّالِمونَ ـ وَمَدَحَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم صاحِبَ الحِكْمَةِ حِينَ يَقْضِي بِها وَيُعَلِّمُها ، ولا يَتَكَلَّفُ مِنْ قِبَلِهِ ،

The Prophet ﷺ praised the man of religious wisdom who judges by it and teaches it and does not give verdicts that are personal (opinions). And what is said about the Caliphs' consulting and asking the religious learned men.

وَمُشَاوَرَةِ الخُلَفَاءِ وَسُؤَالِهِمْ أَهْلَ العِلْمِ .

419. Narrated 'Abdullāh رضي الله عنه : Allāh's Apostle ﷺ said, "Do not wish to be like anybody except in two cases: The case of a man whom Allāh has given wealth and he spends it in the right way, and that of a man whom Allāh has given religious wisdom (i.e., Qur'ān and Sunna) and he gives his verdicts according to it and teaches it."(1) [to others i.e., religious knowledge of Qur'ān and Sunna (Prophet's Traditions)]."

٤١٩ ـ حدَّثنا شِهابُ بنُ عَبَّادٍ : حدَّثنا إبْرَاهِيمُ بْنُ حُمَيْدٍ ، عَنْ إسْمَاعِيلَ ، عَنْ قَيْسٍ ، عَنْ عَبْدِ اللهِ قالَ : قالَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم : لا حَسَدَ إلاَّ فِي اثْنَتَيْنِ : رَجُلٌ آتاهُ اللهُ مالاً فَسُلِّطَ عَلَى هَلَكَتِهِ فِي الحَقِّ ، و آخَرُ آتاهُ اللهُ حِكْمَةً فَهُوَ يَقْضِي بِهَا وَيُعَلِّمُهَا .

420. Narrated Al-Mughīra bin Shu'ba: 'Umar bin Al-Khaṭṭāb asked (the people) about the Imlās (2) of a woman, i. e., a woman who has an abortion because of having been beaten on her abdomen, saying, "Who among you has heard anything about it from the Prophet ﷺ ?" I said, "I did." He said, "What is that ?" I said, "I heard

٤٢٠ ـ حدَّثنا مُحَمَّدٌ : أخبرَنا أبو مُعاوِيَةَ : حدَّثنا هشامٌ ، عَنْ أبيهِ ، عَنِ المُغِيرَةِ بنِ شُعْبَةَ قالَ : سَألَ عُمَرُ بنُ الخَطَّابِ عَنْ إمْلاصِ المَرْأةِ ، وهي التي يُضْرَبُ بَطْنُهَا فَتُلْقِي جَنِينَها ، فَقالَ : أيُّكُمْ سَمِعَ مِنَ النَّبِيِّ صلى اللهُ عليهِ وسلَّم فيهِ شَيْئاً؟ فَقُلْتُ : أنا، فَقالَ :

(1) One should wish to be one of these two men.
(2) See the glossary.

the Prophet ﷺ saying, 'Its Diya (blood money) is either a male or a female slave.'" 'Umar said, "Do not leave till you present witness in support of your statement." So I went out, and found Muḥammad bin Maslama. I brought him, and he bore witness with me that he had heard the Prophet ﷺ saying, "Its Diya (blood money) is either a male slave or a female slave."

ما هُوَ ؟ قُلْتُ : سَمِعْتُ النَّبِيَّ صلى اللهُ عليه وسلَّم يَقُولُ : فيه غُرَّةٌ : عَبْدٌ أوْ أمَةٌ ، فَقالَ : لا تَبْرَحْ حتى تَجِيئَنى بالمخْرَجِ فيها قُلْتَ . فَخَرَجْتُ فَوَجَدْتُ مُحَمَّدَ بنَ مَسْلَمَةَ فَجِئْتُ بِهِ فَشَهِدَ مَعى أنَّهُ سَمِعَ النَّبِيَّ صلى اللهُ عليه وسلَّم يَقولُ : فيه غُرَّةٌ : عَبْدٌ أوْ أمَةٌ. تابَعَهُ ابنُ أبي الزِّنادِ ، عَنْ أبيهِ عَنْ عُرْوَةَ ، عَنِ المُغِيرَةِ.

(14) CHAPTER. The Statement of the Prophet : "Certainly you (Muslims !) will follow the ways of those who were before you (i.e., Jews and Christians)."

باب قَوْلِ النَّبِيِّ صلى اللهُ عليه وسلَّم: لَتَتْبَعُنَّ سَنَنَ مَنْ كانَ قَبْلَكُمْ.

421. Narrated Abū Huraira ﷺ : The Prophet ﷺ said, "The Hour will not be established till my followers copy the deeds of the previous nations and follow them very closely, span by span, and cubit by cubit (i. e., inch by inch)." It was said, "O Allāh's Apostle! Do you mean by those (nations) the Persians and the Byzantines?" The Prophet ﷺ said, "Who can it be other than they?"

٤٢١ ـ حدَّثَنا أحمدُ بنُ يُونُسَ : حدَّثَنا ابنُ أبي ذِئْبٍ ، عَنِ المَقْبُرِيِّ ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ ، عَنِ النَّبِيِّ صلى اللهُ عليه وسلَّم قالَ : لا تَقومُ السَّاعَةُ حتى تَأخُذَ أُمَّتى بأخْذِ القُرُونِ قَبْلَها شِبْرًا بِشِبْرٍ ، وَذِرَاعًا بِذِرَاعٍ ، فَقِيلَ : يا رَسُولَ اللهِ ، كَفارِسَ والرُّومِ ؟ فَقالَ : وَمَنِ النَّاسُ إلا أولئِكَ ؟ .

422. Narrated Abū Sa'īd Al-Khudrī ﷺ : The Prophet ﷺ said, "You will

٤٢٢ ـ حدَّثَنا مُحَمَّدُ بنُ عَبْدِ العَزِيزِ : حدَّثَنا أبو عُمَرَ الصَّنْعانِيُّ

follow the ways of those nations who were before you, span by span and cubit by cubit (i.e., inch by inch) so much so that even if they entered a hole of a mastigure, you would follow them." We said, " O Allāh's Apostle ! (Do you mean) the Jews and the Christians?" He said, " Whom else ? "

مِنَ الْيَمَنِ ، عَنْ زَيْدِ بْنِ أَسْلَمَ ، عَنْ عَطَاءِ بْنِ يَسَارٍ ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ : لَتَتْبَعُنَّ سَنَنَ مَنْ كَانَ قَبْلَكُمْ شِبْرًا شِبْرًا ، وَذِرَاعًا ذِرَاعًا ، حَتَّى لَوْ دَخَلُوا جُحْرَ ضَبٍّ تَبِعْتُمُوهُمْ . قُلْنَا : يَا رَسُولَ اللهِ ، الْيَهُودَ وَالنَّصَارَى ؟ قَالَ : فَمَنْ ؟

(15) CHAPTER. The sin of the person who invites others to an evil deed or establishes a bad tradition, for Allāh ﷻ says :—

'And also of the burdens of those whom they misled without knowledge.....' (16 : 25)

بَابُ إِثْمِ مَنْ دَعَا إِلَى ضَلَالَةٍ ، أَوْ سَنَّ سُنَّةً سَيِّئَةً لِقَوْلِ اللهِ تَعَالَى - وَمِنْ أَوْزَارِ الَّذِينَ يُضِلُّونَهُمْ بِغَيْرِ عِلْمٍ - الآيَةَ .

423. Narrated 'Abdullāh رضي الله عنه : The Prophet ﷺ said, " None is killed unjustly, but the first son of Adam will have a part of its burden." Sufyan said, " .....a part of its blood because he was the first to establish the tradition of murdering."

٤٢٣ - حَدَّثَنَا الْحُمَيْدِيُّ : حَدَّثَنَا سُفْيَانُ : حَدَّثَنَا الأَعْمَشُ ، عَنْ عَبْدِ اللهِ ابْنِ مُرَّةَ ، عَنْ مَسْرُوقٍ ، عَنْ عَبْدِ اللهِ قَالَ : قَالَ النَّبِيُّ صلى الله عليه وسلم : لَيْسَ مِنْ نَفْسٍ تُقْتَلُ ظُلْمًا إِلاَّ كَانَ عَلَى ابْنِ آدَمَ الأَوَّلِ كِفْلٌ مِنْهَا . وَرُبَّمَا قَالَ سُفْيَانُ : مِنْ دَمِهَا ، لأَنَّهُ سَنَّ الْقَتْلَ أَوَّلاً .

(16) CHAPTER. The Prophet ﷺ

بَابُ مَا ذَكَرَ النَّبِيُّ صلى الله عليه

mentioned and recommended that the religious learned men should not differ. What common opinions the people of the two Harams (sanctuaries) of Mecca and Medina had, and what places and objects of interest in connection with the Prophet ﷺ , Muhajirīn (emigrants) and the Anṣār are present in these two cities, besides the praying place of the Prophet ﷺ and his pulpit and his grave.

وسلَّم وَحَضَّ عَلَى اتِّفاقِ أهْلِ العِلْمِ. وَما اجْتَمَعَ عَلَيهِ الحَرَمانِ : مَكَّةُ والمَدِينَةُ ، وَما كانَ بِهِما مِنْ مَشاهِدِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم والمُهاجِرِينَ والأنْصارِ ، و مُصَلَّى النَّبِيِّ صلى اللهُ عليهِ وسلَّم والمِنْبَرِ والقَبرِ.

424. (A) Narrated Jābir bin ʿAbdullāh As-Salamī : A bedouin gave the Pledge of allegiance for embracing Islām to Allāh's Apostle ﷺ and then he got an attack of fever in Medina and came to Allāh's Apostle ﷺ and said, " O Allāh's Apostle ! Cancel my pledge." Allāh's Apostle ﷺ refused to do so. The bedouin came to him again and said, " Cancel my pledge," but he refused again, and then again the bedouin came to him and said, " Cancel my pledge," and Allāh's Apostle ﷺ refused. The bedouin finally went away, and Allāh's Apostle ﷺ said, " Medina is like a pair of bellows (furnace) it expels its impurities while it brightens and clears its good.

٤٢٤ ـ حدَّثَنا إسْماعيل : حدَّثَنِي مالِكٌ ، عَنْ مُحَمَّدِ بنِ المُنْكَدِرِ ، عَنْ جابِرِ بنِ عَبْدِ اللهِ السَّلَمِيِّ : أنَّ أعْرابِيًّا بايَعَ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم عَلَى الإسْلامِ ، فَأصابَ الأعْرابِيَّ وَعْكٌ بِالمَدِينَةِ ، فَجاءَ الأعْرابِيُّ إلَى رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم فَقالَ : يا رَسُولَ اللهِ ، أقِلْنِي بَيْعَتِي ، فَأبَى رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم. ثُمَّ جاءَهُ فَقالَ : أقِلْنِي بَيْعَتِي فَأبَى ، ثُمَّ جاءَهُ فَقالَ : أقِلْنِي بَيْعَتِي فَأبَى، فَخَرَجَ الأعْرابِيُّ فَقالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم : إنَّما المَدِينَةُ كالكِيرِ تَنْفِي خَبَثَها ، و يَنْصَعُ طِيبُها. حدَّثَنا مُوسَى بنُ إسْماعِيلَ : حدَّثَنا عَبْدُ الواحِدِ : حدَّثَنا مَعْمَرٌ ، عَنِ الزُّهْرِيِّ ، عَنْ عُبَيْدِ اللهِ بنِ عَبْدِ اللهِ قالَ : حدَّثَنِي ابنُ عَبّاسٍ رَضِيَ اللهُ عَنهُما قالَ : كُنْتُ أُقْرِئُ عَبْدَ الرَّحْمَنِ

424. (B) Narrated Ibn ʿAbbās ﷺ : I used to teach Qur'ān to ʿAbdur-Rahmān bin Auf. When Umar performed his last Ḥajj, ʿAbdur-Raḥmān said (to me) at

Mina, "Would that you had seen Chief of the believers today! A man came to him and said, 'So-and-so has said, "If the Chief of the Believers died, we will give the oath of allegiance to such-and-such person." 'Umar said, 'I will get up tonight and warn those who want to usurp the people's rights.' I said, 'Do not do so, for the season (of Hajj) gathers the riffraff mob who will form the majority of your audience, and I am afraid that they will not understand (the meaning of) your saying properly and may spread (an incorrect statement) everywhere. You should wait till we reach Medina, the place of migration and the place of the Sunna (the Prophet's Traditions). There you will meet the companions of Allāh's Apostle ﷺ from the Muhajirīn and the Anṣār who will understand your statement and place it in its proper position.' 'Umar said, 'By Allāh, I shall do so the first time I stand (to address the people) in Medina.' when we reached Medina Umar (in a Friday sermon) said, "No doubt, Allāh sent Muhammad ﷺ with the Truth and revealed to him the Book (Qur'ān), and among what was revealed, was the Verse of Ar-Rajm (stoning adulterers to death).' "

(See Hadith No. 817 Vol. 8)

ابنَ عَوْفٍ فَلَمَّا كانَ آخِرَ حَجَّةٍ حَجَّها عُمَرَ ، فَقالَ : عَبْدُ الرَّحْمٰنِ بِمِنًى : لَوْ شَهِدْتَ أَمِيرَ المؤمِنِينَ أَتاهُ رَجُلٌ ، قالَ : إِنَّ فلانا يَقُولُ : لَوْ مات أَمِيرُ المؤمِنِينَ لَبايَعْنا فلانا ، فَقالَ عُمَرُ : لأَقُومَنَّ العَشِيَّةَ فَأُحَذِّرَ هٰؤُلاءِ الرَّهْطَ الَّذِينَ يُرِيدُونَ أَنْ يَغْصِبُوهُمْ . قُلْتُ : لا تَفْعَلْ ، فَإِنَّ المَوْسِمَ يَجْمَعُ رِعاعَ النَّاسِ يَغْلِبُونَ عَلَى مَجْلِسِكَ ، فَأَخافُ أَنْ لا يَنْزِلُوها عَلَى وَجْهِها ، فَيُطِيرُ بِها كُلُّ مُطِيرٍ فَأَمْهِلْ حتى تَقْدَمَ المَدِينَةَ دارَ الهِجْرَةِ و دارَ السُّنَّةِ ، فَتَخْلُصَ بِأَصْحابِ رَسُولِ اللهِ صلى اللهُ عليه وسلَّم مِنَ المُهاجِرِينَ والأَنْصارَ فَيَحْفَظُوا مَقالَتَكَ وَيُنْزِلُوها عَلَى وَجْهِها . فَقالَ : واللهِ لأَقُومَنَّ بِهِ فِي أَوَّلِ مَقامٍ أَقُومُهُ بِالمَدِينَةِ قالَ ابْنُ عَبَّاسٍ : فَقَدِمْنا المَدِينَةَ فَقالَ : إِنَّ اللهَ بَعَثَ مُحَمَّدًا صلى اللهُ عليه وسلَّم بِالحَقِّ ، وَأَنْزَلَ عَلَيْهِ الكِتابَ ، فَكانَ فِيما أُنْزِلَ آيَةُ الرَّجْمِ .

425. Narrated Muhammad: We were with Abū Huraira while he was wearing two linen garments dyed with red clay. He cleaned his nose with his garment, saying, "Bravo! Bravo!

٤٢٥ ـ حدَّثَنا سُلَيْمانُ بْنُ حَرْبٍ : حدَّثَنا حَمّادٌ ، عَنْ أَيُّوبَ ، عَنْ مُحَمَّدٍ قالَ : كُنَّا عِنْدَ أَبِي هُرَيْرَةَ وَعَلَيْهِ ثَوْبانِ مُمَشَّقانِ مِنْ كَتّانٍ ، فَتَمَخَّطَ

فَقَالَ : بَخٍ بَخٍ ، أبو هُرَيْرَةَ يَتَمَخَّطُ فى الكَتَّانِ ؟ لَقَدْ رَأَيْتُنِى و إنِّى لأَخِرُّ فيما بَيْنَ مِنْبَرِ رَسُولِ اللهِ صلى اللهُ عليه وسلَّم إلى حُجْرَةِ عائِشَةَ مَغْشِيا عَلَىَّ ، فَيَجِىءُ الجائِى فَيَضَعُ رِجْلَهُ عَلى عُنُقِى و يُرَى أنِّى مَجْنُون وما بى جُنُونٌ ، ما بِى إلاَّ الجوعُ .

Abū Huraira is cleaning his nose with linen ! There came a time when I would fall senseless between the pulpit of Allāh's Apostle ﷺ and ʿĀisha's dwelling whereupon a passerby would come and put his foot on my neck, considering me a mad man, but in fact, I had no madness, I suffered nothing but hunger."

٤٢٦ ـ حدَّثنا مُحَمَّدُ بْنُ كَثِيرٍ : أخبرَنَا سُفْيانُ ، عَنْ عَبْدِ الرَّحْمَنِ بنِ عَابِسٍ قالَ : سُئِلَ ابْنُ عَبَّاسٍ : أشَهِدْتَ العِيدَ مَعَ النَّبِىِّ صلى اللهُ عليه وسلَّم ؟ قالَ : نَعَمْ ، ولَولا مَنزِلَتِى مِنْهُ ما شَهِدتُهُ مِنَ الصِّغَرِ . فَأتَى العَلَمَ الَّذِى عِنْدَ دارِ كَثِيرِ بنِ الصَّلْتِ فَصَلَّى ثُمَّ خَطَبَ ، ولَمْ يَذْكُرْ أذانا ولا إقامَةً . ثُمَّ أمَرَ بالصَّدَقَةِ فَجَعَلَ النِّساءُ يُشِرْنَ إلى آذانِهِنَّ و حُلُوقِهِنَّ ، فَأمَرَ بِلالاً فَأتاهُنَّ ثُمَّ رَجَعَ إلَى النَّبِىِّ صلى اللهُ عليه وسلَّم .

426. Narrated ʿAbdur-Raḥmān bin ʿĀbis : Ibn ʿAbbās was asked, " Did you offer the Id prayer with the Prophet ﷺ ?" He said, " Yes, had it not been for my close relation to the Prophet, I would not have performed it (with him) because of my being too young. The Prophet ﷺ came to the mark which is near the home of Kathīr bin As-Ṣalt and offered the Id prayer and then delivered the sermon. I do not remember if any Adhān or Iqama were pronounced for the prayer. (1) Then the Prophet ﷺ ordered (the women) to give alms, and they started stretching out their hands towards their ears and throats (giving their ornaments in charity), and the Prophet ﷺ ordered Bilal to go to them (to collect the alms), and then Bilāl returned to the Prophet ﷺ ."

(1) No Adhān or Iqama is pronounced for the ʿĪd prayers.

427. Narrated Ibn 'Umar ﷺ : The Prophet ﷺ used to go to the Quba' mosque, sometimes walking, sometimes riding.

٤٢٧ ـ حدَّثنا أبو نُعَيم : حدَّثنا سُفْيان ، عَنْ عَبْدِ اللهِ بنِ دينار ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنهُما: أنَّ النَّبِيَّ صلى اللهُ عليه وسلَّم كانَ يَأتي قُباءَ ماشِيا وَراكِبا .

428. Narrated Hisham's father: 'Aisha said to 'Abdullah bin Az-Zubair, "Bury me with my female companions (i.e. the wives of the Prophet ﷺ) and do not bury me with the Prophet ﷺ in the house, for I do not like to be regarded as sanctified (just for being buried there)."

Narrated Hisham's father: 'Umar sent a message to 'Aisha, saying, "Will you allow me to be buried with my two companions (the Prophet ﷺ and Abu Bakr)?" She said, "Yes, by Allah," though it was her habit that if a man from among the companions (of the Prophet ﷺ) sent her a message asking her to allow him to be buried there, she would say, "No, by Allah, I will never give permission to anyone to be buried with them."

٤٢٨ ـ حدَّثنا عُبَيْدُ بنُ إسْماعيلَ : حدَّثنا أبو أُسامَةَ ، عَنْ هِشامٍ ، عَنْ أبيهِ ، عَنْ عائِشَةَ قالَتْ لِعَبْدِ اللهِ بنِ الزُّبَيرِ : ادْفِنِّي مَعَ صَواحِبي ، ولا تَدْفِنِّي مَعَ النَّبِيِّ صلى اللهُ عليه وسلَّم في البَيْتِ ، فَإنِّي أكْرَهُ أنْ أُزَكَّى . وَعَنْ هِشامٍ ، عَنْ أبيهِ : أنَّ عُمَرَ أرْسَلَ إلى عائِشَةَ : ائْذَنِي لي أنْ أُدْفَنَ مَعَ صاحِبَيَّ ، فَقالَتْ : إي واللهِ ، قالَ : وكانَ الرَّجُلُ إذا أرْسَلَ إليها مِنَ الصَّحابَةِ قالَتْ : لا واللهِ ، لا أُوثِرُهُمْ بِأحَدٍ أبَدا .

429. Narrated Anas bin Malik ﷺ : Allah's Apostle ﷺ used to perform the 'Asr prayer and then one could reach the 'Awali (a place in the outskirts of

٤٢٩ ـ حدَّثنا أيُّوبُ بنُ سُلَيمانَ : حدَّثنا أبو بَكْرِ بْنُ أبي أُوَيْسٍ ، عَنْ سُلَيمانَ بْنِ بِلالٍ ، عَنْ صالِحِ بْنِ

Medina) while the sun was still quite high.

Narrated Yunus : The distance of the ʿAwāli (from Medina) was four or three miles.

كَيْسَانَ : قَالَ ابْنُ شِهَابٍ : أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ : أَنَّ رَسُولَ اللهِ صلى الله عليه وسلم كَانَ يُصَلِّي الْعَصْرَ فَيَأْتِي الْعَوَالِيَ وَالشَّمْسُ مُرْتَفِعَةٌ. وَزَادَ اللَّيْثُ، عَنْ يُونُسَ : وَ بُعْدُ الْعَوَالِي أَرْبَعَةُ أَمْيَالٍ أَوْ ثَلَاثَةٌ .

430. Narrated As-Sāʾib bin Yazīd : The Ṣāʿ (a kind of measure) during the lifetime of the Prophet ﷺ used to be equal to the one Mudd (another kind of measure) and one third of a Mudd which we use today, but the Ṣāʿ of today has become large. (1)

٤٣٠ ـ حَدَّثَنَا عَمْرُو بْنُ زُرَارَةَ : حَدَّثَنَا الْقَاسِمُ بْنُ مَالِكٍ عَنِ الْجُعَيْدِ : سَمِعْتُ السَّائِبَ بْنَ يَزِيدَ يَقُولُ : كَانَ الصَّاعُ عَلَى عَهْدِ النَّبِيِّ صلى الله عليه وسلم مُدًّا وَ ثُلُثًا بِمُدِّكُمُ الْيَوْمَ وَقَدْ زِيدَ فِيهِ : سَمِعَ الْقَاسِمُ بْنُ مَالِكٍ الْجُعَيْدَ .

431. Narrated Anas bin Mālik ﷺ : Allāh's Apostle ﷺ said, " O Allāh ! Bestow Your Blessings on their measures, and bestow Your Blessings on their Ṣāʿ and Mudd." He meant those of the people of Medina.

٤٣١ ـ حَدَّثَنَا عَبْدُ اللهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللهِ بْنِ أَبِي طَلْحَةَ عَنْ أَنَسِ بْنِ مَالِكٍ : أَنَّ رَسُولَ اللهِ صلى الله عليه وسلم قَالَ : اللَّهُمَّ بَارِكْ لَهُمْ فِي مِكْيَالِهِمْ وَبَارِكْ لَهُمْ فِي صَاعِهِمْ وَمُدِّهِمْ ، يَعْنِي أَهْلَ الْمَدِينَةِ .

432. Narrated Ibn ʿUmar ﷺ : The

٤٣٢ ـ حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ :

(1) During the Caliphate of ʿUmar bin ʿAbdul ʿAzīz.

Jews brought a man and a woman who had committed illegal sexual intercourse, to the Prophet ﷺ and the Prophet ﷺ ordered them to be stoned to death, and they were stoned to death near the mosque where the biers used to be placed.

حدثنا أبو ضمرة : حدثنا موسى بن عقبة ، عن نافع ، عن ابن عمر : أن اليهود جاءوا إلى النبي صلى الله عليه وسلم برجل وامرأة زنيا فأمر بهما فرجما قريبا ، حيث توضع الجنائز عند المسجد .

433. Narrated Anas bin Malik ﷺ : The mountain of Uhud came in sight of Allah's Apostle ﷺ who then said, "This is a mountain that loves us and is loved by us. O Allah! Abraham made Mecca a sanctuary and I make the area between its (Medina's) two mountains a sanctuary."

٤٣٣ - حدثنا إسماعيل : حدثني مالك ، عن عمرو مولى المطلب ، عن أنس بن مالك رضي الله عنه : أن رسول الله صلى الله عليه وسلم طلع له أحد ، فقال : هذا جبل يحبنا و نحبه ، اللهم إن إبراهيم حرم مكة ، و إني أحرم ما بين لابتيها . تابعه سهل عن النبي صلى الله عليه وسلم أحد .

434. Narrated Sahl: The distance between the pulpit and the wall of the mosque on the side of the Qibla was just sufficient for a sheep to pass through.

٤٣٤ - حدثنا ابن أبي مريم : حدثنا أبو غسان : حدثني أبو حازم ، عن سهل أنه كان بين جدار المسجد مما يلي القبلة و بين المنبر ممر الشاة .

435. Narrated Abu Huraira ﷺ : Allah's Apostle ﷺ said, "Between

٤٣٥ - حدثنا عمرو بن علي : حدثنا عبد الرحمن بن مهدي ،

my house and my pulpit there is a garden from one of the gardens of Paradise, and my pulpit is over my Lake-Tank. (Kauthar).

حدَّثنا مالكٌ ، عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمَنِ ، عَنْ حَفْصِ بنِ عاصِمٍ ، عَنْ أبي هُرَيْرَةَ قالَ : قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم : ما بَيْنَ بَيْتِي و مِنْبَرِي رَوْضَةٌ مِنْ رِياضِ الجَنَّةِ ، وَمِنْبَرِي عَلى حَوْضِي .

436. Narrated Nafi': 'Abdullah ﷺ : said, "The Prophet ﷺ arranged for a horse race, and the prepared horses were given less food for a few days before the race to win the race, and were allowed to run from Al-Ḥafyā to Thaniyat-al-Wadā', and the un-prepared horses were allowed to run between Thaniyat-al-Wadā' and the mosque of Banī Zuraiq." 'Abdullāh was one of those who participated in the race.

٤٣٦ ـ حدَّثَنا مُوسَى بنُ إسْماعيلَ : حدَّثَنا جُوَيْرِيَةُ ، عَنْ نافِعٍ ، عَنْ عَبْدِ اللهِ قالَ : سابَقَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم بَيْنَ الخَيْلِ فَأُرْسِلَتِ التي ضُمِّرَتْ مِنْها ، وَأَمَدُها إلَى الحَفْياءِ إلَى ثَنِيَّةِ الوَداعِ . والتي لَمْ تُضَمَّرْ أَمَدُها ثَنِيَّةُ الوَداعِ إلَى مَسْجِدِ بَنِي زُرَيْقٍ ، وأنَّ عَبْدَ اللهِ كانَ فِيمَنْ سابَقَ .

437. Narrated Ibn 'Umar ﷺ : I heard 'Umar (delivering a sermon) on the pulpit of the Prophet ﷺ .

٤٣٧ ـ حدَّثَنا قُتَيْبَةُ ، عَنْ لَيْثٍ ، عَنْ نافِعٍ ، عَنِ ابنِ عُمَرَ ح . حدَّثَنا إسحاقُ : أخْبَرَنا عِيسَى وابْنُ إدْرِيسَ و ابْنُ أبي غَنِيَّةَ ، عَنْ أبي حَيَّانَ عَنِ الشَّعْبِيِّ ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ : سَمِعْتُ عُمَرَ عَلى مِنْبَرِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم .

438. Narrated As-Sā'ib bin Yazīd

٤٣٨ ـ حدَّثَنا أبو اليمانِ : أخْبَرَنا

that he heard 'Uthmān bin 'Affān delivering a sermon on the pulpit of the Prophet ﷺ

شُعَيْبٌ ، عَنِ الزُّهْرِيِّ : أَخْبَرَنِي السَّائِبُ ابْنُ يَزِيدَ أَنَّهُ سَمِعَ عُثْمَانَ بْنَ عَفَّانَ خَطِيبًا عَلَى مِنْبَرِ النَّبِيِّ صلى الله عليه وسلم .

439. Narrated 'Āisha رضي الله عنها : This big copper vessel used to be put for me and Allāh's Apostle ﷺ and we would take water from it together (on taking a bath).

٤٣٩ ـ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ : حَدَّثَنَا عَبْدُ الأَعْلَى : حَدَّثَنَا هِشَامُ بْنُ حَسَّانَ : أَنَّ هِشَامَ بْنَ عُرْوَةَ حَدَّثَهُ عَنْ أَبِيهِ أَنَّ عَائِشَةَ قَالَتْ : كَانَ يُوضَعُ لِي وَلِرَسُولِ اللهِ صلى الله عليه وسلم هَذَا الْمِرْكَنُ فَنَتَشَرَّعُ فِيهِ جَمِيعًا .

440. Narrated Anas رضي الله عنه : The Prophet ﷺ brought the Anṣār and the Quraish people into alliance in my house at Medina, and he invoked Allāh for one month against the tribe of Banī Sulaim in the last Rak'a of each compulsory prayer.

٤٤٠ ـ حَدَّثَنَا مُسَدَّدٌ : حَدَّثَنَا عَبَّادُ بْنُ عَبَّادٍ : حَدَّثَنَا عَاصِمٌ الأَحْوَلُ ، عَنْ أَنَسٍ قَالَ : حَالَفَ النَّبِيُّ صلى الله عليه وسلم بَيْنَ الأَنْصَارِ وَقُرَيْشٍ فِي دَارِي الَّتِي بِالْمَدِينَةِ ، وَقَنَتَ شَهْرًا يَدْعُو عَلَى أَحْيَاءٍ مِنْ بَنِي سُلَيْمٍ .

441. Narrated Abū Burda : When I arrived at Medina, 'Abdullāh bin Salam met me and said to me, "Accompany me to my house so that I may make you drink from a bowl from which Allāh's Apostle ﷺ used to drink, and that

٤٤١ ـ حَدَّثَنِي أَبُو كُرَيْبٍ : حَدَّثَنَا أَبُو أُسَامَةَ : حَدَّثَنَا بُرَيْدٌ ، عَنْ أَبِي بُرْدَةَ قَالَ : قَدِمْتُ الْمَدِينَةَ فَلَقِيَنِي عَبْدُ اللهِ بْنُ سَلَامٍ فَقَالَ لِي : انْطَلِقْ إِلَى الْمَنْزِلِ فَأَسْقِيَكَ فِي قَدَحٍ شَرِبَ

you may offer prayer in the mosque in which the Prophet ﷺ used to pray." I accompanied him, and he made me drink Sawiq(1) and gave me dates to eat, and then I prayed in his mosque.

فيهِ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم ، و تُصَلِّي فى مَسْجِدٍ صَلَّى فيهِ النَّبِيُّ صلى اللهُ عليهِ وسلَّم . فانْطَلَقْتُ مَعَهُ فَسَقانى سَوِيقا ، و أَطْعَمَنِى تَمْرًا ، و صَلَّيْتُ فى مَسْجِدِهِ .

442. Narrated 'Umar ﷺ : The Prophet ﷺ said to me,"Someone came to me tonight from my Lord while I was in the 'Aqiq (valley),(2) and said to me, " Offer prayer in this blessed valley and say: 'Labbaik' for the (performance of) 'Umra and Hajj."

٤٤٢ ـ حدَّثنا سَعِيدُ بنُ الرَّبِيعِ : حدَّثَنا عَلِيُّ بْنُ المُبَارَكِ ، عَنْ يَحْيَى بنِ أَبِي كَثِيرٍ ، حدَّثَنِي عِكْرِمَةُ ، عَنِ ابنِ عَبَّاسٍ : أَنَّ عُمَرَ رَضِيَ اللهُ عَنْهُ حدَّثَهُ قالَ : حدَّثَنِي النَّبِيُّ صلى اللهُ عليهِ وسلَّم قالَ : أَتانِي اللَّيْلَةَ آتٍ مِنْ رَبِّي وهُوَ بِالعَقِيقِ أَنْ صَلِّ فى هٰذا الوَادِى المُبَارَكِ ، و قُلْ : عُمْرَةٌ وَحَجَّةٌ . و قالَ هارُونُ ابنُ إِسْماعِيلَ : حدَّثَنا عَلِيٌّ : عُمْرَةٌ فى حَجَّةٍ .

443. Narrated 'Abdullah bin Dinar: Ibn 'Umar said," The Prophet ﷺ fixed Qarn as the Miqat (for assuming the Ihram) for the people of Najd, and Al-Juhfa for the people of Sha'm, and Dhul-Hulaifa for the people of Medina." Ibn

٤٤٣ ـ حدَّثَنا مُحَمَّدُ بنُ يُوسُفَ : حدَّثَنا سُفْيانُ ، عَنْ عَبْدِ اللهِ بنِ دِينارٍ ، عَنِ ابنِ عُمَرَ : وقَّتَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم قَرْنا لأَهْلِ نَجْدٍ ، والجُحْفَةَ لأَهْلِ الشَّامِ ، و ذا الحُلَيْفَةِ لأَهْلِ

(1) Sawiq : See glossary.
(2) A Well-Known valley near Medina about 10 Kilometers from it.

'Umar added, "I heard this from the Prophet, and I have been informed that the Prophet ﷺ said, 'The Miqāt for the Yemenites is Yalamlam.'" When Iraq was mentioned, he said, "At that time it was not a Muslim country."

المَدِينَةِ. قالَ: سَمِعْتُ هٰذا مِنَ النَّبِيِّ صلى اللهُ عليهِ وسلَّم، و بَلَغَنِي أنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّم قالَ: وَلأَهْلِ اليمنِ يَلَمْلَمُ. و ذُكِرَ العِراقُ فَقالَ: لَمْ يَكُنْ عِراقٌ يَوْمَئِذٍ.

444. Narrated 'Abdullāh (bin 'Umar): The Prophet ﷺ had a dream in the last portion of the night when he was sleeping at Dhul-Ḥulaifa. (In the dream) it was said to him, "You are in a blessed Baṭḥā' (i.e., valley)."

٤٤٤ ـ حدَّثَنا عَبْدُ الرَّحْمٰنِ بنُ المُبارَكِ: حدَّثَنا الفُضَيْلُ: حدَّثَنا مُوسَى بنُ عُقْبَةَ: حدَّثَنِي سالِمُ بنُ عَبْدِ اللهِ، عَنْ أبيهِ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم: أنَّهُ أُرِيَ وهُوَ فِي مُعَرَّسِهِ بِذِي الحُلَيْفَةِ فَقِيلَ لَهُ: إنَّكَ بِبَطْحاءَ مُبارَكَةٍ.

باب قَوْلِ اللهِ تَعالى ـ لَيْسَ لَكَ مِنَ الأَمْرِ شَيْءٌ ـ.

(17) CHAPTER. The Statement of Allāh ﷻ :-

'Not for you (O Muḥammad) is the decision, but for Allāh.' (3 : 128)

445. Narrated Ibn 'Umar that he heard the Prophet (ﷺ), after raising his head from the bowing in morning prayer, saying, "O Allāh, our Lord! All the praises are for you." And in the last (Rak'a) he said, "O Allāh! Curse so-and-so and so-and-so." And then Allāh revealed :-

'Not for you (O Muḥammad) is the

٤٤٥ ـ حدَّثَنا أحْمَدُ بنُ مُحَمَّدٍ: أخْبَرَنا عَبْدُ اللهِ: أخْبَرَنا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سالِمٍ، عَنِ ابنِ عُمَرَ: أنَّهُ سَمِعَ النَّبِيَّ صلى اللهُ عليهِ وسلَّم يَقُولُ فِي صَلاةِ الفَجْرِ، وَرَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ. قالَ: اللَّهُمَّ رَبَّنا ولَكَ الحَمْدُ. فِي الأَخِيرَةِ. ثُمَّ قالَ: اللَّهُمَّ العَنْ فُلانًا

decision, (but for Allāh), whether He turns in mercy to them or punish them, for they are indeed wrong-doers.' (3 : 128)

وَفُلانا. فَأنزَلَ اللهُ عزَّوجلَّ - لَيْسَ لكَ مِنَ الأمْرِ شَيءٌ أوْ يَتُوبَ عَلَيهِمْ أوْ يُعَذِّبَهُمْ فإنَّهُمْ ظالِمُونَ -.

(18) CHAPTER. The Statement of Allāh ﷻ :—

'But man is quarrelsome more than anything else.' (18 : 54)

And also the Statement of Allāh ﷻ :—

'And do not dispute with the people of the Scripture except in a good way.' (29 : 46)

بابٌ - وكانَ الإنسانُ أكثرَ شَيءٍ جَدَلاً - وقَولُهُ تعالى - ولا تُجادِلوا أهْلَ الكِتابِ إلاَّ بالتي هِيَ أحْسَنُ -

446. Narrated ʿAlī bin Abī Ṭālib that Allāh's Apostle ﷺ came to him and Fāṭima ﷺ the daughter of Allāh's Apostle ﷺ at their house at night and said, "Won't you pray?" ʿAlī replied, "O Allāh's Apostle! Our souls are in the Hands of Allāh, and when he wants us to get up, He makes us get up." When ʿAlī said that to him, Allāh's Apostle ﷺ left without saying anything to him. While the Prophet ﷺ was leaving, ʿAlī heard him striking his thigh (with his hand) and saying, "But man is quarrelsome more than anything else." (18 : 54)

٤٤٦ - حدَّثَنا أبو اليمانِ : أخبرنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ ح. حدَّثَنِي مُحَمَّدُ بنُ سَلامٍ : أخبرَنا عَتّابُ بنُ بَشيرٍ، عَنْ إسحاقَ، عَنِ الزُّهْرِيِّ : أخبرني عَلِيُّ بنُ حُسَيْنٍ : أنَّ حُسَيْنَ بنَ عَلِيٍّ رَضِيَ اللهُ عَنْهُما أخبرَهُ أنَّ عَلِيَّ بنَ أبي طالِبٍ قالَ : إنَّ رَسولَ اللهِ صلى اللهُ عليهِ وسلَّمَ طَرَقَهُ وفاطِمَةَ عَلَيْها السَّلامُ بِنْتَ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ فَقالَ لَهُمْ : ألا تُصَلُّونَ؟ فَقالَ عَلِيٌّ : فَقُلْتُ : يا رَسُولَ اللهِ إنَّما أنْفُسُنا بِيَدِ اللهِ، فإذا شاءَ أنْ يَبْعَثَنا بَعَثَنا. فانْصَرَفَ رَسُولُ اللهِ صلى اللهُ

عليه وسلَّم حينَ قالَ لهُ ذلكَ ولَم يَرْجِعْ إليهِ شيئًا. ثُمَّ سَمِعَه وهوَ مُدْبِرٌ يَضْرِبُ فَخِذَه وهوَ يَقولُ - وكانَ الإنسانُ أكثرَ شيءٍ جَدَلاً - قالَ أبو عبدِ اللهِ: يُقالُ: ما أتاكَ لَيْلاً فهوَ طارِقٌ، ويُقالُ: الطَّارِقُ: النَّجْمُ، والثَّاقِبُ: المُضِيءُ. يُقالُ: أثْقِبْ نارَكَ للمُوقِدِ.

٤٤٧ - حدَّثنا قُتَيْبَةُ: حدَّثنا اللَّيْثُ، عَنْ سَعيدٍ، عَنْ أبيهِ، عَنْ أبي هُرَيْرَةَ قالَ: بَيْنا نَحْنُ في المَسْجِدِ خَرَجَ رَسولُ اللهِ صلى اللهُ عليهِ وسلَّم فَقالَ: انْطَلِقوا إلى يَهُودَ، فَخَرَجْنا مَعَه حتى جِئْنا بَيْتَ المِدْراسِ فَقامَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم فَناداهُمْ فَقالَ: يا مَعْشَرَ يَهُودَ أسْلِمُوا تَسْلَمُوا. فَقالوا: بَلَّغْتَ يا أبا القاسِمِ، قالَ: فَقالَ لَهُمْ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم: ذلكَ أُرِيدُ، أسْلِموا تَسْلَموا، فَقالوا: قَدْ بَلَّغْتَ يا أبا القاسِمِ، فَقالَ لَهُمْ رَسولُ اللهِ صلى اللهُ عليهِ وسلَّم: ذلكَ أُرِيدُ، ثُمَّ قالَها الثَّالِثَةَ، فَقالَ: اعْلَمُوا أنَّما الأرْضُ للهِ ورَسُولِه، وإنِّي أُرِيدُ أنْ أُجْلِيَكُمْ مِنْ هٰذِهِ الأرْضِ فَمَنْ وَجَدَ مِنْكُمْ بِمالِه شَيْئًا فَلْيَبِعْهُ، وإلاَّ

447. Narrated Abū Huraira ﷺ: While we were in the mosque, Allāh's Apostle ﷺ came out and said, "Let us proceed to the Jews." So we went out with him till we came to Bait-al-Midrās. The Prophet ﷺ stood up there and called them, saying, "O assembly of Jews! Surrender to Allāh (embrace Islam) and you will be safe!" They said, "You have conveyed Allāh's message, O Aba-al-Qāsim." Allāh's Apostle ﷺ then said to them, "That is what I want; embrace Islam and you will be safe." They said, "You have conveyed the message, O Aba-al-Qāsim." Allāh's Apostle ﷺ then said to them, "That is what I want," and repeated his words for the third time and added, "Know that the earth is for Allāh and I want to exile you from this land, so whoever among you has property he should sell it, otherwise, know that the land is for Allāh and His Apostle."

فاعْلَمُوا أنَّما الأرْضُ للهِ ورَسولِهِ.

بابٌ ـ وكذلك جَعَلْناكُمْ أُمَّةً وَسَطًا ـ وَمـا أمَرَ النَّبِـي صلى اللهُ عليهِ وسلَّم بِلُزُومِ الجَماعَةِ وَهُمْ أهْلُ العِلْمِ.

(19) CHAPTER. The Statement of Allāh ﷻ :—

And thus We have made you (Muslims) a just and the best nation (2: 143)

And the order of the Prophet ﷺ to the Muslims to stick to the group who are the religious learned men (knowing the Qur'ān and Sunna thoroughly).

٤٤٨ ـ حدَّثَنا إسحاقُ بنُ مَنْصُورٍ: حدَّثَنا أبو أُسامَةَ: حدَّثَنا الأعْمَشُ: حدَّثَنا أبو صالِحٍ، عَنْ أبي سَعِيدٍ الخُدْرِيِّ قالَ: قالَ رَسولُ اللهِ صلى اللهُ عليهِ وسلَّم: يُجاءُ بِنُوحٍ يَوْمَ القِيامَةِ فَيُقالُ لهُ: هَلْ بَلَّغْتَ؟ فَيَقولُ: نَعَمْ يا رَبِّ، فَتُسْألُ أُمَّتُهُ: هَلْ بَلَّغَكُم؟ فَيَقولُونَ: ما جاءَنا مِنْ نَذِيرٍ. فَيَقولُ: مَنْ شُهودُكَ؟ فَيَقول: مُحَمَّدٌ وأُمَّتُهُ، فَيُجاءُ بِكُمْ فَتَشْهَدونَ. ثُمَّ قَرَأَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم ـ وكذلك جَعَلْناكُمْ أُمَّةً وَسَطًا ـ قالَ: عَدْلاً ـ لِتَكونوا شُهَداءَ عَلَى النَّاسِ وَيَكونَ الرَّسولُ عَلَيْكُمْ شَهِيدًا ـ وعَنْ جَعْفَرِ ابنِ عَوْنٍ: حدَّثَنا الأعْمَشُ، عَنْ أبي

448. Narrated Abū Sa'īd Al-Khudrī ﷺ : Allāh's Apostle ﷺ said, "Noah will be brought (before Allāh) on the Day of Resurrection, and will be asked, 'Did you convey the message of Allāh?' He will reply, 'Yes, O Lord.' And then Noah's nation will be asked, 'Did he (Noah) convey Allāh's message to you?' They will reply, 'No warner came to us.' Then Noah will be asked, 'Who are your witnesses?' He will reply, '(My witnesses are) Muḥammad ﷺ and his followers.' Thereupon you (Muslims) will be brought and you will bear witness." Then the Prophet ﷺ recited :—

'And thus We have made of you (Muslims) a just and the best nation, that you might be witness over the nations, and the Apostle a

witness over you.' (2 : 143)

صالِحٍ ، عَنْ أبي سَعيدٍ الخُدْرِيِّ ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم بِهٰذا .

(20) CHAPTER. If a governor or a ruler gives a verdict based on his own opinion and the verdicts prove to be wrong and disagree with the verdict of Allāh's Apostle ﷺ but he is unaware of that, then his verdict will be rejected, for the Prophet ﷺ said, "Whoever does a deed which we have not ordered then that deed will be rejected."

بابُ إذا اجْتَهَدَ العامِلُ أوِ الحاكِمُ فَأخْطَأ خلافَ الرَّسولِ مِنْ غيرِ عِلْمٍ ، فَحُكْمُهُ مَرْدودٌ لِقَوْلِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم : مَنْ عَمِلَ عَمَلاً لَيْسَ عَلَيْهِ أمْرُنا فَهُوَ رَدٌّ .

449. Narrated Abū Sa'īd Al-Khudrī and Abū Huraira : Allāh's Apostle ﷺ sent the brother of the tribe of Bani Adī Al-Anṣārī as governor of Khaibar. Then the man returned, bringing Janib (a good (kind of date). Allāh's Apostle ﷺ asked him, "Are all the dates of Khaibar like that?" He replied, "No, by Allāh, O Allāh's Apostle! We take one Sā' of these (good) dates for two Sa s of mixed dates.'" Allāh's Apostle ﷺ then said, "Do not do so. You should either take one Sa of this (kind) for one Sā' of the

٤٤٩ - حدَّثَنا إسْماعيلُ ، عَنْ أخيهِ ، عَنْ سُلَيْمانَ بنِ بِلالٍ ، عَنْ عَبْدِ المجيدِ بنِ سُهَيْلِ بنِ عَبْدِ الرَّحْمٰنِ ابنِ عَوْفٍ : أنَّهُ سَمِعَ سَعيدَ بنَ المُسَيَّبِ يُحَدِّثُ : أنَّ أبا سَعيدٍ الخُدْرِيَّ و أباهُرَيْرَةَ حَدَّثاهُ : أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم بَعَثَ أخا بَنِي عَدِيٍّ الأنْصارِيَّ واسْتَعْمَلَهُ عَلى خَيْبَرَ ، فَقَدِمَ بِتَمْرٍ جَنيبٍ ، فَقالَ لَهُ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم : أكُلُّ تَمْرِ خَيْبَرَ هٰكَذا ؟ قالَ : لا ، واللهِ يا رَسُولَ

other ; or sell one kind and then buy with its price the other kind (of dates), and you should do the same in weighing."

(See "Riba" in the Glossary)

الله ، إنّا لَنَشْتَرِى الصّاعَ بِالصّاعَيْنِ مِنَ الجَمْعِ . فَقالَ رَسُولُ اللهِ صلى اللهُ عليه وسلّم ، لا تَفْعَلوا ، ولكِنْ مِثْلاً بِمِثْلٍ . أوْ بِيعُوا هٰذا واشْتَرُوا بِثَمَنِهِ مِنْ هٰذا ، وكذلك المِيزانُ .

(21) CHAPTER. The reward of the judge for giving a verdict depending on his own thinking whether his verdict was right or wrong.

باب أجْرِ الحاكِمِ إذا اجْتَهَدَ فَأصابَ أوْ أخْطَأ .

450. Narrated 'Amr bin Al-'Āṣ that he heard Allāh's Apostle ﷺ saying, "If a judge gives a verdict according to his own discretion and his verdict is correct, he will receive a double reward, and if he gives a verdict according to his own discretion and his verdict is wrong, even then he will get a reward."

٤٥٠ ـ حدّثنا عبْدُ اللهِ بْنُ يَزِيدَ المُقْرِىءُ المَكِّيُّ : حدّثَنا حَيْوَةُ بْنُ جُرَيْجٍ : حدّثَنِى يَزِيدُ بْنُ عَبْدِ اللهِ ابْنِ الهادِ ، عَنْ مُحَمَّدِ بنِ إبْراهِيمَ ابْنِ الحارِثِ ، عَنْ بُسْرِ بنِ سَعِيدٍ ، عَنْ أبِى قَيْسٍ مَوْلَى عَمْرِو بنِ العاصِ ، عَنْ عَمْرِو بنِ العاصِ أنَّهُ سَمِعَ رَسُولَ اللهِ صلى اللهُ عليه وسلّم يَقُولُ : إذا حَكَمَ الحاكِمُ فاجْتَهَدَ ثُمَّ أصابَ فَلَهُ أجْرانِ ، وإذا حَكَمَ فاجْتَهَدَ ثُمَّ أخْطَأ فَلَهُ أجْرٌ . قالَ : فَحَدَّثْتُ بِهٰذا الحَدِيثِ أبا بَكْرِ ابْنَ عَمْرِو بنِ حَزْمٍ فَقالَ : هٰكَذا حَدَّثَنِى أبو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ عَنْ أبِى هُرَيْرَةَ . وقالَ عَبْدُ العَزِيزِ بْنُ المُطَّلِبِ ، عَنْ عَبْدِ اللهِ بنِ أبِى بَكْرٍ ،

عَنْ أَبِي سَلَمَةَ ، عَنِ النَّبِيِّ صلى الله عليه وسلم مِثْلَهُ.

باب الحُجَّةِ عَلَى مَنْ قَالَ : إِنَّ أَحْكَامَ النَّبِيِّ صلى الله عليه وسلم كَانَتْ ظَاهِرَةً ، وَمَا كَانَ يَغِيبُ بَعْضُهُمْ عَنْ مَشَاهِدِ النَّبِيِّ صلى الله عليه وسلم وَأُمُورِ الإِسْلاَمِ .

(22) CHAPTER. The refutation of the claim of those who say. "All the legal decisions and verdicts given by the Prophet ﷺ were apparent (i. e., known to all people)." and the fact that some of the companions of the Prophet ﷺ did not witness certain deeds or did not hear certain sayings of the Prophet ﷺ and other Islamic occasions and matters.

٤٥١ ـ حَدَّثَنَا مُسَدَّدٌ : حَدَّثَنَا يَحْيَى ، عَنِ ابْنِ جُرَيْجٍ : حَدَّثَنِي عَطَاءٌ ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ قَالَ : اسْتَأْذَنَ أَبُو مُوسَى عَلَى عُمَرَ فَكَأَنَّهُ وَجَدَهُ مَشْغُولاً فَرَجَعَ فَقَالَ عُمَرُ : أَلَمْ أَسْمَعْ صَوْتَ عَبْدِ اللهِ بْنِ قَيْسٍ ؟ ائْذَنُوا لَهُ. فَدُعِيَ لَهُ فَقَالَ : مَا حَمَلَكَ عَلَى مَا صَنَعْتَ ؟ فَقَالَ : إِنَّا كُنَّا نُؤْمَرُ بِهَذَا. قَالَ : فَأْتِنِي عَلَى هَذَا بِبَيِّنَةٍ ،

451. Narrated 'Ubaid bin 'Umair: Abū Mūsā asked permission to enter upon 'Umar, but seeing that he was busy, he went away. 'Umar then said, "Didn't I hear the voice of 'Abdullāh bin Qais? Allow him to come in." He was called in and 'Umar said to him, "What made you do what you did." He replied, "We have been instructed thus by the Prophet ﷺ "(1) 'Umar said, "Bring proof (witness) for this, other wise I will do so-and-so to you." Then 'Abdullāh bin Qais

(1) i.e., To ask permission three times, and if not granted, one should leave.

أوْ لاَفْعَلَنَّ بِكَ. فانْطَلَقَ إلَى مَجْلِسٍ مِنَ الأنْصارِ فقالوا : لا يَشْهَدُ إلاَّ أصاغِرُنا، فقامَ أبوسَعِيدٍ الخُدْرِيُّ فقالَ: قَدْ كُنَّا نُؤْمَرُ بِهذا . فقالَ : عُمَرُ : خَفِيَ عَلَيَّ هذا مِنْ أمْرِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم . ألهانِي الصَّفْقُ بِالأسْواقِ .

went to a gathering of the Anṣār who then said, "None but the youngest of us will give the witness fot it." So Abū Sa'īd Al-Khudrī got up and said, "We used to be instructed thus (by the Prophet ﷺ)." 'Umar said, "This tradition of the Prophet ﷺ remained hidden from me. Business in the market kept me busy

٤٥٢ - حدَّثَنا عَلِيٌّ : حدَّثَنا سُفْيانُ : حدَّثَنِي الزُّهْرِيُّ أنَّهُ سَمِعَ مِنَ الأعْرَجِ يَقُولُ : أخْبَرَنِي أبو هُرَيْرَةَ قالَ : إنَّكُمْ تَزْعُمُونَ أنَّ أبا هُرَيْرَةَ يُكْثِرُ الحَدِيثَ عَلَى رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم واللهُ المَوْعِدُ ، إنِّي كُنْتُ امْرَأً مِسْكِينا أُلْزَمُ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم عَلَى مِلْءِ بَطْنِي ، وكانَ المُهاجِرونَ يَشْغَلُهُمُ الصَّفْقُ بِالأسْواقِ ، وكانَتِ الأنْصارُ يَشْغَلُهُمُ القِيامُ عَلَى أمْوالِهِمْ ، فَشَهِدْتُ مِنْ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم ذاتَ يَوْمٍ وقالَ : مَنْ يَبْسُطْ رِداءَهُ حتى أقْضِيَ مَقالَتِي ثُمَّ يَقْبِضْهُ فَلَمْ يَنْسَ شَيْئاً سَمِعَهُ مِنِّي ، فَبَسَطْتُ بُرْدَةً كانَتْ عَلَيَّ ، فَوالَّذِي بَعَثَهُ بِالحَقِّ ما نَسِيتُ شَيْئاً

452. Narrated Al-A'raj: Abū Hurai-a said, "You people claim that Abū Huraira narrates many narrations of Allāh's Apostle ﷺ. (Anyhow), with Allāh will be our appointment.(1) I was a poor man staying with Allāh's Apostle ﷺ just to fill my stomach, and the Muhajirīn (emigrants) used to be busy trading in the markets, and the Anṣār used to be busy looking after their properties. One-day I heard Allāh's Apostle ﷺ saying, 'Who will spread his Rida' (a garment covering the upper part of the body) till I finished my speech and then fold it, in which case he will never forget anything he has heard from me." So I spread my garment which I was wearing; and by Him Who sent Muḥammad with the Truth, eversince, I have never forgotten whatever I heard from him (the Prophet ﷺ)."

(1) "On the Day of Judgement we will know whether you are right or I."

سَمِعْتُهُ مِنْهُ .

باب مَنْ رَأَى تَرْكَ النَّكِيرِ مِنَ النَّبِيِّ صلى اللهُ عليه وسلَّم حُجَّةً ، لا مِنْ غَيْرِ الرَّسُولِ .

(23) CHAPTER. Whoever thinks that if the Prophet ﷺ did not disapprove of something (said or done in his presence), his silence indicated that it was permissible, but if another person faced a similar situation, his silence should not be taken as a sign of his agreement.

٤٥٣ ـ حدَّثنا حَمادُ بنُ حُمَيْدٍ : حدَّثنا عُبَيْدُ اللهِ بنُ مُعاذ : حدَّثنا أبي : حدَّثنا شُعْبَةُ ، عَنْ سَعْدِ بنِ إبْراهِيمَ ، عَنْ مُحَمَّدِ بنِ المُنْكَدِرِ قالَ : رَأَيْتُ جابِرَ بنَ عَبْدِ اللهِ يَحْلِفُ باللهِ أنَّ ابنَ الصَّائِدِ الدَّجَّالُ ، قُلْتُ : تَحْلِفُ باللهِ ؟ قالَ : إنِّي سَمِعْتُ عُمَرَ يَحْلِفُ عَلى ذلكَ عِنْدَ النَّبِيِّ صلى اللهُ عليه وسلَّم .

453. Narrated Muḥammad bin Al-Munkadir: I saw Jabir bin ʿAbdullāh swearing by Allāh that Ibn Sayyād was the Dajjāl. I said to Jabir, "How can you swear by Allāh?" Jābir said, "I have heard ʿUmar swearing by Allāh regarding this matter in the presence of the Prophet ﷺ and the Prophet ﷺ did not disapprove of it."(1)

باب الأحْكامِ الَّتِي تُعْرَفُ

(24) CHAPTER. The laws that are

(1) Perhaps Jābir and Umar thought that Ibn Sayyad will be of the minor Dajjāls who will be thirty or more according to the Prophet's saying, and who will appear before the appearance of the real (major) Dajjāl.

inferred from certain evidences and what the meaning of an evidence is, and how it is explained.

The Prophet ﷺ talked about horses and similar things, and then he was asked about donkeys, and he drew their attention to the Statement of Allah ﷻ :—

'Then anyone who has done good equal to the weight of an atom (or a small ant) shall see it.' (99 : 7)

And when the Prophet ﷺ was asked about (the eating of) mastigures, he replied, "I do not eat it, nor do I prohibit it." Besides, mastigure's meat was eaten from the table-sheet of the Prophet ﷺ therefore Ibn 'Abbās concluded from that, that it (i.e., mastigure's meat) is not prohibited.

بِالدَّلائِلِ ، و كَيْفَ مَعْنَى الدَّلالَةِ و تَفْسِيرُها ؟ و قَدْ أخبرَ النَّبِي صلى اللهُ عليهِ وسلَّم أمْرَ الخَيْلِ و غَيْرِها ، ثُمَّ سُئِلَ عَنِ الحُمُرِ فَدَلَّهُمْ عَلى قَوْلِهِ تَعالَى ـ فَمَن يَعْمَلْ مِثْقالَ ذَرَّةٍ خَيْرًا يَرَهُ ـ وَسُئِلَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم عَنِ الضَّبِّ فَقالَ : لا آكُلُهُ ولا أُحَرِّمُه ، و أُكِلَ عَلى مائِدَةِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم الضَّبُّ . فاسْتَدَلَّ ابْنُ عَبَّاسٍ بِأنَّه لَيْسَ بِحَرامٍ .

454. Narrated Abū Huraira ﷺ : Allāh's Apostle ﷺ said, "Horses may be used for three purposes: For a man they may be a source of reward (in the Hereafter); for another, a means of protection; and for another, a source of sin. The man for whom they are a source of reward, is the one who keeps them for Allāh's Cause and ties them with long ropes and lets them graze in a pasture or garden. Whatever those long ropes allow them to eat of that pasture or garden, will be written as good deeds for him and if they break their ropes and run one or two

٤٥٤ ـ حدَّثَنا إسْماعيلُ : حدَّثَنِي مالِكٌ ، عَنْ زَيْدِ بنِ أسْلَمَ ، عَنْ أبي صالِحٍ السَّمّانِ ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ : أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم قالَ : الخَيْلُ لِثَلاثَةٍ : لِرَجُلٍ أجْرٌ ، و لِرَجُلٍ سِتْرٌ ، و عَلى رَجُلٍ وِزْرٌ . فأمَّا الَّذي لَهُ أجْرٌ فَرَجُلٌ رَبَطَها في سَبِيلِ اللهِ فأطالَ في مَرْجٍ أوْ رَوْضَةٍ ، فَما أصابَتْ في طِيَلِها ذلكَ المَرْجِ والرَّوْضَةِ كانَ لَه حَسَناتٍ . ولو

rounds, then all their footsteps and dung will be written as good deeds for him, and if they pass a river and drink from it though he has had no intention of watering them, even then, that will be written as good deeds for him. So such horses are a source of reward for that man. For the man who keeps horses for his livelihood in order not to ask others for help or beg his bread, and at the same time he does not forget Allāh's right of what he earns through them and of their backs (that he presents it to be used in Allāh's Cause), such horses are a shelter for him (from poverty). For the man who keeps them just out of pride and for showing off, they are a source of sin." Then Allāh's Apostle was asked about donkeys. He said, "Allāh has not revealed anything to me regarding them except this comprehensive Verse :—

> good, equal to the weight of an atom (or a small ant) shall see it, and any one who has done evil, equal to the weight of (an atom or) a small ant shall see it.' (99 : 7-8)

أنَّها قَطَعَتْ طِيَلَها فاسْتَنَّتْ شَرَفًا أوْ شَرَفَيْنِ كانَتْ آثارُها و أرْواثُها حَسَناتٍ لهُ. ولوْ أنَّها مَرَّتْ بِنَهَرٍ فَشَرِبَتْ مِنْهُ ولَمْ يُرِدْ أنْ يَسْقِيَ بِهِ كانَ ذلكَ حَسَناتٍ لهُ ، وهِيَ لذلكَ الرَّجُلِ أجْرٌ. و رَجُلٌ رَبَطَها تَغَنِّيًا و تَعَفُّفًا ، ولَمْ يَنْسَ حَقَّ اللهِ فِي رِقابِها ولا ظُهُورِها ، فَهِيَ لهُ سِتْرٌ . و رَجُلٌ رَبَطَها فَخْرًا و رِياءً فَهِيَ عَلَى ذلكَ وِزْرٌ ، و سُئِلَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم عَنِ الحُمُرِ ، قالَ : ما أنْزَلَ اللهُ عَلَيَّ فِيها إلاَّ هٰذِهِ الآيَةَ الفاذَّةَ الجامِعَةَ - فمَنْ يَعْمَلْ مِثْقالَ ذَرَّةٍ خَيْرًا يَرَهُ ، و مَنْ يَعْمَلْ مِثْقالَ ذَرَّةٍ شَرًّا يَرَهُ - .

455. Narrated 'Aisha ﷺ : A woman asked the Prophet ﷺ .....

٤٥٥ - حدَّثَنا يَحْيَى : حدَّثَنا ابنُ عُيَيْنَةَ ، عَنْ مَنْصُورِ بنِ صَفِيَّةَ ، عَنْ عَنْ أُمِّهِ ، عائِشَةَ : أنَّ امْرَأةً سألَتِ النَّبِيَّ صلى اللهُ عليهِ وسلَّم .

٤٥٦ ـ حدَّثنا مُحَمَّدٌ هُوَ ابنُ عُقْبَةَ : حدَّثنا الفُضَيلُ بنُ سُلَيمان النميري عَنْ مَنْصُورِ بنِ عَبْدِ الرَّحْمَنِ ابنِ شَيْبَةَ : حدَّثَتْنِي أُمِّي ، عَنْ عائشة رَضِيَ اللهُ عَنْها : أنَّ امْرَأةً سَألَتِ النَّبِيَّ صلى اللهُ عليه وسلَّم عَنِ الحَيْضِ ، كَيْفَ تَغْتَسِلُ مِنْهُ ؟ قالَ : تأخُذِينَ فِرْصَةً مُمَسَّكَةً فَتَوَضَّئِينَ بِها. قالَتْ : كَيْفَ أتَوَضَّأُ بِها يا رَسُولَ اللهِ ؟ قالَ النَّبِيُّ صلى اللهُ عليه وسلَّم : تَوَضَّئِي ، قالَتْ : كَيْفَ أتَوَضَّأُ بِها يا رَسُولَ اللهِ ؟ قالَ النَّبِيُّ صلى اللهُ عليه وسلَّم: تَوَضَّئِينَ بِها. قالَتْ عائشَةُ ، فَعَرَفْتُ الَّذِي يُرِيدُ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم، فَجَذَبْتُها إلَيَّ فَعَلَّمْتُها .

456. Narrated ʿAisha ﷺ : A woman asked the Prophet ﷺ about the periods : How to take a bath after the periods. He said, "Take a perfumed piece of cloth and clean yourself with it." She said, "How shall I clean myself with it, O Allāh's Apostle?" The Prophet ﷺ said, "Clean yourself." She said again, "How shall I clean myself, O Allāh's Apostle?" The Prophet ﷺ said, "Clean yourself with it." Then I knew what Allāh's Apostle ﷺ meant. So I pulled her aside and explained it to her.

٤٥٧ ـ حدَّثنا موسَى بن إسْماعِيلَ : حدَّثنا أبو عَوانَةَ ، عَنْ أبي بِشْرٍ ، عَنْ سَعِيدِ بنِ جُبَيرٍ ، عَنِ ابنِ عَبَّاسٍ : أنَّ أمَّ حُفَيْدِ بِنْتَ الحارِثِ بنِ حَزْنٍ أهْدَتْ إلَى النَّبِيِّ صلى اللهُ عليه وسلَّم سَمْنًا وأقِطًا وأضُبًّا ، فَدَعا بِهِنَّ النَّبِيُّ صلى اللهُ عليه وسلَّم فَأُكِلْنَ عَلَى مائِدَتِهِ ، فَتَرَكَهُنَّ النَّبِيُّ صلى اللهُ عليه وسلَّم كالمُتَقَذِّرِ لَهُنَّ ، ولو كُنَّ حَرامًا ما أُكِلْنَ عَلَى مائِدَتِهِ ، ولا أمَرَ

457. Narrated Ibn ʿAbbās ﷺ : Um Ḥufaid bint Al-Ḥārith bin Ḥazn presented the Prophet ﷺ with some butter, dried yoghourt (curd milk) and mastigures as a gift. The Prophet ﷺ then asked for the meal (mastigures etc.) to be put and it was eaten from his table cloth, but the Prophet ﷺ did not eat of it, as he had aversion to it. But if it had been illegal to eat, it would not have been eaten from his table cloth nor would he have ordered that (mastigures meat)

to be eaten.

بِاكْلِهِنَّ .

458. Narrated Jabir bin Abdullah ﷺ : The Prophet ﷺ said, "Whoever has eaten garlic or onion, should keep away from us, or should keep away from our mosque and should stay at his home." Ibn Wahb said, "Once a plate full of cooked vegetables was brought to the Prophet ﷺ at Badr. Detecting a bad smell from it, he asked about the dish and was informed of the kinds of vegetables it contained. He then said, "Bring it near," and so it was brought near to one of his companions who was with him. When the Prophet ﷺ saw it, he disliked eating it and said (to his companion), "Eat, for I talk in secret to ones whom you do not talk to."(1)

٤٥٨ ـ حدَّثنا أحْمَدُ بنُ صالِحٍ : حدَّثنا ابْنُ وَهْبٍ : أخبرنى يونُسُ ، عَنِ ابنِ شِهابٍ : أخبرنى عَطاءُ بنُ أبى رَباحٍ ، عَنْ جابِرِ بنِ عَبْدِ اللهِ قالَ : قالَ النَّبِىُّ صلى اللهُ عليه وسلَّم: مَنْ أكَلَ ثُوما أوْ بَصَلاً فَلْيَعْتَزِلْنا أوْ لِيَعْتَزِلْ مَسْجِدَنا، ولْيَقْعُدْ فى بَيْتِهِ . و إنَّهُ أُتِىَ بِبَدْرٍ ، قالَ ابنُ وَهْبٍ : يَعْنِى طَبَقا فِيهِ خَضِراتٌ مِنْ بُقُولٍ ، فَوَجَدَ لَها رِيحا فَسَألَ عَنْها فَأُخْبِرَ بِما فِيها مِنَ البُقُولِ ، فَقالَ : قَرِّبُوها ، فَقَرَّبُوها إلَى بَعْضِ أصحابِهِ كانَ مَعَهُ . فَلَمَّا رَآهُ كَرِهَ أكْلَها قالَ : كُلْ فإنِّى أُناجِى مَنْ لا تُناجِى . و قالَ ابنُ عُفَيْرٍ ، عَنِ ابنِ وهْبٍ : بِقِدْرٍ فِيهِ خَضِراتٌ . ولَمْ يَذْكُرِ اللَّيْثُ و أبو صَفْوانَ عَنْ يونُسَ قِصَّةَ القِدْرِ ، فَلا أدْرِى هُوَ مِنْ قَوْلِ الزُّهْرِىِّ أوْ فى الحَدِيثِ .

459. Narrated Jubair bin Mut'im :

٤٥٩ ـ حدَّثَنِى عُبَيْدُ اللهِ بنُ سَعْدٍ

(1) The Prophet ﷺ talks to the angels.

ابن إبراهيم : حدثنا أبي و عمي قالا : حدثنا أبي عن أبيه : أخبرني محمد بن جبير : أن أباه جبير بن مطعم أخبره أن امرأة أتت رسول الله صلى الله عليه وسلم فكلمته في شيء فأمرها بأمر فقالت : أرأيت يا رسول الله إن لم أجدك ، قال : إن لم تجديني فائتي أبا بكر : زاد الحميدي ، عن إبراهيم ابن سعد : كأنها تعني الموت .

A lady came to Allah's Apostle ﷺ and she talked to him about something, and he gave her some order. She said, "O Allah's Apostle! If I should not find you?" He said, "If you should not find me, then go to Abu Bakr." Ibrahim bin Sa'd said, "As if she meant the death (of the Prophet ﷺ)."

باب قول النبي صلى الله عليه وسلم: لا تسألوا أهل الكتاب عن شيء

و قال أبو اليمان : أخبرنا شعيب ، عن الزهري : أخبرني حميد بن عبد الرحمن : سمع معاوية يحدث رهطا من قريش بالمدينة : و ذكر كعب الأحبار فقال : إن كان من أصدق هؤلاء المحدثين الذين يحدثون عن أهل الكتاب ، و إن كنا مع ذلك لنبلو عليه الكذب .

(25) CHAPTER. The Statement of the Prophet ﷺ : "Do not ask the people of the Book (the Jews and Christians) about anything."

Narrated Humaid bin 'Abdur-Rahman that he heard Mu'awiya talking to a group of people from Quraish at Medina, and on mentioning Ka'b Al-Ahbar, he said, "He was one of the most truthful of those who used to talk about the people of the Book, yet we used to detect certain faults in his information."

٤٦٠ - حدثني محمد بن بشار : حدثنا عثمان بن عمر : أخبرنا علي ابن المبارك ، عن يحيى بن أبي كثير :

460. Narrated Abu Huraira ﷺ : The people of the Book used to read the Torah in Hebrew and then explain it in

Arabic to the Muslims: Allāh's Apostle ﷺ said (to the Muslims), "Do not believe the people of the Book, nor disbelieve them, but say, 'We believe in Allāh and whatever is revealed to us, and whatever is revealed to you.'"

عَنْ أَبِي سَلَمَةَ ، عَنْ أَبِي هُرَيْرَةَ قَالَ : كَانَ أَهْلُ الكِتَابِ يَقْرَءُونَ التَّوْرَاةَ بِالعِبْرَانِيَّةِ ، وَيُفَسِّرُونَهَا بِالعَرَبِيَّةِ لِأَهْلِ الإِسْلاَمِ. فَقَالَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم : لاَ تُصَدِّقُوا أَهْلَ الكِتَابِ وَلاَ تُكَذِّبُوهُمْ ، وَقُولُوا آمَنَّا بِاللهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا أُنْزِلَ إِلَيْكُمْ ـ الآيَةَ.

461. Narrated 'Ubaidullāh: Ibn 'Abbās رضي الله عنهما said, "Why do you ask the people of the scripture about anything while your Book (Qur'ān) which has been revealed to Allāh's Apostle ﷺ is newer? You read it pure, undistorted and unchanged, and Allāh has told you that the people of the scripture (Jews and Christians) changed their scripture and distorted it, and wrote the scripture with their own hands and said, 'It is from Allāh,' to sell it for a little gain. Does not the knowledge which has come to you prevent you from asking them about anything? No, by Allāh, we have never seen any man from them asking you regarding what has been revealed to you!"

٤٦١ ـ حدَّثَنَا مُوسَى بنُ إِسْمَاعِيلَ : حدَّثَنَا إِبْرَاهِيمُ : أَخْبَرَنَا ابنُ شِهَابٍ ، عَنْ عُبَيْدِ اللهِ : أَنَّ ابنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ : كَيْفَ تَسْأَلُونَ أَهْلَ الكِتَابِ عَنْ شَيْءٍ وَكِتَابُكُمُ الَّذِي أُنْزِلَ عَلَى رَسُولِ اللهِ صلى اللهُ عليه وسلَّم أَحْدَثُ ؟ تَقْرَءُونَهُ مَحْضًا لَمْ يُشَبْ. وَقَدْ حَدَّثَكُمْ أَنَّ أَهْلَ الكِتَابِ بَدَّلُوا كِتَابَ اللهِ وَغَيَّرُوهُ ، وَكَتَبُوا بِأَيْدِيهِمُ الكِتَابَ ، وَقَالُوا هُوَ مِنْ عِنْدِ اللهِ لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلاً. أَلاَ يَنْهَاكُمْ مَا جَاءَكُمْ مِنَ العِلْمِ عَنْ مَسْأَلَتِهِمْ ؟ لاَ ، وَاللهِ مَا رَأَيْنَا مِنْهُمْ رَجُلاً يَسْأَلُكُمْ عَنِ الَّذِي أُنْزِلَ عَلَيْكُمْ.

(26) CHAPTER. The Statement of Allāh ﷻ :—

بَاب قَوْلِ اللهِ تَعَالَى ـ وَأَمْرُهُمْ شُورَى بَيْنَهُمْ ـ وَشَاوِرْهُمْ فِي الأَمْرِ ،

'...who (conduct) their affair by mutual consultation.' (42 : 38)

And :—

'...and consult them in affair.' (3 : 159)

Consultation should take place before taking a decision and before the matter becomes clear, as is indicated by Allāh's Statement :—

'Then when you have taken a decision, put your trust in Allāh.' (3 : 159)

If the Apostle ﷺ decided something, it was not permissible for any human being to suggest something other than Allāh's Apostle's decision. On the day of (the battle of) Uhud, the Prophet ﷺ consulted his companions whether they should stay at Medina or go out (to meet the enemy), and they suggested that they should go out. When he had put on his armour and decided (to go out), they said, "You'd better stay." But he did not accept their (new) opinion after he had decided (to go out) and said, "A Prophet should not put off his armour after he has put it on (for the Battle) till Allāh decides the case." The Prophet ﷺ also consulted 'Alī and Usāma concerning the false statement the liars had made about 'Aisha. He listened to their opinions till Quranic Verses were revealed, whereupon the Prophet ﷺ flogged the slanderers and did not listen to their different opinions, but did what

و إنَّ المُشاوَرَةَ قَبْلَ العَزْمِ والتَّبَيُّنِ لِقَوْلِهِ ـ فَإذا عَزَمْتَ فَتَوَكَّلْ عَلى اللهِ ـ فإذا عَزَمَ الرَّسُولُ صلى اللهُ عليه وسلَّم لَمْ يَكُنْ لِبَشَرٍ التَّقَدُّمُ عَلى اللهِ ورَسُولِهِ و شاوَرَ النَّبِيُّ أصحابَهُ يَوْمَ أُحُدٍ في المُقامِ والخُروجِ ، فَرَأَوْا لَهُ الخُرُوجَ ، فَلَمَّا لَبِسَ لأْمَتَهُ و عَزَمَ قالوا : أقِمْ، فَلَمْ يَمِلْ إليهِمْ بَعْدَ العَزْمِ و قالَ : لا يَنْبَغي لِنَبِيٍّ يَلْبَسُ لأْمَتَهُ فَيَضَعُها حتى يَحْكُمَ اللهُ. وَشاوَرَ عَلِيًّا و أُسامَةَ فيما رَمى أهْلُ الإفْكِ عائِشَةَ، فَسَمِعَ مِنهُما حتى نَزَلَ القُرْآنُ فَجَلَدَ الرَّامِينَ. ولَمْ يَلْتَفِتْ إلَى تَنازُعِهِمْ ولكنْ حَكَمَ بما أمَرَهُ اللهُ و كانَتِ الأئِمَّةُ بَعْدَ النَّبِيِّ صلى اللهُ عليه وسلَّم يَسْتَشِيرونَ الأُمَناءَ مِنْ أهْلِ العِلْمِ في الأُمُورِ المُباحَةِ لِيَأْخُذوا بِأسْهَلِها ، فَإذا وَضَحَ الكِتابُ أوِ السُّنَّةُ لَمْ يَتَعَدَّوْهُ إلَى غَيْرِهِ اقْتِداءً بِالنَّبِيِّ صلى اللهُ عليه وسلَّم. و رَأى أبو بَكْرٍ قِتالَ مَنْ مَنَعَ الزَّكاةَ، فَقالَ عُمَرُ : كَيْفَ تُقاتِلُ ؟ و قَدْ قالَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم : أُمِرْتُ أنْ أُقاتِلَ النَّاسَ حتى يَقولُوا لا إلهَ إلاَّ اللهُ ، فَإذا قالوا لا إلَهَ إلاَّ اللهُ عَصَمُوا مِنِّي دِماءَهُمْ و أمْوالَهُمْ إلاَّ بِحَقِّها . فَقالَ أبو بَكْرٍ ، واللهِ لأُقاتِلَنَّ مَنْ فَرَّقَ بَيْنَ ما جَمَعَ رَسُولُ اللهِ صلى اللهُ عليه

Allāh had ordered him to do. After the Prophet ﷺ, the Muslims used to consult the honest religious learned men in matters of law so that they might adopt the easiest of them, but if the Book or the Sunna gave a clear, definite statement about a certain matter, they would not seek any other verdict. By that they used to copy the way of the Prophet ﷺ. And Abū Bakr decided to fight those who refused to pay Zakāt. 'Umar said to him "How dare you fight them when Allah's Apostle ﷺ said, 'I have been ordered to fight the people till they say 'None has the right to be worshipped but Allāh.' And if they say: 'None has the right to be worshipped but Allah, they would save their lives and properties from me except (when they deserved a (legal) punishment) justly?'" Abū Bakr said, "By Allah, I shall fight those who have separated what Allāh's Apostle ﷺ had put togther!" Finally 'Umar yielded to Abū Bakr's opinions, so Abū Bakr did not heed any counsel (in that matter) because he had the verdict of Allāh's Apostle ﷺ concerning those people who made separation between prayer and Zakāt(1) and intended to change the religion and its laws. The Prophet ﷺ said, "If someone changes his (Islamic) religion, then

وسلَّم ، ثُمَّ تابَعَه بَعْدُ عُمَرُ . فَلَمْ يَلْتَفِتْ أبو بَكْرٍ إلَى مشُورَةِ إذْ كانَ عِنْده حُكمُ رَسُولِ اللهِ صلى اللهُ عليه وسلَّم فى الَّذينَ فَرَّقوا بينَ الصَّلاةِ والزَّكاةِ ، وَأرَادُوا تَبْدِيلَ الدِّينِ وَأحْكامِه . و قالَ النَّبِىُّ صلى اللهُ عليه وسلَّم: مَنْ بَدَّلَ دِينَهُ فاقْتُلوه ، وكانَ القُرَّاءُ أصحابَ مَشُورَةِ عُمَرَ كهُولاً كانوا أوْ شُبَّانا ، و كانَ وقَّافا عِنْدَ كِتابِ اللهِ عزَّ و جلَّ .

(1) This indicates that when the solution of a problem is found in Qur'ān in Sunna, it does not need any consultation.

kill him." The Qurrā' (religious learned men), whether old or young, were 'Umar's advisors, and he used to be very cautious (stop) at the cases and matters dealt with by the Book of Allāh

462. Narrated 'Aisha ﷺ after the slanderers had given a forged statement against her, Allāh's Apostle ﷺ called 'Alī bin Abī Ṭālib and Usāma bin Zaid when the Divine Inspiration was delayed. He wanted to ask them and consult them about his question of divorcing me. Usāma gave his evidence that was based on what he knew about my innocence, but 'Alī said, "Allāh has not put restrictions on you and there are many women other than her. Furthermore you may ask the slave girl who will tell you the truth." So the Prophet ﷺ asked Barira (my slave girl), "Have you seen anything that may arouse your suspicion?" She replied, "I have not seen anything more than that she is a little girl who sleeps, leaving the dough of her family (unguarded) that the domestic goats come and eat it." Then the Prophet ﷺ stood on the pulpit and said, "O Muslims! Who will help me against the man who has harmed me by slandering my wife? By Allāh, I know nothing about my family except good." The narrator added: Then the Prophet ﷺ mentioned the innoc-

٤٦٢ ـ حدثنا الأويسي: حدثنا إبراهيم، عن صالح، عن ابن شهاب، حدثني عروة وابن المسيب وعلقمة ابن وقاص وعبيد الله، عن عائشة رضي الله عنها حين قال لها أهل الإفك، قالت: ودعا رسول الله صلى الله عليه وسلم علي بن أبي طالب وأسامة ابن زيد حين استلبث الوحي يسألهما. وهو يستشيرهما في فراق أهله. فأما أسامة فأشار بالذي يعلم من براءة أهله. وأما علي فقال: لم يضيق الله عليك، والنساء سواها كثير، وسل الجارية تصدقك. فقال: هل رأيت من شيء يريبك؟ قالت: ما رأيت أمرا أكثر من أنها جارية حديثة السن تنام عن عجين أهلها، فتأتي الداجن فتأكله. فقام على المنبر فقال: يا معشر المسلمين، من يعذرني من رجل بلغني أذاه في أهلي؟ والله ما علمت على أهلي إلا خيرا. فذكر براءة عائشة. وقال أبو أسامة. عن هشام.

ence of 'Aisha.

(See Hadith No. 274 Vol. 6)

463. Narrated 'Aisha ﷺ : Allah's Apostle ﷺ addressed the people, and after praising and glorifying Allah, he said, "What do you suggest me regarding those people who are abusing my wife? I have never known anything bad about her." The sub-narrator, Urwa, said: When 'Aisha was told of the slander, she said, "O Allah's Apostle! Will you allow me to go to my parents' home?" He allowed her and sent a slave along with her. An Ansari man said, "Subhanaka! (1) It is not right for us to speak about this. Subhanaka! This is a great lie!"

٤٦٣ ـ حدَّثني مُحَمَّدُ بنُ حَرْبٍ: حدَّثنا يَحْيَى بنُ أبي زَكَرِيَّاءَ الغَسَّانِيُّ، عَنْ هِشامٍ، عَنْ عُرْوَةَ، عَنْ عائشةَ أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم خَطَبَ النَّاسَ فَحَمِدَ اللهَ و أثْنَى عَلَيْهِ و قالَ: ما تُشِيرونَ عَلَيَّ فى قَوْمٍ يَسُبُّونَ أهْلِي؟ ما عَلِمْتُ عَلَيْهِمْ مِنْ سوءٍ قَطُّ. و عَنْ عُرْوَةَ قالَ: لَمَّا أُخْبِرَتْ عائشَةُ بالأمْرِ قالَتْ: يا رَسُولَ اللهِ، أتَأذَنُ لِي أنْ أنْطَلِقَ إلَى أهْلِي؟ فأذِنَ لَها و أرْسَلَ مَعَها الغُلامَ. و قالَ رَجُلٌ مِنَ الأنْصارِ: سُبْحانَكَ ما يَكونُ لَنا أنْ نَتَكَلَّمَ بِهَذا، سُبْحانَكَ هَذا بُهْتانٌ عَظِيمٌ.

(27) CHAPTER. Something forbidden by the Prophet ﷺ is legally prohibited unless there is a proof that (later on) it was (made) legal. Similarly, his orders render things obligatory, (2) as he said (to his companions) when they finished their Ihram, "Sleep with your wives." (3)

بابُ نَهْيِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم عَلَى التَّحْرِيمِ إلاَّ ما تُعْرَفُ إباحَتُهُ. و كذَلِكَ أمْرُهُ نَحْوَ قَوْلِهِ، حِينَ أحَلُّوا: أصِيبُوا مِنَ النِّساءِ. و قالَ جابِرٌ: ولَمْ يَعْزِمْ عَلَيْهِمْ، ولَكِنْ

(1) Subhanaka: Glorified be He (Allah) for what they ascribe to Him.
(2) Unless there is a proof that his order is just a recommendation.
(3) He said that to confirm his order that they should finish Ihram.

And Jabir said, "The Prophet ﷺ did not oblige them (to go to their wives) but he only made that legal for them." And Um ʿAṭiya said, "We (women) were forbidden to follow funeral processions but was not made illegal for us."

أَحَلَّهُنَّ لَهُمْ. و قالَتْ أُمُّ عَطِيَّةَ: نُهِينا عَنِ اتِّباعِ الجَنازَةِ، ولَمْ يُعْزَمْ عَلَيْنا.

464. Narrated Ata: I heard Jabir bin ʿAbdullāh in a gathering saying, "We, the companions of Allāh's Apostle ﷺ assumed the state of Iḥrām to perform only Ḥajj without ʿUmra." Jabir added, "The Prophet ﷺ arrived (at Mecca) on the fourth of Dhul-Hijja, And when we arrived (in Mecca) the Prophet ﷺ ordered us to finish the state of Iḥrām, saying, "Finish your Iḥrām and go to your wives (for sexual relation)." Jabir added, "The Prophet ﷺ did not oblige us (to go to our wives) but he only made that legal for us. Then he heard that we were saying, "When there remains only five days between us and the Day of Arafat he orders us to finish our Ihram by sleeping with our wives in which case we will proceed to Arafat with our male organs dribbling with semen?" (Jabir pointed out with his hand illustrating what he was saying). Allāh's Apostle ﷺ stood up and said, 'You (people) know that I am the most Allāh-fearing, the most truthful and the best doer of

٤٦٤ ـ حدَّثَنا المَكِّيُّ بنُ إبْراهِيمَ، عَنِ ابنِ جُرَيْجٍ: قالَ عَطاءٌ: قالَ: جابِرٌ: قالَ أبو عَبْدِ اللهِ، و قالَ مُحَمَّدُ ابنُ بَكْرٍ: حدَّثَنا ابنُ جُرَيْجٍ قالَ أخبرنى عَطاءٌ: سَمِعْتُ جابِرَ بنَ عَبْدِ اللهِ فى أناسٍ مَعَه قالَ: أهْلَلْنا أصحابَ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم فى الحَجِّ خالِصًا، لَيْسَ مَعَهُ عُمْرَةٌ. قالَ عَطاءٌ: قالَ جابِرٌ: فَقَدِمَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم صُبْحَ رابِعَةٍ مَضَتْ مِنْ ذِي الحِجَّةِ، فَلَمَّا قَدِمْنا أمَرَنا النَّبِيُّ صلى اللهُ عليهِ وسلَّم أنْ نَحِلَّ، و قالَ: أحِلُّوا و أصِيبوا مِنَ النِّساءِ. قالَ عُطاءٌ: قالَ جابِرٌ: ولَمْ يَعْزِمْ عَلَيْهِمْ، ولَكِنْ أحَلَّهُنَّ لَهُمْ، فَبَلَغَهُ أنَّا نَقولُ: لَمَّا لَمْ يَكُنْ بَيْنَنا و بَيْنَ عَرَفَةَ إلاَّ خَمْسٌ أمَرَنا أنْ نَحِلَّ إلَى نِسائِنا فَنَأْتِيَ عَرَفَةَ تَقْطُرُ مَذاكِيرُنا المَذْيَ؟ قالَ: و يَقولُ جابِرٌ بِيَدِهِ هَكَذا، و حَرَّكَها. فَقامَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم فَقالَ: قَدْ عَلِمْتُمْ أنِّى

good deeds (pious) from among you; If I had not brought the Hadi with me, I would have finished my Iḥrām as you will do, so finish your Iḥrām. If I had formly known what I came to know lately, I would not have brought the Hadī with me.' So we finished our Iḥrām and listened to the Prophet ﷺ and obeyed him."

(See Hadith No. 713 Vol. 2)

أتقاكم لله و أصدقكم و أبرّكم ، ولولا هديي لحللت كما تحلّون ، فحلّوا. فلو استقبلت من امري ما استدبرت ما أهديت . فحللنا و سمعنا و أطعنا .

465. Narrated Abdullāh Al-Muzanī: The Prophet ﷺ said, "Perform (an optional) prayer before Maghrib prayer." (He repeated it thrice) and the third time he said, "Whoever wants to offer it can do so," lest the people should take it as a Sunna (tradition).

(See Hadith No. 277 Vol. 2)

٤٦٥ ـ حدثنا أبو معمر : حدثنا عبد الوارث ، عن الحسين ، عن ابن بريدة : حدثني عبد الله المزني ، عن النبي صلى الله عليه وسلم قال : صلّوا قبل صلاة المغرب ، قال في الثالثة : لمن شاء كراهية أن يتخذها الناس سنة .

(28) CHAPTER. It is disliked to differ.

باب كراهية الاختلاف.

466. Narrated Jundab bin Abdullāh: Allāh's Apostle ﷺ said, "Recite (and study) the Qur'ān as long as you are in agreement as to its interpretation and meanings, but when you have differences regarding its interpretation and meanings, then you should stop reciting it (for the time being.

(See Hadith No. 581 Vol. 6)

٤ ـ حدثنا إسحاق : أخبرنا عبد الرحمن بن مهدي ، عن سلام ابن أبي مطيع ، عن أبي عمران الجوني ، عن جندب بن عبد الله قال : قال رسول الله صلى الله عليه وسلم : اقرءوا القرآن ما ائتلفت قلوبكم ، فإذا اختلفتم فقوموا عنه . قال أبو عبد الله :

سَمِعَ عَبْدُ الرَّحْمَنِ سَلاَّما .

٤٦٧ ـ حدَّثنا إسحاقُ : أخْبرَنا عَبْدُ الصَّمَدِ : حدَّثنا هَمَّامٌ : حدَّثنا أبو عِمْرَانَ الجَوْنِيُّ ، عَنْ جُنْدَبِ بنِ عَبْدِ اللهِ : أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم قالَ : اقْرَءوا القُرْآنَ ما ائْتَلَفَتْ عَلَيْهِ قُلُوبُكُمْ ، فَإذا اخْتَلَفْتُمْ فَقوموا عَنْهُ. قالَ أبو عَبْدِ اللهِ ، و قالَ يَزيدُ بنُ هارونَ ، عَنْ هارونَ الأعْوَرِ : حدَّثنا أبو عِمْرَانَ ، عَنْ جُنْدَبٍ ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم .

467. Narrated Jundab bin ʿAbdullāh : Allāh's Apostle ﷺ said, "Recite (and study) the Qur'ān as long as your hearts are in agreement as to its meanings, but if you have differences as regards its meaning, stop reading it then."

٤٦٨ ـ حدَّثنا إبْراهِيمَ بنُ مُوسَى : أخْبرَنا هِشَامٌ ، عَنْ مَعْمَرٍ ، عَنِ الزُّهْرِيِّ ، عَنْ عُبَيْدِ اللهِ بنِ عَبْدِ اللهِ ، عَنِ ابنِ عَبَّاسٍ قالَ : لَمَّا حُضِرَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم ، قالَ : و فِي البَيْتِ رِجالٌ فِيهِمْ عُمَرُ بنُ الخَطَّابِ ، قالَ : هَلُمَّ أكْتُبْ لَكُمْ كِتابا لَنْ تَضِلُّوا بَعْدَهُ ، قالَ عُمَرُ : إنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّم

468. Narrated Ibn ʿAbbās رضي الله عنهما : When the time of the death of the Prophet ﷺ approached (1) while there were some men in the house, and among them was ʿUmar bin Al-Khaṭṭāb, the Prophet ﷺ said, "Come hear let me write for you a writing after which you will never go astray." ʿUmar said, "The Prophet ﷺ is seriously ill, and you

(1) See Ist. Volume Ḥadīth No. 114

غَلَبَه الوَجَعُ ، و عندَكمُ القُرْآنُ ، فحَسْبُنا كتابُ اللهِ . واختَلَفَ أهلُ البَيْتِ : اختَصَمُوا ، فمِنهُمْ مَنْ يقولُ : قَرِّبوا يَكْتُبْ لَكُمْ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم كِتابا لَنْ تَضِلُّوا بَعْدَه ، و مِنْهُمْ مَنْ يَقولُ ما قالَ عُمَرُ . فلَمَّا أكْثَروا اللَّغَطَ والاختِلافَ عِنْدَ النَّبِيِّ صلى اللهُ عليه وسلَّم قالَ : قومُوا عَنِّي. قالَ عُبَيْدُ اللهِ : فكانَ ابنُ عَبَّاسٍ يَقولُ : إنَّ الرَّزِيَّةَ كُلَّ الرَّزِيَّةِ ما حالَ بينَ رَسُولِ اللهِ صلى اللهُ عليه وسلَّم و بَينَ أنْ يَكْتُبَ لَهُمْ ذلك الكِتابَ مِنَ اخْتِلافِهِمْ وَلَغَطِهِمْ .

have the Qur'ān, so Allāh's Book is sufficient for us." The people in the house differed and disputed. Some of them said, "Come near so that Allāh's Apostle may write for you a writing after which you will not go astray," while some of them said what 'Umar said. When they made much noise and differed greatly before the Prophet ﷺ, he said to them, "Go away and leave me." Ibn 'Abbās used to say : It was a great disaster that their difference and noise prevented Allāh's Apostle ﷺ from writing that writing for them. (1)

(1) The fact that the Prophet ﷺ did not contradict 'Umar's statement indicates that he approved of his opinion. Please see Ḥadīth No. 114 Volume I.

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

In the Name of Allah, the Most Beneficent, the Most Merciful

كتاب التوحيد

XCIII. THE BOOK OF TAUHĪD MONOTHEISM (1)

(i.e. To believe in the oneness of Allāh).

باب ما جاءَ فى دُعاءِ النَّبِىِّ صلى اللهُ عليهِ وسلَّم أُمَّتَهُ إلَى تَوْحِيدِ اللهِ تَبارَكَ و تَعالَى .

(1) CHAPTER. What has been said about the Prophet's ﷺ in viting his followers (nation) to Monotheism (worshiping Allāh تبارك و تعالى ALONE.)

٤٦٩ ـ حدَّثنا أبو عاصِمٍ ، حدَّثنا زَكَرِيَّاءُ بنُ إسحاقَ ، عَنْ يَحْيَى بنِ عَبْدِ اللهِ بنِ صَيْفِيٍّ ، عَنْ أبى مَعْبَدٍ ، عَنِ ابنِ عَبَّاسٍ رَضِىَ اللهُ عَنْهُما : أنَّ النَّبِىَّ صلى اللهُ عليهِ وسلَّم بَعَثَ مُعاذًا إلَى اليَمَنِ. و حدَّثَنِى عَبْدُ اللهِ بنُ أبى الأسْوَدِ : حدَّثَنا الفَضْلُ بنُ العَلاءِ : حدَّثَنا إسْماعِيلُ بنُ أُمَيَّةَ ، عَنْ يَحْيَى ابنِ عَبْدِ اللهِ بنِ مُحَمَّدِ بنِ صَيْفِيٍّ : أنَّهُ سَمِعَ أبا مَعْبَدٍ مَوْلَى ابنِ عَبَّاسٍ

469. Narrated Ibn ʿAbbās رضي الله عنهما : When the Prophet ﷺ sent Mu ādh to Yemen, he said to him, "You are going to a nation from the people of the Scripture, so let the first thing to which you will invite them, to the Tauhīd of Allāh ﷻ If they learn that, tell them that Allāh has enjoined on them, five prayers to be offered in one day and one night. And if they pray, tell them that Allāh has enjoined on them Zakāt(2) of their properties and it is to be taken from the rich among them and given to the

(1) See glossary.

(2) "See the Book of Zakāt Vol 2 (S. Al-Bukhari)

poor. And if they agree to that, then take from them Zakāt but avoid the best property of the people."

يَقُولُ : سَمِعْتُ ابنَ عَبَّاسٍ : لَمَّا بَعَثَ النَّبِيُّ صلى اللهُ عليه وسلَّم مُعاذًا نَحْوَ اليَمَنِ قالَ لهُ : إنَّكَ تَقْدَمُ عَلَى قَوْمٍ مِنْ أهْلِ الكِتابِ ، فَلْيَكُنْ أوَّلَ ما تَدْعوهُمْ إلَى أنْ يُوَحِّدُوا اللهَ تَعالَى ، فَإذا عَرَفوا ذلكَ فَأخْبِرْهُمْ أنَّ اللهَ فَرَضَ عَلَيْهِمْ خَمْسَ صَلَواتٍ فِي يَوْمِهِمْ وَلَيْلَتِهِمْ فَإذا صَلُّوا فَأخْبِرْهُمْ أنَّ اللهَ افْتَرَضَ عَلَيْهِمْ زَكاةً فِي أمْوالِهِمْ تُؤْخَذُ مِنْ غَنِيِّهِمْ فَتُرَدُّ عَلَى فَقِيرِهِمْ. فَإذا أقَرُّوا بذلكَ فَخُذْ مِنْهُمْ وَتَوَقَّ كَرائِمَ أمْوالِ النَّاسِ.

470. Narrated Mu'ādh bin Jabal: The Prophet ﷺ said, "O Mu'ādh! Do you know what Allāh's Right upon His slaves is?" I said, "Allāh and His Apostle know best." The Prophet ﷺ said, "To worship Him (Allāh) Alone and to join none in worship with Him (Allāh). Do you know what their right upon Him is?" I replied, "Allāh and His Apostle know best." The Prophet ﷺ said, "Not to punish them (if they do so)."

٤٧٠ ـ حدَّثَنا مُحَمَّدُ بنُ بَشّارٍ : حدَّثَنا غُنْدَرٌ : حدَّثَنا شُعْبَةُ ، عَنْ أبِي حَصِينٍ والأشْعَثِ بنِ سُلَيْمٍ : سَمِعا الأسْوَدَ بنَ هِلالٍ ، عَنْ مُعاذِ بنِ جَبَلٍ قالَ : قالَ النَّبِيُّ صلى اللهُ عليه وسلَّم : يا مُعاذُ ، أتَدْرِي ما حَقُّ اللهِ عَلَى العِبادِ ؟ قالَ : اللهُ وَرَسُولُهُ أعْلَمُ ، قالَ : أنْ يَعْبُدُوهُ وَلا يُشْرِكوا بِهِ شَيْئًا. أتَدْرِي ما حَقُّهُمْ عَلَيْهِ ؟ قالَ : اللهُ وَرَسُولُهُ أعْلَمُ . قالَ : أنْ لا يُعَذِّبَهُمْ .

471. Narrated Abū Sa'īd Al-Khudrī رضي الله عنه : A man heard another man reciting:—

٤٧١ ـ حدَّثَنا إسْماعِيلُ : حدَّثَنِي مالِكٌ ، عَنْ عَبْدِ الرَّحْمَنِ بنِ عَبْدِ اللهِ

ابنِ عَبْدِ الرَّحْمٰنِ بنِ أبي صَعْصَعَةَ ، عَنْ أبيهِ ، عَنْ أبي سَعيدِ الخُدْرِيِّ : أنَّ رَجُلاً يَقْرَأُ - قُلْ هُوَ اللهُ أحَدٌ - يُرَدِّدُها ، فَلَمّا أصْبَحَ جاءَ إلى النَّبِيِّ صلى اللهُ عليهِ وسلَّم فَذَكَرَ لَهُ ذلكَ ، وكانَّ الرَّجُلَ يَتَقالُّها، فَقالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم : والَّذي نَفْسي بيَدِهِ إنَّها لَتَعْدِلُ ثُلُثَ القُرْآنِ . زادَ إسْماعيلُ بنُ جَعْفَرٍ ، عَنْ مالكٍ ، عَنْ عَبْدِ الرَّحْمٰنِ ، عَنْ أبيهِ ، عَنْ أبي سَعيدٍ : أخْبَرَني أخي قَتادَةُ بنُ النُّعْمانِ ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم .

'Say (O Muhammad): "He is Allah, the One." ' (112 : 1)
And he recited it repeatedly. When it was morning, he went to the Prophet ﷺ and informed him about that as if he considered that the recitation of that Sūra by itself was not enough. Allah's Apostle ﷺ said, "By Him in Whose Hand my life is, it is equal to one-third of the Qur'an."

٤٧٢ - حدَّثَنا مُحَمَّدٌ : حدَّثَنا أحْمَدُ بنُ صالحٍ : حدَّثَنا ابنُ وَهْبٍ : حدَّثَنا عَمْرٌو ، عَنِ ابنِ أبي هِلالٍ : أنَّ أبا الرِّجالِ مُحَمَّدَ بنَ عَبْدِ الرَّحْمٰنِ حَدَّثَهُ عَنْ أُمِّهِ عَمْرَةَ ، بِنْتِ عَبْدِ الرَّحْمٰنِ ، وكانَتْ في حَجْرِ عائِشَةَ زَوْجِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم ، عَنْ عائِشَةَ أنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّم بَعَثَ رَجُلاً عَلى سَرِيَّةٍ وكانَ يَقْرَأُ لأصْحابِهِ في صَلاتِهِ فَيَخْتِمُ بِقُلْ هُوَ اللهُ أحَدٌ ، فَلَمّا رَجَعُوا ذَكَروا ذلكَ للنَّبِيِّ صلى اللهُ عليهِ وسلَّم فَقالَ : سَلُوهُ

472. Narrated 'Aisha رضي الله عنها : The Prophet ﷺ sent (an army unit) under the command of a man who used to lead his companions in the prayers and would finish his recitation with (the Sūra 112):

'Say (O Muhammad): "He is Allah, the One." ' (112 : 1)

When they returned (from the battle), they mentioned that to the Prophet ﷺ He said (to them), "Ask him why he does so." They asked him and he said, "I do so because it mentions the qualities of the Beneficent and I love to recite it (in my prayer)." The Prophet ﷺ said (to them), "Tell him that Allah loves him."

لِاىّ شَىْءٍ يَصْنَعُ ذلكَ؟ فَسَألوهُ فقالَ: لِانَّها صِفَةُ الرَّحْمٰنِ ، و أنا أُحِبُّ أنْ أقْرَأَ بِها . فقالَ النَّبِىُّ صلى اللهُ عليهِ وسلَّم : أخْبِرُوهُ أنَّ اللهَ يُحِبُّهُ .

باب قَوْلِ اللهِ تَبارَكَ و تَعالَى - قُلِ ادْعُوا اللهَ او ادْعُوا الرَّحْمٰنَ أيًّامَا تَدْعُوا فَلَهُ الاسْماءُ الحُسْنَى - .

(2) CHAPTER. The Statement of Allāh تبارك و تعالى : —

'Say : "Invoke Allāh or invoke the Beneficent, by whatever name you invoke Him (it is well), for to Him belong the best Names."' (17 : 110)

٤٧٣ - حدَّثَنا مُحَمَّدٌ : أخْبَرَنا أبو مُعاوِيَةَ ، عَنِ الاعْمَشِ ، عَنْ زَيْدِ ابنِ وَهْبٍ و أبى ظَبْيانَ ، عَنْ جَرِيرِ بنِ عَبْدِ اللهِ قالَ : قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم : لا يَرْحَمُ اللهُ مَنْ لا يَرْحَمُ النَّاسَ .

473. Narrated Jārir bin 'Abdullāh رضي الله عنه : Allāh's Apostle ﷺ said, "Allāh will not be merciful to those who are not merciful to mankind."

٤٧٤ - حدَّثَنا أبو النُّعْمانِ : حدَّثَنا حَمّادُ بنُ زَيْدٍ ، عَنْ عاصِمٍ الاحْوَلِ ، عَنْ أبى عُثْمانَ النَّهْدِىِّ ، عَنْ أُسامَةَ بنِ زَيْدٍ قالَ : كُنَّا عِنْدَ النَّبِىِّ صلى اللهُ عليهِ وسلَّم إذْ جاءَهُ رَسُولُ إحْدَى بَناتِهِ تَدْعُوهُ إلَى ابْنِها فى المَوْتِ ، فقالَ

474. Narrated Usāma bin Zaid رضي الله عنه : We were with the Prophet ﷺ when suddenly there came to him a messenger from one of his daughters who was asking him to come and see her son who was dying. The Prophet ﷺ said (to the messenger), "Go back and tell her that whatever Allah takes is His, and whatever

النَّبِيُّ صلى اللهُ عليهِ وسلَّم : ارْجِعْ فَأَخْبِرْها أَنَّ للهِ ما أَخَذَ ، ولَهُ ما أَعْطَى ، وَكُلُّ شَيءٍ عِنْدَهُ بِأَجَلٍ مُسَمًّى ، فَمُرْها فَلْتَصْبِرْ ولْتَحْتَسِبْ. فأعادَتِ الرَّسُولَ أَنَّها أَقْسَمَتْ لَيَأْتِيَنَّها ، فَقامَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم و قامَ مَعَهُ سَعْدُ بنُ عُبادَةَ و مُعاذُ بنُ جَبَلٍ ، فَدُفِعَ الصَّبِيُّ إِلَيْهِ و نَفْسُهُ تَقَعْقَعُ كأَنَّها فى شَنٍّ ، فَفاضَتْ عَيْناهُ ، فقالَ لَهُ سَعْدٌ : يا رَسُولَ اللهِ ، ما هٰذا ؟ قالَ : هٰذِهِ رَحمَةٌ جَعَلَها اللهُ فى قُلُوبِ عِبادِهِ ، وَإِنَّما يَرْحَمُ اللهُ مِنْ عِبادِهِ الرُّحَماءَ .

He gives is His, and everything with Him has a limited fixed term (in this world). So order her to be patient and hope for Allāh's reward." But she sent the messenger to the Prophet ﷺ ag..in, swearing that he should come to her. So the Prophet ﷺ got up, and so did Sa'd bin 'Ubada and Mu'ādh bin Jabal (and went to her). When the child was brought to the Prophet ﷺ his breath was disturbed in his chest as if it were in a waterskin. On that the eyes of the Prophet ﷺ became flooded with tears, whereupon Sa'd said to him, "O Allah's Apostle! What is this?" The Prophet ﷺ said, "This is mercy which Allāh has put in the heart of His slaves, and Allāh bestows His mercy only on those of His slaves who are merciful (to others)."

(See Hadith No. 373 Vol. 2)

بابُ قَوْلِ اللهِ تَعالَى - إِنَّ اللهَ هُوَ الرَّزَّاقُ ذُو القُوَّةِ المَتِينُ - .

(3) CHAPTER. The Statement of Allāh ﷻ :—

'Verily ! Allāh is the Provider; Lord of Power, the Strong.' (51 : 58)

٤٧٥ - حدَّثنا عَبْدانُ ، عَنْ أَبِى حَمْزَةَ ، عَنِ الأَعْمَشِ ، عَنْ سَعِيدِ بنِ جُبَيرٍ ، عَنْ أَبِى عَبْدِ الرَّحْمٰنِ السُّلَمِىِّ ، عَنْ أَبِى مُوسَى الأَشْعَرِىِّ قالَ : قالَ النَّبِىُّ صلى اللهُ عليهِ وسلَّم : ما أَحَدٌ أَصْبَرُ عَلَى

475. Narrated Abū Mūsā Al-Ash'arī : The Prophet ﷺ said, "None is more patient than Allāh against the harmful and annoying words He hears (from the people) : They ascribe children to Him, yet He bestow upon them health and provision.

أذًى سَمِعَهُ مِنَ اللهِ، يَدَّعُونَ لَهُ الوَلَدَ ثُمَّ يُعَافِيهِمْ وَيَرْزُقُهُمْ.

بابُ قَوْلِ اللهِ تَعَالَى ـ عالِمُ الغَيْبِ فَلا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا ـ و ـ إِنَّ اللهَ عِنْدَهُ عِلْمُ السَّاعَةِ، و ـ أَنْزَلَهُ بِعِلْمِهِ ـ وما تَحْمِلُ مِنْ أُنْثَى وَلا تَضَعُ إِلاَّ بِعِلْمِهِ ـ إِلَيْهِ يُرَدُّ عِلْمُ السَّاعَةِ ـ قالَ يَحْيَى: الظَّاهِرُ عَلَى كُلِّ شَيْءٍ عِلْمًا، والباطِنُ عَلَى كُلِّ شَيْءٍ عِلْمًا.

(4) CHAPTER. The Statement of Allāh ﷻ :—

'(He Alone) is the Knower of the Unseen, and He reveals to none His Secret.' (72 : 26)

And :—

'Verily, the knowledge of the Hour is with Allāh (Alone).' (31 : 34)

And He has sent it (the Qur'ān) with His knowledge.' (4 : 166)

And :—

'Nor does a female conceive (within her womb) nor bring forth (young) except by His knowledge.' (41 : 47)

And :—

'(The learned men) refer to Him the knowledge of the Hour.'

(41 : 47)

And Yahyā said, "Allāh has knowledge of everything, whether apparent or hidden (perceivable by human being or not)."

٤٧٦ ـ حدَّثَنا خالِدُ بنُ مَخْلَدٍ: حدَّثَنا سُلَيْمانُ بنُ بِلالٍ: حدَّثَنِي عَبْدُ اللهِ بنُ دِينارٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما، عَنِ النَّبِيِّ صلى الله عليه وسلم قالَ: مَفاتِيحُ الغَيْبِ خَمْسٌ

476. Narrated Ibn 'Umar ﷺ : The Prophet ﷺ said, "The keys of the unseen are five and none knows them but Allāh : (1) None knows (the sex of) what is in the womb, but Allāh; (2) None knows what will happen tomorrow, but Allāh;

(3) None knows when it will rain, but Allāh; (4) None knows where he will die, but Allāh (knows that); (5) and none knows when the Hour will be established, but Allāh."

لا يَعْلَمُهَا إلاَّ اللهُ. لا يَعْلَمُ ما تَغِيضُ الأَرْحامُ إلاَّ اللهُ، ولا يَعْلَمُ ما فى غَدٍ إلاَّ اللهُ، ولا يَعْلَمُ مَتَى يَأْتِى المَطَرُ أَحَدٌ إلاَّ اللهُ، ولا تَدْرِى نَفْسٌ بأَىِّ أَرْضٍ تَمُوتُ إلاَّ اللهُ، ولا يَعْلَمُ مَتَى تَقُومُ السَّاعَةُ إلاَّ اللهُ.

477. Narrated Masrūq: ʿĀisha ﵂ said," If anyone tells you that Muḥammad ﷺ has seen his Lord, he is a liar, for Allāh says :—

'No vision can grasp Him.' (6 : 103)

And if anyone tells you that Muḥammad ﷺ has seen the Unseen, he is a liar, for Allāh says : None has the knowledge of the Unseen but Allāh."

٤٧٧ ـ حدَّثَنَا مُحَمَّدُ بنُ يوسُفَ : حدَّثَنَا سُفْيانُ، عَنْ إسْماعِيلَ، عَنِ الشَّعْبِىِّ، عَنْ مَسْرُوقٍ عَنْ عائِشَةَ رَضِىَ اللهُ عَنْهَا قالَتْ : مَنْ حَدَّثَكَ أَنَّ مُحَمَّدًا صلى اللهُ عليه وسلَّم رَأَى رَبَّهُ فَقَدْ كَذَبَ، وهُوَ يَقُولُ ـ لا تُدْرِكُهُ الأَبْصارُ ـ و مَنْ حَدَّثَكَ أَنَّهُ يَعْلَمُ الغَيْبَ فَقَدْ كَذَبَ، وهُوَ يَقُولُ ـ لا يَعْلَمُ الغَيْبَ إلاَّ اللهَ ـ .

(5) CHAPTER. The Statement of Allāh ﷻ :—

'(Allāh is He Who is) the Perfect, (ONE Free from defects). The Giver of security.' (59 : 23)

باب قَوْلِ اللهِ تَعالى ـ السَّلامُ المُؤْمِنُ ـ .

478. Narrated ʿAbdullāh ﵁ : We used to pray behind the Prophet ﷺ

٤٧٨ ـ حدَّثَنَا أحْمَدُ بن يُونُسَ : حدَّثَنَا زُهَيْرٌ : حدَّثَنَا مُغِيرَةُ : حدَّثَنَا

and used to say: "As-Salāmu ʿAlallāh."(1) The Prophet ﷺ said, "Allāh himself is As-Salām (Name of Allāh), so you should say: 'At-Taḥiyātu lil-lāhi was-sala-wātu wat-ṭaiyibātu, as-salāmu ʿalaika aiyuha-n-nabiyyu wa rahmatu-l-lahi wa barakatuhu. As-salāmu alaina wa ʿalā ʿibadi-l-lahi as-ṣāliḥin. Ash-hadu an lā ilāha il—lallāhu, wa ash—hadu anna Muḥammadan ʿabduhu wa rasuluhu.'" (2)

شَقِيقُ بنُ سَلَمَةَ قالَ : قالَ عَبْدُ اللهِ : كُنَّا نُصَلِّي خَلْفَ النَّبِيِّ صلى اللهُ عليهِ وسلَّم فَنَقولُ : السَّلامُ عَلى اللهِ ، فَقالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم : إنَّ اللهَ هُوَ السَّلامُ . ولكنْ قولوا : التَّحِيَّاتُ للهِ : والصَّلَواتُ والطَّيِّباتُ ، السَّلامُ عَلَيْكَ أيُّها النَّبِيُّ . وَرَحْمَةُ اللهِ وَبَرَكاتُهُ . السَّلامُ عَلَيْنا وَعَلى عِبادِ اللهِ الصَّالِحِينَ . أشْهَدُ أنْ لا إلهَ إلاَّ اللهُ ، و أشْهَدُ أنَّ مُحَمَّدًا عَبْدُهُ و رَسُولُهُ .

(6) CHAPTER. The Statement of Allāh ﷻ :—

'The King of mankind.' (114 : 2)

بابُ قَوْلِ اللهِ تَعالَى - مَلِكِ النَّاسِ - فيهِ ابنُ عُمَرَ ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم .

479. Narrated Abū Huraira رضي الله عنه : The Prophet ﷺ said, "On the Day of Resurrection Allāh will hold the whole earth and fold the heaven with His right hand and say, 'I am the King; where are the kings of the earth?'"

٤٧٩ - حدَّثَنا أحْمَدُ بْنُ صالِحٍ : حدَّثَنا ابنُ وَهْبٍ : أخْبَرَنِي يونُسُ ، عَنِ ابنِ شِهابٍ ، عَنْ سَعِيدٍ ، عَنْ أبِي هُرَيْرَةَ ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم قالَ : يَقْبِضُ اللهُ الأرْضَ يَوْمَ القِيامَةِ ، و

(1) Peace be on Allāh.

(2) "All the compliments and all the prayers and all good things are for Allāh. Peace be upon you, O Prophet, and Allāh's Mercy and Blessings. Peace be upon us and upon the righteous slaves of Allāh. I testify that none has the right to be worshipped but Allāh, and also testify that Muḥammad is His slave and His Apostle.

يَطْوِى السَّمَاءَ بِيَمِينِهِ ثُمَّ يَقُولُ : أَنَا الْمَلِكُ ، أَيْنَ مُلُوكُ الأَرْضِ ؟ و قَالَ شُعَيْبٌ ، والزُّبَيْدِىُّ ، وابنُ مُسَافِرٍ ، و إِسحاقُ بنُ يَحْيَى ، عَنِ الزُّهْرِىِّ ، عَنْ أَبِى سَلَمَةَ .

باب قَوْلِ اللهِ تَعَالَى - و هُوَ الْعَزِيزُ الْحَكِيمُ - سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ - و لله العزَّةُ و لرَسُولِه - وَمَنْ خَلَفَ بعزَّة الله و صفاته . و قالَ أَنَسٌ : قالَ النَّبِىُّ صلى اللهُ عليه وسلَّم : تَقُولُ جَهَنَّمُ قَطْ قَطْ وَعِزَّتِكَ . و قالَ أبو هُرَيْرَةَ ، عَنِ النَّبِىِّ صلى اللهُ عليه وسلَّم : يَبْقَى رَجُلٌ بَيْنَ الْجَنَّةِ والنَّار وَهُوَ آخِرُ أَهْلِ النَّارِ دُخُولاً الْجَنَّةَ ، فَيَقُولُ : رَبِّ اصْرِفْ وَجْهِى عَنِ النَّارِ ، لا و عزَّتِكَ لا أَسْأَلُكَ غَيْرَهَا . قالَ أبو سَعِيد : إِنَّ رَسُولَ اللهِ صلى اللهُ عليه وسلَّم قالَ : قالَ اللهُ عَزَّ و جَلَّ : لَكَ ذلكَ و عَشَرَةُ أَمْثَالِه . و قالَ أَيُّوبُ : وعزَّتِكَ لا غِنَى بى عن بَرَكَتِكَ .

(7) CHAPTER. The Statement of Allāh ﷻ :—

'And He is the All-Mighty, The All-Wise.' (14 : 4)

'Glorified be your Lord, the Lord of Honour and Power. (He is free) from what they ascribe (to Him).' (37 : 180) But Honour belongs to Allāh, His Apostle.....' (63 : 8)

And whoever swore by the 'Izzat (Honour and Power) of Allah and by His Qualities.

Narrated Anas ﷺ : The Prophet ﷺ said, "Allāh will put His Foot over Hell on the Day of Resurrection), and Hell will say, 'Qat! Qat! (Sufficient! sufficient!) By Your 'Izzat (Power)!"'

Narrated Abū Huraira ﷺ : The Prophet ﷺ said, "A man who will be the last person to enter Paradise will remain between Hell and Paradise. He will say, 'O Lord, turn my face away from the Fire! No, by Your 'Izzat (Power), I will not ask You for anything else.'"

Abū Sa'īd said: Allāh's Apostle ﷺ said, "Allāh ﷻ ('Azza wa jal) said (to that man), 'For you is that and

ten times) the similar of that." (The Prophet) Job said, "By Your 'Izzat (Power)! I cannot dispense with Your Blessings!"

٤٨٠ ـ حدَّثنا أبو معْمَرٍ: حدَّثنا عَبْدُ الوارث: حدَّثنا حُسَيْنٌ المُعَلِّمُ: حدَّثَنى عَبْدُ الله بنُ بُرَيْدَةَ، عَنْ يَحْيَى بن يَعْمُرَ، عَنِ ابنِ عَبَّاسٍ: أنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّم كان يَقولُ: أعوذُ بعزَّتِكَ الَّذى لا إلهَ إلاَّ أنْتَ الَّذى لا يَمُوتُ، والجِنُّ والإنْسُ يَمُوتونَ.

480. Narrated Ibn 'Abbās ﷺ: The Prophet ﷺ used to say, "I seek refuge (with YOU) by Your 'Izzat None has the right to be worshipped but You Who do not die while the Jinns and the human beings die."

٤٨١ حدَّثنا ابنُ أبى الأسْوَدِ: حدَّثنا حَرَمِيٌّ: حدَّثنا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أنَسٍ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم قالَ: يُلْقَى فى النَّارِ. وقال لى خَلِيفَةُ: حدَّثنا يَزِيدُ بنُ زُرَيْعٍ: حدَّثنا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أنَسٍ وعَنْ مُعْتَمِرٍ: سَمِعْتُ أبى، عن قَتَادَةَ، عَنْ أنَسٍ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم قالَ: لا يَزَالُ يُلْقَى فيها وتَقولُ هَلْ مِنْ مَزِيدٍ حتى يَضَعَ فيها رَبُّ العالمينَ قَدَمَهُ فَيَنْزَوِى بَعْضُها إلى بَعْضٍ ثُمَّ تَقولُ: قَدْ قَدْ، بعزَّتِكَ وكَرَمِكَ. ولا تَزَالُ الجَنَّةُ تَفْضُلُ حتى يُنْشِىءَ اللهُ لَها

481. Narrated Anas ﷺ: The Prophet ﷺ said, "(The people will be thrown into Hell (Fire) and it will keep on saying, 'Is there any more?' till the Lord of the worlds puts His Foot over it, whereupon its different sides will come close to each other, and it will say, 'Qad! Qad! (enough! enough!) By Your 'Izzat (Honour and Power) and YOUR KARAM (Generosity)!' Paradise will remain spacious enough to accomodate more people until Allāh will create some more people and let them dwell in the superfluous space of Paradise."

خَلْقا فَيُسْكِنَهُمْ فَضْلَ الجَنَّة .

باب قَوْلِ اللهِ تَعالى - وهُوَ الَّذى خَلَقَ السَّمٰوات والاَرْضَ بالحَقِّ - .

(8) CHAPTER. The Statement of Allāh ﷻ :—

And it is He Who created the heavens and the earth in truth.'

(6 : 73)

[This Verse indicates the Name of Allāh, Al-Khāliq (The Creator).]

٤٨٢ - حدَّثَنا قَبيصَةُ : حدَّثَنا سُفْيانُ ، عن ابن جُرَيْج ، عَن سُلَيمانَ ، عَن طاوُس ، عَن ابن عَبَّاس رَضِيَ اللهُ عَنْهُما قال : كان النَّبِيُّ صلى اللهُ عليه وسلَّم يَدْعو منَ اللَّيْل : اللَّهُمَّ لكَ الحَمْدُ ، أنْتَ رَبُّ السَّمٰوات والاَرْض ولكَ الحَمْدُ ، أنْتَ قَيِّمُ السَّمٰوات والاَرْض ومَنْ فيهنَّ لكَ الحَمْدُ ، أنْتَ نُورُ السَّمٰوات والاَرْض ، قَوْلُكَ الحَق ، وَوَعْدُكَ الحَقُّ ، ولِقاؤكَ حَقٌّ ، والجَنَّةُ حَقٌّ ، والنَّار حَقٌّ ، والسَّاعَة حَق . اللَّهُمَّ لكَ أسْلَمْتُ ، وبكَ آمَنْتُ ، وعَلَيْكَ تَوَكَّلْتُ ، وإلَيْكَ أنَبْتُ ، وبكَ خاصَمْتُ ، وإلَيْكَ حاكَمْتُ . فاغْفِرْ لى ما قَدَّمْتُ وما أخَّرْتُ ، وأسْرَرْتُ وأعْلَنْتُ ، أنْتَ إلهى لا إلٰهَ

482. Narrated Ibn 'Abbās ﷺ : The Prophet ﷺ used to invoke Allāh at night, saying, "O Allāh! All the Praises are for You; You are the Lord of the Heavens and the Earth. All the Praises are for You; You are the Maintainer of the Heaven and the Eearth and whatever is in them. All the Praises are for You; You are the Light of the Heavens and the Earth. Your Word is the Truth, and Your Promise is the Truth, and the Meeting with You is the Truth, and Paradise is the Truth, and the (Hell) Fire is the Truth, and the Hour is the Truth. O Allāh! I surrender myself to You, and I believe in You and I depend upon You, and I repent to You, and with You (Your evidences) I stand against my opponents, and to You I leave the Judgement (for those who refuse my message). O Allāh! Forgive me my sins that I did in the past or will do in the

future, and also the sins I did in secret or in public. You are my only God (Whom I worship) and there is no other God for me (i.e. I worship none but You)."

لى غيرُكَ .

483 Narrated Sufyān (regarding the above narration) that the Prophet ﷺ added, "You are the Truth, and Your Word is the Truth."

٤٨٣ ـ حدَّثنا ثابتُ بنُ مُحمَّد : حدَّثنا سُفْيان بهذا ، وقال : أنتَ الحقُّ وقولُكَ الحقُّ .

(9) CHAPTER. The Statement of Allāh ﷻ :—

'And Allāh is ever All-Hearer, All-Seer.' (4 : 134)

'Āisha said, "Praise be to Allah Whose hearing power can detect all kinds of sounds." Then Allāh revealed to the Prophet ﷺ :—

'Indeed! Allāh heard the statement of her (Khaula bint Tha'labah) that disputes with you (Muḥammad ﷺ) concerning her husband (Aus bin As-Ṣāmit).' (58 : 1)

باب قولُ الله تعالى ـ وكانَ اللهُ سَميعًا بَصيرًا ـ وقال الأعمشُ عن تميم ، عن عُرْوَةَ ، عن عائشةَ قالتْ : الحمدُ للهِ الذي وَسِعَ سَمْعُهُ الأصواتَ ، فأنزلَ اللهُ تعالى على النبيِّ صلى اللهُ عليهِ وسلَّم ـ قدْ سَمِعَ اللهُ قولَ التي تُجادلكَ في زوجِها ـ .

484 Narrated Abū Mūsā ﷺ : We were with the Prophet ﷺ on a journey, and whenever we ascended a high place, we used to say, "Allāhu Akbar." The Prophet ﷺ said, "Don't trouble yourselves too much! You are not calling a deaf or an absent person, but you are

٤٨٤ ـ حدَّثنا سُلَيمانُ بنُ حَرْب : حدَّثنا حمَّادُ بنُ زَيْد ، عن أيُّوبَ ، عن أبي عُثمانَ ، عن أبي موسَى قال : كُنَّا مع النبيِّ صلى اللهُ عليهِ وسلَّم في سَفَرٍ فكنَّا إذا علَوْنا كبَّرنا فقال : اربَعوا على أنفُسكُمْ فإنَّكُمْ لا تَدْعُونَ أصَمَّ ولا

calling One Who Hears, Sees, and is very near." Then he came to me while I was saying in my heart, "Lā hawla walā quwwata illa billā (There is neither might nor power but with Allāh)." He said, to me, "O 'Abdullāh bin Qais! Say, 'Lā hawla wala quwwata illa billā (There is neither might nor power but with Allāh), for it is one of the treasures of Paradise." Or said, "Shall I tell you of it?"

غائبا، تَدْعونَ سَميعا بَصيرًا قَريبا. ثُمَّ أتى عَلَيَّ وأنا أقولُ في نَفْسي: لا حَوْلَ ولا قُوَّةَ إلاَّ بالله، فَقالَ لي: يا عَبْدَ الله ابنَ قَيْسٍ، قل: لا حَوْلَ ولا قُوَّةَ إلاَّ بالله، فإنَّها كَنْزٌ من كُنوزِ الجَنَّة، أوْ قالَ: ألا أدُلُّكَ به؟.

485. Narrated 'Abdullāh bin 'Amr: Abū Bakr Aṣ-Ṣiddiq said to the Prophet ﷺ, "O Allāh's Apostle! Teach me an invocation with which I may invoke Allāh in my prayers." The Prophet ﷺ said, "Say: O Allāh! I have wronged my soul very much (oppressed myself), and none forgives the sins but You; so please bestow Your Forgiveness upon me. No doubt, You are the Oft-Forgiving, Most Merciful."

٤٨٥ ـ حدَّثَنا يَحْيَى بنُ سُلَيْمانَ: حدَّثَني ابنُ وَهْبٍ: أخْبَرَني عَمْرٌو، عَنْ يَزيدَ، عَنْ أبي الخَيْرِ: سَمِعَ عَبْدَ اللهِ ابنَ عَمْرٍو: أنَّ أبا بَكْرٍ الصِّدِّيقَ رَضِيَ اللهُ عَنْهُ قالَ للنَّبِيِّ صلى اللهُ عليه وسلَّم: يا رَسولَ الله، عَلِّمْني دُعاءً أدْعُو به في صَلاتي، قالَ: قُلْ: اللَّهُمَّ إنِّي ظَلَمْتُ نَفْسي ظُلْما كَثيرًا، ولا يَغْفِرُ الذُّنوبَ إلاَّ أنْتَ، فاغْفِرْ لي مَغْفِرَةً مِنْ عِنْدِكَ، إنَّكَ أنْتَ الغَفُورُ الرَّحيمُ.

486. Narrated 'Āisha رضي الله عنها: The Prophet ﷺ said, "Gabriel called me and said, 'Allāh has heard the statement of your people and what they replied to you.'"

٤٨٦ ـ حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: أخْبَرَنا ابنُ وَهْبٍ: أخْبَرَني يُونُسُ، عَنِ ابنِ شِهابٍ: حدَّثَني عُرْوَةُ: أنَّ عائِشَةَ رَضِيَ اللهُ عَنْها حَدَّثَتْهُ: قالَ النَّبِيُّ صلى اللهُ عليه وسلَّم: إنَّ جبريلَ

عَلَيْهِ السَّلَامُ نَادَانِي ، قَالَ : إِنَّ اللهَ قَدْ سَمِعَ قَوْلَ قَوْمِكَ وَمَا رَدُّوا عَلَيْكَ .

(10) CHAPTER. The Statement of Allāh ﷻ :—

'Say : He has power to (send torment on you from above)..... (6 : 65)

بَاب قَوْلِ اللهِ تَعَالَى - قُلْ هُوَ الْقَادِرُ - .

487. Narrated Jābir bin 'Abdullāh As-Salamī : Allah's Apostle ﷺ used to teach his companions to perform the prayer of Istikhāra (1) for each and every matter just as he used to teach them the Sūras from the Qur'ān. He used to say, "If anyone of you intends to do something, he should offer a two-Rak at prayer other than the compulsory prayers, and after finishing it, he should say : O Allāh ! I consult You, for You have all knowledge, and appeal to You to support me with Your Power, and ask for Your Bounty, for You are able to do things while I am not, and You know while I do not ; and You are the Knower of the Unseen. O Allāh ! If You know that this matter (name your matter) is good

٤٨٧ - حَدَّثَنِي إِبْرَاهِيمُ بْنُ الْمُنْذِرِ : حَدَّثَنَا مَعْنُ بْنُ عِيسَى : حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ أَبِي الْمَوَالِي قَالَ : سَمِعْتُ مُحَمَّدَ بْنَ الْمُنْكَدِرِ يُحَدِّثُ عَبْدَ اللهِ ابْنَ الْحَسَنِ يَقُولُ : أَخْبَرَنِي جَابِرُ بْنُ عَبْدِ اللهِ السَّلَمِيُّ قَالَ : كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُعَلِّمُ أَصْحَابَهُ الاسْتِخَارَةَ فِي الأُمُورِ كُلِّهَا ، كَمَا يُعَلِّمُ السُّورَةَ مِنَ الْقُرْآنِ ، يَقُولُ : إِذَا هَمَّ أَحَدُكُمْ بِالأَمْرِ فَلْيَرْكَعْ رَكْعَتَيْنِ مِنْ غَيْرِ الْفَرِيضَةِ ثُمَّ لِيَقُلْ : اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ ، وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ ، وَأَسْأَلُكَ مِنْ فَضْلِكَ ، فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ ، وَتَعْلَمُ وَلَا أَعْلَمُ وَأَنْتَ عَلَّامُ الْغُيُوبِ . اللَّهُمَّ فَإِنْ

(1) 'Istikhara' is a prayer in which the praying person appeals to Allāh to guide him on the right way regarding a certain situation.

for me both at present and in the furture, (or in my religion), in my this life and in the Hereafter, then fulfil it for me and make it easy for me, and then bestow Your Blessings on me in that matter. O Allāh ! If You know that this matter is not good for me in my religion, in my this life and in my coming Hereafter (or at present or in the future), then divert me from it and choose for me what is good wherever it may be, and make me be pleased with it."

(See Hadith No. 391 Vol. 8)

كُنْتَ تَعْلَمُ هٰذا الأمْرَ ، ثُمَّ تُسَمِّيهِ بِعَيْنِهِ ، خَيْرًا لى فى عاجل أمْرِى وآجلِهِ ، قال : أوْ فى دينى ومَعاشِى وعاقِبَةِ أمْرِى ؛ فاقْدُرْهُ لى ويَسِّرْهُ لى ، ثُمَّ بارِكْ لى فيه . اللَّهُمَّ إنْ كُنْتَ تَعْلَمُ أنَّهُ شرٌّ لى فى دينى ومَعاشِى وعاقِبَةِ أمْرِى ، أوْ قالَ فى عاجل أمْرِى وآجلِهِ ، فاصْرِفْنى عَنْهُ ، واقْدُرْ لِىَ الخَيْرَ حَيْثُ كانَ ، ثُمَّ رَضِّنى بِهِ .

(11) CHAPTER. The One Who turns the hearts. (1)

And the Statement of Allāh ﷻ :—

' And We shall turn their hearts and their eyes.' (6 : 110)

بابُ مُقَلِّبِ القُلوبِ ، وقَوْلِ اللهِ تَعالى ـ ونُقَلِّبُ أفْئِدَتَهُمْ وأبْصارَهُمْ .

488. Narrated 'Abdullāh ﷺ : The Prophet ﷺ frequently used to swear, "No, by the One Who turns the hearts."

٤٨٨ ـ حدَّثَنِى سَعِيدُ بن سُلَيمانَ ، عن ابن المُبارك ، عَن موسَى بن عقبةَ ، عَن سالِم ، عَن عَبْدِ اللهِ قال : أكْثَرُ ما كانَ النَّبِىُّ صلى اللهُ عليه وسلَّم يَحْلِفُ : لا ومقلِّبِ القلوبِ .

(1) Imam Bukhārī knows very well the Ḥadīths mentioning in detail the ninety-nine Names of Allāh quoted by Tirmizi but that Ḥadīth did not come up to the standard of his selection of Ṣaḥīḥ Al-Bukhārī so he took Allāh's Names from the Verses of the Qur'ān either as adjectives or from the verbs of the Verses or from the Prophet's Tradition of his standard of selection.

(12) CHAPTER. Allah has one-hundred Names minus one (ninety-nine). Ibn 'Abbas said, "Dhul-Jalal (means, full of Majesty) and the meaning of Al-Barr is, the Most Courteous,

باب إنّ لله مائةً اسمٌ إلاّ واحدةً

قال ابنُ عبّاس : ذو الجلالِ : العظمةِ .

البرُّ : اللّطيفُ .

489. Narrated Abū Huraira ﷺ : Allāh's Apostle ﷺ said, " Allāh has ninety-nine Names, one-hundred less one; and he who memorized them all by heart will enter Paradise." (1) To count something means to know it by heart.

٤٨٩ ـ حدّثنا أبو اليمانِ : أخبرنا شُعَيْبٌ : حدّثنا أبو الزّنادِ ، عنِ الأعْرَجِ ، عنْ أبي هُرَيْرَةَ : أنّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلّم قالَ : إنّ لله تِسْعَةً وتِسْعينَ اسما ، مائةً إلاّ واحِدًا ، مَنْ أحْصاها دَخَلَ الجَنّةَ . أحْصَيْناه : حَفِظْناه .

(13) CHAPTER. (What is said regarding) asking Allāh with His Names and seeking refuge with them.

باب السُّؤالِ بأسْماءِ الله تعالى والاسْتِعاذةِ بها .

490. Narrated Abū Huraira ﷺ : The Prophet ﷺ said, " When anyone of you go to bed, he should dust it off thrice with the edge of his garment, and

٤٩٠ ـ حدّثنا عَبْدُ العَزيزِ بنُ عَبْدِ اللهِ : حدّثنا مالكٌ ، عنْ سَعيدِ بنِ أبي سَعيدٍ المَقْبُرِيِّ ، عنْ أبي هُرَيْرَةَ ،

(1) Memorizing Allāh's Names means to believe in those qualities of Allāh derived from those names and should be accompanied by good deeds which Allah's Names inspire us to do. Just knowing Allah's Names by heart, will not make a vicious man enter Paradise. Therefore, the word ' memorized ' in the Ḥadīth means to behave in accordance with the implications of Allāh's Names.

say: Bismika rabbī waḍa'tu janbī, wa bika arfa'hu. In amsakta nafsī faghfir lahā, wa in arsaltaha faḥfaẓha bimā taḥfaẓ bihī 'ibādaka-ṣ-ṣalihīn."(1)

عَنِ النَّبِيِّ صلى اللهُ عليه وسلَّم قالَ: إذا جاءَ أحَدُكمْ فِراشَه فلْيَنْفُضْه بِصَنِفَةِ ثَوْبِه ثلاثَ مَرَّاتٍ، ولْيَقُل: باسمكَ رَبِّ وضَعتُ جَنْبِي، وبِكَ أرْفَعُه، إنْ أمْسَكْتَ نَفْسِي فاغْفِرْ لَهَا، وإنْ أرْسَلْتَها فاحْفَظْها بما تَحْفَظ به عِبادَكَ الصَّالحينَ. تابَعَه يَحْيَى وبِشْرُ بنُ المُفَضَّل، عَنْ عُبَيْدِالله، عَنْ سَعِيدٍ، عَنْ أبي هُرَيْرَةَ، عن النَّبِيِّ صلى اللهُ عليه وسلَّم وزادَ زُهَيرٌ وأبو ضَمْرَةَ وإسْماعِيلُ بنُ زَكَرِيَّاءَ عن عُبَيْدِ الله، عَنْ سَعِيدٍ، عَنْ أبيه، عَنْ أبي هُرَيْرَةَ عَنِ النَّبِيِّ صلى اللهُ عليه وسلَّم، ورَواهُ ابنُ عَجْلانَ، عَنْ سَعِيدٍ، عَنْ أبي هُرَيْرَةَ عَنِ النَّبِيِّ صلى اللهُ عليه وسلَّم.

491. Narrated Juhaifa: When the Prophet ﷺ went to bed, he used to say, "Allahumma bismika aḥyā wa amūt."(2) And when he got up in the mornings he used to say, "Alḥamdu lillāhi al-ladhī aḥyānā ba'da mā amātana wa ilaihi-n-nushūr."(3)

٤٩١ - حدَّثنا مُسْلِمٌ: حدَّثنا شُعْبَةُ، عَنْ عَبْدِ المَلِكِ، عَنْ ربْعِيٍّ عَنْ حُذَيْفَةَ قال: كانَ النَّبِيُّ صلى اللهُ عليه وسلَّم إذا أوَى إلى فِراشِه قال: اللَّهُمَّ باسمكَ أحْيا وأموتُ، وإذا أصْبَحَ قالَ:

(1) "In Your Name O Lord, I put my side (on the bed), and in Your (Name) I will raise it. If You should capture my soul, then forgive it; and if You should release it, protect it with what You protect Your righteous slaves."

(2) "O Allāh, in Your Name I live and die!"

(3) "All praise be to Allāh Who has given us life after He caused us to die; and unto Him is the Resurrection.

الحَمْدُ لله الَّذى أحْيانا بَعْدَ ما أماتَنا، وَإلَيْه النُّشورُ

٤٩٢ ـ حدَّثَنا سَعْدُ بنُ حَفْصٍ: حدَّثَنا شَيْبانُ، عَنْ مَنْصورٍ، عن رِبْعِيِّ ابن حِرَاش، عَنْ خَرَشَةَ بنِ الحُرِّ عن أبى ذَرٍّ قال: كانَ النَّبِىُّ صلى اللهُ عليه وسلَّم إذا أخذَ مَضْجَعَهُ مِنَ اللَّيْلِ قال: باسْمِكَ نَموتُ ونَحيا، فإذا اسْتَيْقَظَ قالَ: الحَمْدُ لله الَّذى أحْيانا بَعْدَ ما أماتَنا، وَاليْه النُّشورُ.

492. Narrated Abū Dharr: When the Prophet ﷺ went to bed at night, he used to say: "Bismika namūtu wa nahyā." And when he got up in the morning, he used to say, "Alḥamdu lillāhi al-ladhī aḥyānā ba'da mā amātana, wa ilaihi-n-nushūr."

(See the Foot note of Hadith No. 491)

٤٩٣ ـ حدَّثَنا قُتَيْبَةُ بنُ سَعيدٍ: حدَّثَنا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ سالمٍ، عَنْ كُرَيْبٍ، عن ابنِ عَبَّاسٍ رَضِىَ اللهُ عَنْهُما قالَ: قالَ رَسُولُ الله صلى اللهُ عليه وسلَّم: لَوْ أنَّ أحَدَكُمْ إذا أرادَ أنْ يَأتى أهْلَهُ فقال: باسْمِ الله، اللَّهُمَّ جَنِّبْنا الشَّيْطانَ، وجَنِّبِ الشَّيْطانَ ما رَزَقْتَنا، فإنَّهُ إنْ يُقَدَّرْ بَيْنَهُما وَلَدٌ فى ذلك لَمْ يَضُرَّهُ شَيْطانٌ أبَدًا.

493. Narrated Ibn 'Abbās ﷺ: Allāh's Apostle ﷺ said, "If anyone of you, when intending to have a sexual relation (sleep) with his wife, says: Bismillāh, Allāhumma jannibna ash-Shaiṭān ,wa jannib ash-Shaiṭāna mā razaqtāna, (1) Satan would never harm that child, should it be ordained that they will have one." (Because of that sleep)."

٤٩٤ ـ حدَّثَنا عَبْدُ اللهِ بنُ مَسْلَمَةَ:

494. Narrated 'Adī bin Ḥātim: I

(1) "In the Name of Allāh. O Allāh! Protect us from Satan and keep Satan away from what you will give us."

asked the Prophet ﷺ, "I send off (for a game) my trained hunting dogs; (what is your verdict concerning the game they hunt?" He said, "If you send off your trained hunting dogs and mention the Name of Allāh, then, if they catch some game, eat (thereof). And if you hit the game with a mi'rāḍ (a hunting tool) and it wounds it, you can eat (it)."

حَدَّثَنَا فُضَيْلٌ : عَنْ مَنْصُورٍ ، عَنْ إِبْرَاهِيمَ ، عَنْ هَمَّامٍ ، عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ : سَأَلْتُ النَّبِيَّ صلى الله عليه وسلم قُلْتُ : أُرْسِلُ كِلَابِي الْمُعَلَّمَةَ ؟ قَالَ : إِذَا أَرْسَلْتَ كِلَابَكَ الْمُعَلَّمَةَ وَذَكَرْتَ اسْمَ اللهِ فَأَمْسَكْنَ فَكُلْ ، وَإِذَا رَمَيْتَ بِالْمِعْرَاضِ فَخَزَقَ فَكُلْ .

495. Narrated 'Āisha ﷺ : The people said to the Prophet ﷺ, "O Allāh's Apostle! Here are people who have recently embraced Islam and they bring meat, and we do not know whether they had mentioned Allāh's Name while slaughtering the animals or not." The Prophet ﷺ said, "You should mention Allāh's Name and eat."

٤٩٥ - حَدَّثَنَا يُوسُفُ بْنُ مُوسَى : حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ قَالَ : سَمِعْتُ هِشَامَ بْنَ عُرْوَةَ يُحَدِّثُ عَنْ أَبِيهِ ، عَنْ عَائِشَةَ قَالَتْ : قَالُوا : يَا رَسُولَ اللهِ ، إِنَّ هُنَا أَقْوَامًا حَدِيثًا عَهْدُهُمْ بِشِرْكٍ ، يَأْتُونَا بِلُحْمَانٍ لَا نَدْرِي يَذْكُرُونَ اسْمَ اللهِ عَلَيْهَا أَمْ لَا ، قَالَ : اذْكُرُوا أَنْتُمُ اسْمَ اللهِ وَكُلُوا. تَابَعَهُ مُحَمَّدُ بْنُ عَبْدِ الرَّحْمٰنِ ، وَالدَّرَاوَرْدِيُّ ، وَأُسَامَةُ بْنُ حَفْصٍ .

496. Narrated Anas ﷺ : The Prophet ﷺ slaughtered two rams as sacrifice and mentioned Allāh's Name and said, "Allahū-Akbar (while slaughtering).

٤٩٦ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ : حَدَّثَنَا هِشَامٌ ، عَنْ قَتَادَةَ عَنْ أَنَسٍ قَالَ : ضَحَّى النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وسلم بِكَبْشَيْنِ ، يُسَمِّي وَيُكَبِّرُ .

497. Narrated Jundab that he witnessed the Prophet ﷺ on the Day of Nahr. The Prophet ﷺ offered

٤٩٧ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ : حَدَّثَنَا شُعْبَةُ ، عَنِ الأَسْوَدِ بْنِ قَيْسٍ :

prayer and then delivered a sermon saying, "Whoever slaughtered his sacrifice before offering prayer; should slaughter another animal in place of the first; and whoever has not yet slaughtered any, should slaughter a sacrifice and mention Allāh's Name while doing so."

عَنْ جُنْدَبٍ : أَنَّهُ شَهِدَ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَوْمَ النَّحْرِ صَلَّى ثُمَّ خَطَبَ فَقَالَ : مَنْ ذَبَحَ قَبْلَ أَنْ يُصَلِّيَ فَلْيَذْبَحْ مَكَانَهَا أُخْرَى ، وَمَنْ لَمْ يَذْبَحْ فَلْيَذْبَحْ بِاسْمِ اللهِ .

498. Narrated Ibn 'Umar ﷺ : The Prophet ﷺ said, "Do not swear by your fathers; and whoever wants to swear should swear by Allāh."

٤٩٨ ـ حَدَّثَنَا أَبُو نُعَيْمٍ : حَدَّثَنَا وَرْقَاءُ ، عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ ، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ : قَالَ النَّبِيُّ صلى اللهُ عليه وسلَّم : لَا تَحْلِفُوا بِآبَائِكُمْ ، وَمَنْ كَانَ حَالِفًا فَلْيَحْلِفْ بِاللهِ .

(14) CHAPTER. What is mentioned regarding the Self of Allāh ﷻ, His Qualities and His Names. Khubaib said, "That is in His Self." So he mentioned the Self with the Name of Allāh ﷻ.

بَابُ مَا يُذْكَرُ فِي الذَّاتِ وَالنُّعُوتِ وَأَسَامِي اللهِ عَزَّ وَجَلَّ . وَقَالَ خُبَيْبٌ : وَذَلِكَ فِي ذَاتِ الإِلَهِ ، فَذَكَرَ الذَّاتَ بِاسْمِهِ تَعَالَى .

499. Narrated Abū Huraira ﷺ : Allāh's Apostle ﷺ sent ten persons to bring the enemy's secrets, and Khubaib Al-Anṣārī was one of them. 'Ubaidullāh bin 'Iyād told me that the daughter of Al-Ḥārith told him that when they gathered (to kill Khubaib Al-Anṣārī) he

٤٩٩ ـ حَدَّثَنَا أَبُو الْيَمَانِ : أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ : أَخْبَرَنِي عَمْرُو ابْنُ أَبِي سُفْيَانَ بْنِ أُسَيْدِ بْنِ جَارِيَةَ الثَّقَفِيُّ ، حَلِيفٌ لِبَنِي زُهْرَةَ ، وَكَانَ مِنْ أَصْحَابِ أَبِي هُرَيْرَةَ : أَنَّ أَبَا هُرَيْرَةَ قَالَ : بَعَثَ رَسُولُ اللهِ صلى اللهُ عليه

asked for a razor to clean his pubic region, and when they had taken him outside the sanctuary of Mecca in order to kill him, he said in verse, "I don't care if I am killed as a Muslim, on any side (of my body) I may be killed in Allah's Cause; for that is for the sake of Allah's very Self; and if He will, He will bestow His Blessings upon the torn pieces of my body." Then Ibn Al-Harith killed him, and the Prophet ﷺ informed his companions of the death of those (ten men) on the very day they were killed.

وسلَّم عَشَرَةً مِنْهُمْ خُبَيْبٌ الأَنْصارِيُّ، فَأَخْبَرَنِي عُبَيْدُ اللهِ بْنُ عِياض: أَنَّ ابْنَةَ الحارِثِ أَخْبَرَتْهُ: أَنَّهُمْ حِينَ اجْتَمَعُوا اسْتَعارَ مِنها مُوسَى يَسْتَحِدُّ بِها، فَلَمَّا خَرَجُوا مِنَ الحَرَمِ لِيَقْتُلُوهُ قال خُبَيْبٌ الأنْصارِيُّ:

وَلَسْتُ أُبالِي حِينَ أُقْتَلُ مُسْلِما
عَلَى أَيِّ شِقٍّ كانَ لِلّهِ مَصْرَعِي
وَذلِكَ فِي ذاتِ الإِلهِ وَإِنْ يَشَأْ
يُبارِكْ عَلَى أَوْصالِ شِلْوٍ مُمَزَّعِ

فَقَتَلَهُ ابْنُ الحارِثِ، فَأَخْبَرَ النَّبِيُّ صلى اللهُ عليه وسلَّم أَصحابَهُ خَبَرَهُمْ يَوْمَ أُصِيبُوا.

(15) CHAPTER. The Statement of Allah ﷻ:—

'But Allah warns you against Himself (i.e. from His punishment).' (3: 28)

And the Statement of Allah ﷻ:—

'You know what is in my mind though I do not know what is in Yours.' (5: 116)

بأب قَوْلِ اللهِ تَعالى ـ وَيُحَذِّرُكُمُ اللهُ نَفْسَهُ ـ وَقَوْلِ اللهِ تَعالى ـ تَعْلَمُ ما فِي نَفْسِي ولا أَعْلَمُ ما فِي نَفْسِكَ.

500. Narrated 'Abdullah ﷺ: The Prophet ﷺ said, "There is none having a

٥٠٠ ـ حدَّثَنا عُمَرُ بْنُ حَفْصِ بْنِ غِياثٍ: حدَّثَنا أَبِي: حدَّثَنا الأَعْمَشُ،

greater sense of Ghira (1) than Allah, and for that reason He has forbidden shameful deeds and sins (illegal sexual intercourse etc.) And there is none who likes to be praised more than Allāh does."

(See Hadith No. 147 Vol. 7)

عَنْ شَقِيقٍ ، عَنْ عَبْدِ اللهِ ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم قَالَ : ما مِنْ أحَدٍ أغْيَرُ مِنَ اللهِ ، مِنْ أجْلِ ذٰلِكَ حَرَّمَ الفَوَاحِشَ . وَما أحَدٌ أحَبُّ إلَيْهِ المِدْحُ مِنَ اللهِ .

501. Narrated Abū Huraira ﷺ : The Prophet ﷺ said, "When Allāh created the Creation, He wrote in His Book——and He wrote (that) about Himself, and it is placed with Him on the Throne—— 'Verily My Mercy overcomes My Anger.'"

٥٠١ ـ حدَّثَنا عَبْدانُ ، عَنْ أبي حَمْزَةَ ، عَنِ الأعْمَشِ ، عَنْ أبي صالِحٍ ، عَنْ أبي هُرَيْرَةَ . عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم قالَ : لَمَّا خَلَقَ اللهُ الخَلْقَ كَتَبَ في كِتابِهِ ، وَهُوَ يَكْتُبُ عَلى نَفْسِهِ ، وَهُوَ وَضْعٌ عِنْدَهُ عَلَى العَرْشِ: إنَّ رَحْمَتي تَغْلِبُ غَضَبي .

502. Narrated Abū Huraira ﷺ : The Prophet ﷺ said, "Allāh ﷻ says: 'I am just as My slave thinks I am, (i.e. I am able to do for him what he thinks I can do for him) and I am with him if He remembers Me. If he remembers Me in himself, I too, remember him in Myself; and if he remembers Me in a group of people, I remember him in a group that is better

٥٠٢ ـ حدَّثَنا عُمَرُ بنُ حَفْصٍ : حدَّثَنا أبي : حدَّثَنا الأعْمَشُ : سَمِعْتُ أبا صالِحٍ ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ : قالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم : يَقولُ اللهُ تَعالَى : أنا عِنْدَ ظَنِّ عَبْدِي بي ، وَ أنا مَعَهُ إذا ذَكَرَني فإنْ ذَكَرَني في نَفْسِهِ ذَكَرْتُهُ في نَفْسي ، وَ

(1) See the glossary for "Ghira."

than they: and if he comes one span nearer to Me, I go one cubit nearer to him; and if he comes one cubit nearer to Me, I go a distance of two outstretched arms nearer to him; and if he comes to Me walking, I go to him running.' "

إِنْ ذَكَرَنِي فِي مَلَإٍ ذَكَرْتُهُ فِي مَلَإٍ خَيْرٍ مِنْهُمْ، وَإِنْ تَقَرَّبَ إِلَيَّ شِبْرًا تَقَرَّبْتُ إِلَيْهِ ذِرَاعًا، وَإِنْ تَقَرَّبَ إِلَيَّ ذِرَاعًا تَقَرَّبْتُ إِلَيْهِ بَاعًا، وَإِنْ أَتَانِي يَمْشِي أَتَيْتُهُ هَرْوَلَةً.

(16) CHAPTER. The Statement of Allah ﷻ :—

'Everything will perish save His Face.' (28 : 88)

(That means that Allah will never perish.)

بَاب قَوْلِ اللهِ تَعَالَى - كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ - .

503. Narrated Jabir bin 'Abdullah when this Verse :—

'Say (O Muhammad!): He has Power to send torments on you from above,' (6 : 65)

was revealed: The Prophet ﷺ said, "I take refuge with Your Face."(1) Allah revealed :—

...or from underneath your feet.' (6 : 65)

The Prophet ﷺ then said, "I seek refuge with Your Face!" Then Allah revealed :—

٥٠٣ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ : حَدَّثَنَا حَمَّادٌ ، عَنْ عَمْرٍو ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ : لَمَّا نَزَلَتْ هَذِهِ الآيَةُ - قُلْ هُوَ القَادِرُ عَلَى أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِنْ فَوْقِكُمْ - قَالَ النَّبِيُّ صلى اللهُ عليه وسلَّم : أَعُوذُ بِوَجْهِكَ ، فَقَالَ - أَوْ مِنْ تَحْتِ أَرْجُلِكُمْ - فَقَالَ النَّبِيُّ صلى اللهُ عليه وسلَّم : أَعُوذُ بِوَجْهِكَ ، قَالَ - أَوْ يَلْبِسَكُمْ شِيَعًا - فَقَالَ النَّبِيُّ صلى اللهُ

(1) This reflects the refuting of the dogma of certain Islamic sects that deny that Allah has a Face.

'...or to cover you with confusion in party-strife.' (6 : 65)

On that, the Prophet ﷺ said, "This is easier."

عليه وسلَّم : هٰذا أيْسَرُ .

(17) CHAPTER. The Statement of Allāh ﷻ :— "In order that you '(O Moses !) may be brought up under Mine Eye.'

(20 : 39)

And also the Statement of Allah ﷻ :— Floating under Our Eyes (i.e. The boat of Noah).' (54 : 14)

باب قَوْلِ اللهِ تَعالَى ـ وَلِتُصْنَعَ عَلى عَيْنِيَ ـ تُغْذَى . وَقَوْلُهُ جَلَّ ذِكْرُهُ ـ تَجْرِي بِأَعْيُنِنا ـ

504. Narrated Abdullāh رضي الله عنه : Ad-Dajjāl was mentioned in the presence of the Prophet ﷺ . The Prophet ﷺ said, "Allah is not hidden from you ; He is not one-eyed," and pointed with his hand towards his eye, adding, "While Al-Masih Ad-Dajjāl is blind in the right eye and his eye looks like a protruding grape."

٥٠٤ ـ حدَّثنا موسَى بنُ إسْماعِيلَ : حدَّثنا جُوَيْرِيَةُ ؛ عَنْ نافِعٍ ، عَنْ عَبْدِ اللهِ قالَ : ذُكِرَ الدَّجَّالُ عِنْدَ النَّبِيِّ صلى اللهُ عليه وسلَّم فَقالَ : إنَّ اللهَ لا يَخْفَى عَلَيْكُمْ ، إنَّ اللهَ لَيْسَ بِأَعْوَرَ ، وَأَشارَ بِيَدِهِ إلَى عَيْنِهِ . وَإنَّ المَسِيحَ الدَّجَّالَ أعْوَرُ العَيْنِ اليُمْنَى ، كَأنَّ عَيْنَهُ عِنَبَةٌ طافِيَةٌ .

505. Narrated Anas رضي الله عنه : The Prophet ﷺ said, "Allah did not send any prophet but that he warned his nation of the one-eyed liar (Ad-Dajjāl). He is

٥٠٥ ـ حدَّثنا حَفْصُ بنُ عُمَرَ : حدَّثنا شُعْبَةُ : أخْبَرَنا قَتادَةُ قالَ : سَمِعْتُ أنَسا رَضِيَ اللهُ عَنْهُ ، عَنِ

one-eyed while your Lord is not one-eyed. The word 'Kafir' (unbeliever) is written between his two eyes."

النَّبِيِّ صلى اللهُ عليه وسلَّم قالَ : ما بَعَثَ اللهُ منْ نَبِيٍّ إلاَّ أنْذَرَ قَوْمَهُ الأعْوَرَ الكَذَّابَ ، و إنَّهُ أعْوَرُ ، وَإنَّ رَبَّكُمْ لَيْسَ بِأعْوَرَ ، مَكْتوبٌ بَيْنَ عَيْنَيْهِ كافِرٌ

(18) CHAPTER. The Statement of Allah ﷻ :—

'He is Allah, the Creator, the Inventor of all things the Bestower of forms.' (59 : 24)

بابُ قَوْلِ اللهِ تَعالَى - هُوَ الخالِقُ البارِئُ المُصَوِّرُ - .

506. Narrated Abu Sa'id Al-Khudri ﷺ that during the battle with Bani Al-Mustaliq they (Muslims) captured some females and intended to have sexual relation with them without impregnating them. So they asked the Prophet ﷺ about coitus interruptus. The Prophet ﷺ said, "It is better that you should not do it, for Allah has written whom He is going to create till the Day of Resurrection."

Qaza'a said, "I heard Abu Sa'id saying that the Prophet ﷺ said, 'No soul is ordained to be created but Allah will create it.' "

٥٠٦ - حدَّثَنا إسحاقُ : حدَّثَنا عَفَّانُ . : حدَّثَنا وُهَيْبٌ : حدَّثَنا موسَى هُوَ ابْنُ عُقْبَةَ : حدَّثَنِي مُحَمَّدُ ابنُ يَحْيَى بن حَبَّانَ ، عَنِ ابن مُحَيْرِيزٍ ، عَنْ أبي سَعِيدٍ الخُدْرِيِّ فى غَزْوَةِ بَنِي المُصْطَلِقِ : أنَّهُمْ أصابوا سَبايا فَأرادوا أنْ يَسْتَمْتِعوا بِهِنَّ وَلا يَحْمِلْنَ ، فَسَألوا النَّبِيَّ صلى اللهُ عليه وسلَّم عَنِ العَزْلِ فَقالَ : ما عَلَيْكُمْ أنْ لا تَفْعَلُوا فإنَّ اللهَ قَدْ كَتَبَ مَنْ هُوَ خالِقٌ إلَى يَوْمِ القِيامَةِ . وَقالَ مُجاهِدٌ ، عَنْ قَزَعَةَ : سَمِعْتُ أبا سَعِيدٍ فَقالَ : قالَ النَّبِيُّ صلى اللهُ عليه وسلَّم : لَيْسَتْ نَفْسٌ مَخْلُوقَةٌ إلاَّ اللهُ خالِقُها .

(19) CHAPTER. The Statement of Allah ﷻ :—

...to one whom I have created with My Hands.' (38 : 75)

بابٌ قَوْلُ اللهِ تَعالَى ـ لِمَا خَلَقْتُ بِيَدَيَّ ـ .

507. Narrated Anas ﷺ : The Prophet ﷺ said, "Allah will gather the believers on the Day of Resurrection in the same way (as they are gathered in this life), and they will say, 'Let us ask someone to intercede for us with our Lord that He may relieve us from this place of ours.' Then they will go to Adam and say, 'O Adam! Don't you see the people (people's condition)? Allah created you with His Own Hands and ordered His angels to prostrate before you, and taught you the names of all the things. Please intercede for us with our Lord so that He may relieve us from this place of ours.' Adam will say, 'I am not fit for this undertaking' and mention to them the mistakes he had committed, and add, 'But you'd better go to Noah as he was the first Aposlte sent by Allah to the people of the Earth.' They will go to Noah who will reply, 'I am not fit for this undertaking,' and mention the mistake which he made, and add, 'But you'd better go to Abraham, Khalil(1) Ar-Rahman.' They will go to

٥٠٧ ـ حدَّثَنِي مُعاذُ بنُ فَضالَةَ : حدَّثَنا هِشامٌ، عَنْ قَتادَةَ، عَنْ أَنَسٍ : أَنَّ النَّبِيَّ صلى اللهُ عليه وسلَّم قالَ : يَجْمَعُ اللهُ المُؤْمِنِينَ يَوْمَ القِيامَةِ كَذلكَ فَيَقُولُونَ : لَوِ اسْتَشْفَعْنا إِلَى رَبِّنا حَتَّى يُرِيحَنا مِنْ مَكانِنا هَذا ، فَيَأْتُونَ آدَمَ فيقولون : يا آدَمُ ، أما تَرَى النَّاسَ ؟ خَلَقَكَ اللهُ بِيَدِهِ ، وأَسْجَدَ لَكَ مَلائِكَتَهُ ، وعَلَّمَكَ أَسْماءَ كُلِّ شَيْءٍ ، اشْفَعْ لَنا إِلَى رَبِّكَ حَتَّى يُرِيحَنا مِنْ مَكانِنا هَذا. فَيَقُولُ : لَسْتُ هُناكَ ، وَيَذْكُرُ لَهُمْ خَطِيئَتَهُ التي أَصابَ ، ولكِن ائْتُوا نوحا فإِنَّهُ أَوَّلُ رَسُولٍ بَعَثَهُ اللهُ إِلَى أَهْلِ الأَرْضِ . فَيَأْتُونَ نُوحا فَيَقُولُ : لَسْتُ هُناكُمْ ، وَيَذْكُرُ خَطِيئَتَه التي أَصابَ ، ولكِن ائْتُوا إِبْراهِيمَ خَلِيلَ الرَّحْمَنِ . فَيَأْتُونَ إِبْراهِيمَ فَيَقُولُ : لَسْتُ هُناكُمْ. و يَذْكُرُ لَهُمْ خَطاياه التي أَصابَها .

(1) Khalil : See the glossary.

Abraham who will reply, 'I am not fit for this undertaking,' and mention to them the mistakes he made, and add, 'But you'd better go to Moses, a slave whom Allah gave the Torah and to whom He spoke directly.' They will go to Moses who will reply, 'I am not fit for this undertaking,' and mention to them the mistakes he made, and add, 'You'd better go to Jesus, Allah's slave and His Apostle and His Word (Be: And it was) and a soul(1) created by Him.' They will go to Jesus who will say, 'I am not fit for this undertaking, but you'd better go to Muhammad whose sins of the past and the future had been forgiven (by Allah).' So they will come to me and I will ask the permission of my Lord, and I will be permitted (to present myself) before Him. When I see my Lord, I will fall down in prostration) before Him and He will leave me (in prostration) as long as He wishes, and then it will be said to me, 'O Muhammad! Raise your head and speak, for you will be listened to; and ask, for you will be granted (your request); and intercede, for your intercession will be accepted.' I will then raise my head and praise my Lord with certain praises which He has taught me, and then I will intercede. Allah will allow me to intercede (for a certain kind of people) and will fix a limit whom I will admit into Paradise.

ولكن ائتوا موسى عبدًا آتاه الله التوراة وكلّمه تكليما. فيأتون موسى فيقول: لست هناكم، ويذكر لهم خطيئته التي أصابها، ولكن إئتوا عيسى عبد الله ورسوله وكلمته وروحه. فيأتون عيسى فيقول: لست هناكم، ولكن ائتوا محمدًا صلى الله عليه وسلم عبدًا غفر له ما تقدم من ذنبه وما تأخر. فيأتونني فأنطلق فأستأذن على ربي، فيؤذن لي عليه، فإذا رأيت ربي وقعت له ساجدًا، فيدعني ما شاء الله أن يدعني ثم يقال لي: ارفع محمد، قل يسمع، وسل تعطه، واشفع تشفع. فأحمد ربي بمحامد علمنيها، ثم أشفع فيحد لي حدًا فأدخلهم الجنة، ثم أرجع فإذا رأيت ربي وقعت ساجدًا، فيدعني ما شاء الله أن يدعني ثم يقال، ارفع محمد، وقل يسمع، وسل تعطه، واشفع تشفع. فأحمد ربي بمحامد علمنيها ربي، ثم أشفع، فيحد لي حدًا فأدخلهم الجنة. ثم أرجع فإذا رأيت ربي وقعت ساجدًا فيدعني ما شاء الله أن يدعني ثم يقال: ارفع

(1) See the Word "Rouh-ullah" in the glossary.

I will come back again, and when I see my Lord (again), I will fall down in prostration before Him, and He will leave me (in prostration) as long as He wishes, and then He will say, 'O Muḥammad! Raise your head and speak, for you will be listened to; and ask, for you will be granted (your request); and intercede, for your intercession will be accepted.' I will then praise my Lord with certain praises which He has taught me, and then I will intercede. Allāh will allow me to intercede (for a certain kind of people) and will fix a limit to whom I will admit into Paradise. I will return again, and when I see my Lord, I will fall down in prostration, and He will leave me (in prostration) as long as He wishes, and then He will say, 'O Muḥammad! Raise your head and speak, for you will be listened to; and ask, for you will be granted (your request); and intercede, for your intercession will be accepted.' I will then praise my Lord with certain praises which He has taught me, and then I will intercede. Allāh will allow me to intercede (for a certain kind of people) and will fix a limit to whom I will admit into Paradise. I will come back and say, 'O my Lord! None remains in Hell (Fire) but those whom Qur'ān has imprisoned therein and for whom eternity in Hell (Fire) has become inevitable.'" The Prophet ﷺ added, "There will come out of Hell (Fire) everyone who says:

مُحَمَّدُ، قُلْ يُسْمَعْ، وَسَلْ تُعْطَهْ، وَاشْفَعْ تُشَفَّعْ. فَأَحْمَدُ رَبِّي بِمَحَامِدَ عَلَّمَنِيهَا، ثُمَّ أَشْفَعُ فَيَحُدُّ لِي حَدًّا فَأُدْخِلُهُمُ الْجَنَّةَ. ثُمَّ أَرْجِعُ فَأَقُولُ: يَا رَبِّ، مَا بَقِيَ فِي النَّارِ إِلَّا مَنْ حَبَسَهُ الْقُرْآنُ، وَوَجَبَ عَلَيْهِ الْخُلُودُ. قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: يَخْرُجُ مِنَ النَّارِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللهُ، وَكَانَ فِي قَلْبِهِ مِنَ الْخَيْرِ مَا يَزِنُ شَعِيرَةً. ثُمَّ يَخْرُجُ مِنَ النَّارِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللهُ، وَكَانَ فِي قَلْبِهِ مِنَ الْخَيْرِ مَا يَزِنُ بُرَّةً، ثُمَّ يَخْرُجُ مِنَ النَّارِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللهُ، وَكَانَ فِي قَلْبِهِ مَا يَزِنُ مِنَ الْخَيْرِ ذَرَّةً.

' Lā ilāha illah-lāh,'(1) and has in his heart good equal to the weight of a barley grain. Then there will come out of Hell (Fire) everyone who says : ' Lā illāha illal-lāh,' and has in his heart good equal to the weight of a wheat grain. Then there will come out of Hell (Fire) everyone who says : ' Lā ilāha illah-lāh,' and has in his heart good equal to the weight of an atom (or a smallest ant)."

٥٠٨ ـ حدَّثنا أبو اليمان : أخبرَنا شُعَيْبٌ : حدَّثنا أبو الزِّناد ، عَنِ الأعْرَجِ ، عَنْ أبي هُرَيْرَةَ : أنَّ رَسُولَ الله صلى اللهُ عليه وسلَّم قال : يَدُ الله مَلأى لا يَغيضُها نَفَقَةٌ ، سَحَّاءُ اللَّيْلَ والنَّهارَ . وقال : أرَأيْتُمْ ما أنْفَقَ مُنْذُ خَلَقَ السَّمَوَاتِ الأرْضَ ؟ فإنَّهُ لَمْ يَغِضْ ما في يَدِه . وقال: عَرْشُهُ عَلَى الماء ، وبيَدِهِ الأُخْرَى المِيزَانُ ، يَخْفِضُ ويَرْفَعُ .

508. Narrated Abū Huraira ﷺ : Allāh's Apostle ﷺ said, "Allāh's Hand is full, and (its fullness) is not affected by the continuous spending, day and night." He also said, "Do you see what He has spent since He created the Heavens and the Earth ? Yet all that has not decreased what is in His Hand." He also said, "His Throne is over the water and in His other Hand is the balance (of Justice) and He raises and lowers (whomever He will)."

(See Hadith No. 206 Vol. 6)

٥٠٩ ـ حدَّثنا مُقَدَّمُ بنُ مُحَمَّدٍ قال: حدَّثَني عَمِّي القاسمُ بن يَحْيَى ، عَنْ عُبَيْدِالله ، عَنْ نافعٍ ، عَنِ ابنِ عُمَرَ

509. Narrated Ibn Umar ﷺ : Allāh's Apostle ﷺ said, "On the Day of Resurrection Allāh will grasp the

(1) ' None has the right to be worshipped but Allāh.'

Earth, and the Heavens will be in His right, and then He will say, 'I am the King.'"

Abū Huraira said, "Allāh's Apostle ﷺ said, "..... Allāh will grasp the Earth.....'"

رَضِيَ اللهُ عَنهُما ، عَن رَسُولِ اللهِ صلى اللهُ عليه وسلَّم أنَّهُ قال : إنَّ اللهُ يَقْبِضُ يَوْمَ القِيامَةِ الأرْضَ ، وتكونُ السَّمَواتُ بِيَمِينِه ، ثُمَّ يَقُولُ : أنا الملكُ . رَواهُ سَعِيدٌ عن مالك . وقال عُمَرُ بنُ حَمْزَةَ : سَمِعْتُ ابنَ عُمَرَ عَنِ النَّبِيِّ صلى اللهُ عليه وسلَّم بهذا . وقال أبو اليمان : أخبرنا شُعَيْبٌ ، عَنِ الزُّهْرِيِّ : أخبرني أبو سَلَمَةَ : أنَّ أبا هُرَيْرَةَ قال : قال رَسُولُ اللهِ صلى اللهُ عليه وسلَّم : يَقْبِضُ اللهُ الأرْضَ .

510. Narrated ʿAbdullāh ﷺ : A Jew came to the Prophet ﷺ and said, "O Muḥammad! Allāh will hold the heavens on a Finger, and the mountains on a Finger, and the trees on a Finger, and all the creation on a Finger, and then He will say, 'I am the King.'" On that Allāh's Apostle ﷺ smiled till his premolar teeth became visible, and then recited :—

'No just estimate have they made of Allāh such as due to him..... (39 : 67)

ʿAbdullāh added : Allāh's Apostle ﷺ smiled (at the Jew's statement) expressing his wonder and belief in what was said.

٥١٠ ـ حدَّثَنا مُسَدَّدٌ : سَمِعَ يَحْيَى ابنَ سَعِيدٍ ، عَن سُفْيانَ : حدَّثَنِي مَنْصُورٌ وسُلَيْمانُ ، عَن إبْراهِيمَ ، عَن عَبِيدَةَ ، عَن عَبْدِ اللهِ : أنَّ يَهُودِيًّا جاءَ إلَى النَّبِيِّ صلى اللهُ عليه وسلَّم فقال : يا مُحَمَّدُ ، إنَّ اللهَ يُمْسِكُ السَّمَواتِ عَلَى إصْبَعٍ ، والأرَضِينَ عَلَى إصْبَعٍ ، والجِبالَ عَلَى إصْبَعٍ ، والشَّجَرَ عَلَى إصْبَعٍ ، والخَلائِقَ عَلَى إصْبَعٍ ، ثُمَّ يَقُولُ : أنا الملكُ ، فَضَحِكَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم حتَّى بَدَتْ نَواجِذُهُ ثُمَّ قَرَأَ ـ وَما قَدَرُوا اللهَ حَقَّ قَدْرِه ـ قالَ يَحْيَى بْنُ سَعِيدٍ : وَزادَ فيه فُضَيْلُ ابنُ عِياضٍ ، عَن مَنْصُورٍ ، عَن إبْراهِيمَ ، عَن عَبِيدَةَ ، عَن عَبْدِ اللهِ : فَضَحِكَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم تَعَجُّبًا

وتصديقا له .

٥١١ ـ حدثنا عمر بن حفص بن عياث : حدثنا أبي : حدثنا الاعمش : سمعت إبراهيم قال : سمعت علقمة يقول : قال عبد الله : جاء رجل إلى النبي صلى الله عليه وسلم من أهل الكتاب فقال : يا أبا القاسم . إن الله يمسك السموات على إصبع ، والارضين على إصبع ، والشجر والثرى على إصبع ، والخلائق على إصبع ، ثم يقول : أنا الملك ، أنا الملك . فرأيت النبي صلى الله عليه وسلم ضحك حتى بدت نواجذه ، ثم قرأ ـ وما قدروا الله حق قدره ـ .

511. Narrated Abdullāh ﷺ : A man from the people of the scripture came to the Prophet ﷺ and said, " O Abal-Qāsim ! Allāh will hold the Heavens upon a Finger, and the Earth on a Finger and the land on a Finger, and all the creation on a Finger, and will say, ' I am the King ! I am the King !' " I saw the Prophet ﷺ (after hearing that), smiling till his premolar teeth became visible, and he then recited :—

> ' No just estimate have they made of Allāh such as due to him... (39 : 67)

باب قول النبي صلى الله عليه وسلم : لا شخص أغير من الله .

(20) CHAPTER. The statement of the Prophet ﷺ " No person has more Ghira **(1)** than Allāh."

٥١٢ ـ حدثنا موسى بن إسماعيل : حدثنا أبو عوانة : حدثنا عبد الملك . عن وراد كاتب المغيرة ، عن المغيرة

512. Narrated Al-Mughira : Sa'd bin 'Ubāda said, " If I saw a man with my wife, I would strike him (behead

(1) See the glossary.

him) with the blade of my sword." This news reached Allāh's Apostle ﷺ who then said, " You people are astonished at Sa'd's Ghīra. By Allāh, I have more Ghīra than he, and Allāh has more Ghīra than I, and because of Allāh's Ghīra, He has made unlawful shameful deeds and sins (illegal sexual intercourse etc.) done in open and in secret. And there is none who likes that the people should repent to Him and beg His pardon than Allāh, and for this reason He sent the warners and the givers of good news. And there is none who likes to be praised more than Allāh does, and for this reason, Allāh promised to grant Paradise (to the doers of good)."

'Abdul Mālik said, " No person has more Ghīra than Allāh."

قالَ : قالَ سَعْدُ بنُ عُبادَةَ : لَوْ رَأَيْتُ رَجُلاً مَعَ امْرَأَتِي لَضَرَبْتُهُ بالسَّيْفِ غَيْرَ مُصْفَحٍ . فَبَلَغَ ذلكَ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم فَقالَ : تَعْجَبُونَ مِنْ غَيْرَةِ سَعْدٍ ، واللهِ لأَنا أَغْيَرُ مِنْهُ ، واللهُ أَغْيَرُ مِنِّي و مِنْ أَجْلِ غَيْرَةِ اللهِ حَرَّمَ الفَواحِشَ ما ظَهَرَ مِنْها وما بَطَنَ ، ولا أَحَدَ أَحَبُّ إِلَيْهِ العُذْرُ مِنَ اللهِ ، وَمِنْ أَجْلِ ذلكَ بَعَثَ المُنْذِرِينَ و المُبَشِّرِينَ . وَلا أَحَدَ أَحَبُّ إِلَيْهِ المِدْحَةُ مِنَ اللهِ ، و مِنْ أَجْلِ ذلكَ وَعَدَ اللهُ الجَنَّةَ . و قالَ عُبَيْدُ اللهِ بنُ عَمْرٍو ، عَنْ عَبْدِ الملكِ : لا شَخْصَ أَغْيَرُ مِنَ اللهِ .

(21) CHAPTER. The Statement of Allāh ﷻ :—

' Say (O Muhammad) : ' What thing is most weighty in evidence?' say : ' Allāh.' (6 : 19)

So Allāh calls himself a Thing ; the Prophet ﷺ calls the Qur'ān a Thing ; and it is one of the Qualities of Allāh. And Allāh said :—

' Everything will perish except His Face.' (28 : 88)

باب قُلْ أَيُّ شَيْءٍ أَكْبَرُ شَهادَةً ؟ قُلِ اللهُ فَسَمَّى اللهُ تَعالَى نَفْسَهُ شَيْئاً. وَسَمَّى النَّبِيُّ صلى اللهُ عليهِ وسلَّم القُرْآنَ شَيْئاً ، و هُوَ صِفَةٌ مِنْ صِفاتِ اللهِ . و قالَ كُلُّ شَيْءٍ هالِكٌ إِلاَّ وَجْهَهُ .

513. Narrated Sahl bin Sa'd : The

٥١٣ ـ حدَّثَنا عَبْدُ اللهِ بنُ يوسُفَ :

Prophet ﷺ said to a man, "Have you got anything of the Qur'ān?" The man said, "Yes, such-and-such Sūra, and such-and-such Sūra," naming the Sūras.

أخبرنا مالكٌ، عن أبي حازم، عن سهل ابن سعد: قال النبي صلى الله عليه وسلم لرجل: أمعك من القرآن شيء؟ قال: نعم، سورة كذا، وسورة كذا، لسور سماها.

(22) CHAPTER. (The Statement of Allāh ﷻ):—

'And His Throne was over the water.' (11 : 7)

'And He is the Lord of the Supreme Throne.' (27 : 26)

Ibn 'Abbās said, "Al-Majīd' means, 'The Generous', and 'Al-Wadūd' means, 'The Beloved.'"

باب - وكان عرشه على الماء - وهو رب العرش العظيم - قال أبو العالية: استوى إلى السماء: ارتفع، فسوى: خلق. وقال مجاهد: استوى علا على العرش. وقال ابن عباس: المجيد: الكريم والودود: الحبيب، يقال: حميد مجيد كأنه فعيل من ماجد، محمود من حمد.

514. Narrated 'Imran bin Ḥussain: While I was with the Prophet ﷺ, some people from Banī Tamīm came to him. The Prophet ﷺ said, "O Banī Tamīm! Accept the good news!" They said, "You have given us the good news; now give us (something)." (After a while) some Yemenites entered, and he said to them, "O the people of Yemen! Accept the good news, as Banī Tamīm have refused it." They said, "We accept it, for we have come to you to learn the religion.

٥١٤ - حدثنا عبدان عن أبي حمزة، عن الأعمش، عن جامع ابن شداد، عن صفوان بن محرز، عن عمران بن حصين قال: إني عند النبي صلى الله عليه وسلم إذ جاءه قوم من بني تميم فقال: اقبلوا البشرى يا بني تميم، قالوا: بشرتنا فأعطنا، فدخل ناس من أهل اليمن فقال: اقبلوا البشرى يا أهل اليمن إذ لم

يَقْبَلْها بَنُو تَميم ، قالوا : قَبِلْنا ، جِئْناكَ لِنَتَفَقَّهَ فى الدّين ، وَلِنَسْألكَ عَنْ أوّل هٰذا الأمْر ما كانَ ، قالَ : كانَ اللهُ ولَمْ يَكُنْ شَىءٌ قَبْلَهُ ، وكانَ عَرْشُهُ عَلى الماء ، ثُمَّ خَلَقَ السَّمَوات والأرْضَ ، وكَتَبَ فى الذِّكْر كُلَّ شَىءٍ . ثُمَّ أتانى رَجُلٌ فَقالَ : يا عمْرانُ ، أدْرِكْ ناقَتَكَ فَقَدْ ذَهَبَتْ ، فانْطَلَقْتُ أطلُبها فإذا السَّرابُ يَنْقَطِعُ دُونَها ، وايْمُ اللهِ لَوَدِدْتُ أنَّها قَدْ ذَهَبَتْ وَلَمْ أقُمْ .

So we ask you what the beginning of this universe was." The Prophet ﷺ said, "There was Allāh and nothing else before Him and His Throne was over the water, and He then created the Heavens and the Earth and wrote everything in the Book." Then a man came to me and said, "O Imran! Follow your she-camel for it has run away!" So I set out seeking it, and behold, it was beyond the mirage! By Allāh, I wished that it (my she-camel) had gone but that I had not left (the gathering)."

٥١٥ ـ حدَّثَنا عَلىُّ بنُ عَبْدِ اللهِ : حدَّثَنا عَبْدُ الرَّزّاق : أخبرَنا مَعْمَرٌ عَنْ هَمّام : حدَّثَنا أبو هُرَيْرَةَ ، عَنِ النَّبِىِّ صلى اللهُ عليه وسلَّم قالَ : إنَّ يَمينَ اللهِ مَلْأى لا يَغيضُها نَفَقَةٌ ، سَحّاءُ اللَّيْلَ والنَّهارَ ، أرَأيْتُمْ ما أنْفَقَ مُنْذُ خَلَقَ السَّمَواتِ والأرْضَ ؟ فإنَّهُ لَمْ يَنْقُصْ ما فى يَمينِهِ . وعَرْشُهُ عَلَى الماء ، وبيَدِهِ الأخْرَى الفَيْضُ أو القَبْضُ ، يَرْفَعُ ويَخْفِضُ .

515. Narrated Abū Huraira ﷺ : The Prophet ﷺ said, "The Right (Hand) of Allāh is full, and (Its fullness) is not affected by the continuous spending night and day. Do you see what He has spent since He has created the Heavens and the Earth? Yet all that has not decreased what is in His Right Hand. His Throne is over the water and in His other Hand is the Bounty or the Power to bring about death, and He raises some people and brings others down."

(See Hadith No. 508)

٥١٦ ـ حدَّثَنا أحْمَدُ : حدَّثَنا مُحَمَّدُ بنُ أبى بَكْر المُقَدَّمِىُّ : حدَّثَنا

516. Narrated Anas ﷺ : Zaid bin Hāritha came to the Prophet ﷺ

complaining about his wife.. The Prophet ﷺ kept on saying (to him), "Be afraid of Allāh and keep your wife." Aisha رضي الله عنها said, "If Allāh's Apostle ﷺ were to conceal anything (of the Qur'ān), he would have concealed this Verse." Zainab used to boast before the wives of the Prophet ﷺ and used to say, "You were given in marriage by your families, while I was married (to the Prophet ﷺ) by Allāh from over seven Heavens." And Thābit said, "The Verse :—

'But (O Muhammad) you did hide in your heart that which Allāh was about to make manifest, you did fear the people,' (33 : 37)

was revealed in connection with Zainab and Zaid bin Hāritha."

حَمادُ بنُ زَيْد ، عَنْ ثابت ، عَنْ أنَس قالَ : جاء زَيْدُ بنَ حارثَةَ يَشْكُو ، فَجَعَلَ النَّبِيُّ صلى اللهُ عليه وسلَّم يَقولُ : اتَّقِ اللهَ و أمْسِكْ عَلَيْكَ زَوْجَكَ . قالَتْ عائِشَةُ : لَوْ كانَ رَسُولُ اللهِ صلى اللهُ عليه وسلم كاتما شَيْئًا لَكَتَمَ هٰذه . قال : فَكانَتْ زَيْنَبُ تَفْخَرُ عَلى أزْواج النَّبِيِّ صلى اللهُ عليه وسلَّم ، تَقولُ : زَوَّجَكُنَّ أهالِيكُنَّ وَزَوَّجَنِى اللهُ تَعالَى مِنْ فَوْق سَبْع سَمَوات . و عَنْ ثابت ـ و تُخْفِى فى نَفْسِكَ ما اللهُ مُبْدِيه و تَخْشَى النَّاسَ ـ نَزَلَتْ فى شَأن زَيْنَبَ و زَيْدِ بن حارثَةَ .

517. Narrated Anas bin Mālik رضي الله عنه : The Verse of Al-Hijāb (veiling of women) was revealed in connection with Zainab bint Jahsh. (On that day of her marriage with him) the Prophet ﷺ gave a wedding banquet with bread and meat ; and she used to boast before other wives of the Prophet ﷺ and used to say, "Allāh married me (to the Prophet ﷺ) in the Heavens."

٥١٧ ـ حدَّثنا خَلادُ بنُ يَحْيَى : حدَّثنا عِيسَى بنُ طَهْمانَ قالَ : سَمِعْتُ أنَسَ بنَ مالك رَضِىَ اللهُ عَنْهُ يَقولُ : نَزَلَتْ آيَةُ الحجاب فى زَيْنَبَ بِنْتِ جَحْش ، و أطْعَمَ عَلَيْها يَوْمَئِذ خُبْزًا و لَحْمًا ، و كانَتْ تَفْخَرُ عَلى نساء النَّبِيِّ صلى اللهُ عليه وسلَّم ، و كانَتْ تَقولُ : إنَّ اللهَ أنْكَحَنى فى السَّماء .

518. Narrated Abū Huraira رضي الله عنه : The Prophet ﷺ said, "When Allāh

٥١٨ ـ حدَّثنا أبو اليمان : أخْبَرَنا شُعَيْبٌ : حدَّثنا أبو الزِّناد ، عَنِ الأعْرَج ،

had finished His creation, He wrote over His Throne: 'My Mercy preceeded My Anger.'"

عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قال: إِنَّ اللهَ لَمَّا قَضَى الخَلْقَ كَتَبَ عِنْدَهُ فَوْقَ عَرْشِهِ: إِنَّ رَحْمَتِي سَبَقَتْ غَضَبِي.

519. Narrated Abū Huraira ﷺ: The Prophet ﷺ said, "Whoever believes in Allāh and His Apostle ﷺ, offers prayers(1) perfectly and fasts (the month of) Ramaḍān, then it is incumbent upon Allāh to admit him into Paradise, whether he emigrates for Allāh's cause or stays in the land where he was born." They (the companions of the Prophet ﷺ) said, "O Allāh's Apostle! Should we not inform the people of that?" He said, "There are one-hundred degrees in Paradise which Allāh has prepared for those who carry on Jihād in His Cause. The distance between every two degrees is like the distance between the sky and the Earth, so if you ask Allāh for anything, ask Him for the Firdaus, for it is the last part of Paradise and the highest part of Paradise, and at its top there is the Throne of Beneficent, and from it gush forth the rivers of Paradise."

٥١٩ ـ حدَّثنا إِبْرَاهِيمُ بنُ المُنْذِرِ: حدَّثَنِي مُحَمَّدُ بنُ فُلَيْحٍ قال: حدَّثَنِي أَبِي: حدَّثَنِي هِلالٌ، عَنْ عَطاءِ بنِ يَسارٍ عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قال: مَنْ آمَنَ بالله ورَسُولِهِ، وأَقامَ الصَّلاةَ، وصامَ رَمَضانَ، كانَ حَقًّا عَلَى اللهِ أَنْ يُدْخِلَهُ الجَنَّةَ، هاجَرَ فِي سَبِيلِ اللهِ أَوْ جَلَسَ فِي أَرْضِهِ الَّتِي وُلِدَ فِيها. قالوا: يا رَسُولَ اللهِ، أَفَلا نُنَبِّئُ النَّاسَ بِذلِكَ؟ قالَ: إِنَّ فِي الجَنَّةِ مِائَةَ دَرَجَةٍ أَعَدَّها اللهُ لِلمُجاهِدِينَ فِي سَبِيلِهِ، كُلُّ دَرَجَتَيْنِ مِنْها بَيْنَهُما كَما بَيْنَ السَّماءِ والأَرْضِ. فَإِذا سَأَلْتُمُ اللهَ فَسَلُوهُ الفِرْدَوْسَ، فَإِنَّهُ أَوْسَطُ الجَنَّةِ وأَعْلَى الجَنَّةِ، وفَوْقَهُ عَرْشُ الرَّحْمَنِ، ومِنْهُ تَفَجَّرُ أَنْهارُ الجَنَّةِ.

520. Narrated Abū Dharr: I en-

٥٢٠ ـ حدَّثنا يَحْيَى بنُ جَعْفَرٍ:

(1) See "Iqamat-as-salat" in the glossary.

tered the mosque while Allāh's Apostle ﷺ was sitting there. When the sun had set, the Prophet ﷺ said, "O Abū Dharr! Do you know where this (sun) goes?" I said, "Allāh and His Apostle know best." He said, "It goes and asks permission to prostrate, and it is allowed, and (one day) it, as if being ordered to return whence it came, then it will rise from the west." Then the Prophet recited, "That :— "An the sun runs on its fixed course (for a term decreed)," (36 : 38) as it is recited by 'Abdullāh.

حدَّثنا أبو مُعاويةَ ، عَنِ الأعْمَشِ ، عَنْ إبْراهيمَ هُوَ التَّيْمِيُّ ، عَنْ أبيه ، عَنْ أبي ذَرٍّ قال : دَخَلْتُ المَسْجِدَ وَرَسولُ الله صلى اللهُ عليه وسلَّم جالسٌ فَلَمَّا غَرَبَتِ الشَّمْسُ قال : يا أبا ذَرٍّ ، هَلْ تَدْرِي أيْنَ تَذْهَبُ هٰذِه؟ قالَ : قُلْتُ : اللهُ وَرَسُولُهُ أعْلَمُ ، قالَ : فانَّها تَذْهَبُ تَسْتَأذِنُ فى السُّجُود ، فَيُؤْذَنُ لها ، وكأنَّها قَدْ قيلَ لها : ارْجِعي مِنْ حَيْثُ جِئْتِ ، فَتَطْلُعُ مِنْ مَغْرِبِها ثُمَّ قَرَأ ـ ذلكَ مُسْتَقَرٌّ لها ـ فى قِراءَةِ عَبْدِ الله .

521. Narrated Zaid bin Thābit: Abū Bakr sent for me, so I collected the Qur'ān till I found the last part of Sūrat-at-Tauba with Abī Khuzaima Al-Anṣārī and did not find it with anybody else. (The Verses are) :— "Verily, there has come to you an Apostle (Muḥammad ﷺ) from amongst yourselves..... (till the end of Sūrat Barā'a) (i. e., At-Tauba).' (9 : 128-129)

٥٢١ ـ حدَّثنا موسَى ، عَنْ إبْراهِيمَ : حدَّثَنا ابنُ شِهاب ، عَنْ عُبَيْدِ بن السَّبَّاق : أنَّ زَيْدَ بن ثابِت ، وقالَ اللَّيْثُ : حدَّثَنِي عَبْدُ الرَّحْمٰنِ بنُ خالِد ، عَنِ ابن شهاب ، عَنِ ابنِ السَّبَّاق : أنَّ زَيْدَ بنَ ثابت حَدَّثَهُ قالَ : أرْسَلَ إلَيَّ أبو بَكْر فَتَتَبَّعْتُ القُرْآنَ حتَّى وَجَدْتُ آخرَ سورَةِ التَّوْبَةِ مَعَ أبي خُزَيْمَةَ الأنْصارِيِّ لَمْ أجِدْها مَعَ أحَدٍ غَيْرِه ـ لَقَدْ جاءَكُمْ رَسولٌ مِنْ أنْفُسِكُمْ ـ حتَّى خاتِمَةِ بَرَاءَةَ .

٥٢٢ ـ حدَّثنا يَحْيَى بنُ بُكَيْر: حدَّثنا اللَّيْثُ عَن يونُسَ بهذا، وقال: مَعَ أبي خُزَيْمَةَ الأنصاريّ.

522. Narrated Yunus: (As 521).

٥٢٣ ـ حدَّثنا مُعَلَّى بنُ أسَدٍ: حدَّثنا وُهَيْبٌ، عَن قَتادَةَ، عَن أبي العالية، عَن ابن عَبَّاسٍ رَضيَ اللهُ عَنهُما قالَ: كانَ النَّبيُّ صلى اللهُ عليهِ وسلَّم يَقولُ عِنْدَ الكَرْب: لا إلهَ اللهُ العَلِيمُ الحَلِيمُ، لا إلهَ إلاَّ اللهُ رَبُّ العَرْشِ العَظيم، لا إلهَ إلاَّ اللهُ رَبُّ السَّمَوات، ورَبُّ الأرْض، ورَبُّ العَرْشِ الكَريم.

523. Narrated Ibn 'Abbās ﷺ: The Prophet ﷺ used to say at the time of difficulty, "Lā ilāha il-lallāh Al-'Alīm-l-Ḥalīm. Lā ilāha il-lalāh Rab-ul-Arsh-al-Azim, La ilaha-il-lallah Rab-us-Samawāti wa Rab-ul-Arḍ wa Rab-ul-'Arsh Al-Karīm.' (1)

(See Hadith No. 356 and 357 Vol. 8)

٥٢٤ ـ حدَّثنا مُحَمَّدُ بنُ يوسُفَ: حدَّثنا سُفْيانُ، عَن عَمْرو بن يَحْيَى، عَن أبيه، عَن أبي سَعيدٍ الخُدْرِيّ، عَن النَّبيِّ صلى اللهُ عليهِ وسلَّم: قالَ النَّبيُّ صلى اللهُ وسلَّم: يَصْعَقُونَ يَوْمَ القِيامَةِ فأذا أنا بموسَى آخذٌ بقائمَةٍ منْ قَوائم العَرْش. وقال الماجِشُونُ، عَن عَبْدِ الله بن الفَضْل، عَن أبي سَلَمَةَ، عَن أبي هُرَيْرَةَ، عَن

524. Narrated Abū Sa'īd Al-Khudrī ﷺ: The Prophet ﷺ said, "The people will fall unconscious on the Day of Resurrection, then suddenly I will see Moses holding the leg of the Throne."

Abū Huraira said: The Prophet ﷺ said, "I will be the first person to be resurrected and will see Moses holding the Trone."

(1) None has the right to be worshipped but Allāh. The Knower, the Most Forbearing. None has the right to be worshipped but Allāh, the Lord of the Tremendous Throne. None has the right to be worshipped but Allāh the Lord of the Heavens and the Lord of the Earth and the Lord of the Honourable Throne.

النَّبِيِّ صلى اللهُ عليه وسلَّم قالَ : فَأكونُ أوَّلَ مَنْ يُبعثُ فإذا مُوسَى آخِذٌ بالعَرْش.

باب قَوْلُ اللهِ تَعالى - تَعْرُجُ المَلائِكَةُ وَالرُّوحُ إِلَيْه - وقَوْلِهِ جلَّ ذِكْرُه - إِلَيْه يَصْعَدُ الكَلِمُ الطَّيِّبُ - وقال أبو جَمْرَةَ ، عَنِ ابن عَبَّاس : بَلَغَ أبا ذرٍّ مَبْعَثُ النَّبِيِّ صلى اللهُ عليه وسلَّم فقال لأخيه : اعْلَمْ لي عِلْمَ هَذا الرَّجُلِ الَّذي يَزْعمُ أنَّهُ يَأتيه الخَبَرُ مِنَ السَّماء. وقال مُجاهِدٌ : العَمَلُ الصالِحُ يَرْفَعُ الكَلِمَ الطَّيِّبَ . يُقالُ ذي المَعارِج : المَلائِكَةُ تَعْرُجُ إلى الله.

(23) CHAPTER. The Statement of Allāh ﷻ :—

'The angels and the Spirit (Gabriel) ascend to Him.' (70 : 4)

The Statement of Allāh ﷻ :—

'To Him ascends (all) good words.' ..... (35 : 10)

Narrated Ibn 'Abbās ﷺ : When the news of the Prophet ﷺ being sent (by Allāh) reached Abū Dharr, he said to his brother, "Try to find out the truth about that man (the Prophet ﷺ) who claims that the News comes to him from Heaven."

٥٢٥ - حدَّثَنا إسْماعيلُ : حدَّثَني مالِكٌ ، عَنْ أبي الزِّناد ، عَنِ الأعْرَج ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ : أنَّ رَسولَ اللهِ صلى اللهُ عليه وسلَّم قالَ : يَتَعاقَبونَ فيكُمْ مَلائِكَةٌ باللَّيْلِ وَمَلائِكَةٌ بالنَّهار، ويَجْتَمِعونَ في صَلاةِ العَصْرِ وَصَلاةِ

525. Narrated Abū Huraira ﷺ : Allāh's Apostle ﷺ said, "(A group of) angels stay with you at night and (another group of) angels by day-time, and both groups gather at the time of the 'Asr and Fajr prayers. Then those angels who have stayed with you overnight, ascend (to Heaven) and

الفَجْرِ، ثُمَّ يَعْرُجُ الَّذِينَ باتُوا فيكُمْ فَيَسْأَلُهُمْ، وهُوَ أَعْلَمُ بِكُمْ، فَيَقُولُ: كَيْفَ تَرَكْتُمْ عِبادِي ؟ فَيَقُولُونَ: تَرَكْناهُمْ وَهُمْ يُصَلُّونَ، وأَتَيْناهُمْ وهُمْ يُصَلُّونَ. وقال خالِدُ بنُ مَخْلَد: حدَّثَنا سُلَيْمانُ: حدَّثَنِي عَبْدُ اللهِ ابنُ دينار، عَنْ أَبِي صالِحٍ، عَنْ أَبِي هُرَيْرَةَ قال: قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم: مَنْ تَصَدَّقَ بِعَدْلِ تَمْرَةٍ مِنْ كَسْبٍ طَيِّبٍ، وَلا يَصْعَدُ إِلَى اللهِ إِلاَّ الطَّيِّبُ، فَإِنَّ اللهَ يَتَقَبَّلُها بِيَمِينِهِ، ثُمَّ يُرَبِّيها لِصاحِبِهِ كَما يُرَبِّي أَحَدُكُمْ فَلُوَّهُ حَتَّى تَكُونَ مِثْلَ الجَبَلِ. ورَواهُ وَرْقاءُ، عَنْ سَعِيدِ ابنِ يَسارٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم: وَلا يَصْعَدُ إِلَى اللهِ إِلاَّ الطَّيِّبُ.

Allāh asks them (about you) —— and He knows everything about you, "In what state did you leave My slaves?' They angels reply, 'When we left them, them were praying, and when we reached them they were praying.'"

Narrated Abū Huraira: Allāh's Apostle ﷺ said, "If somebody gives in charity something equal to a date from his honestly earned money —— for nothing ascends to Allāh except good——then Allāh will take it in His Right (Hand) and bring it up for its owner as anyone of you brings up a body horse, till it becomes like a mountain." Abū Huraira said: The Prophet ﷺ said, "Noithing ascends to Allāh except good."

٥٢٦ ـ حدَّثَنا عَبْدُ الأَعْلى بنُ حَمَّاد: حدَّثَنا يَزِيدُ بنُ زُرَيْع: حدَّثَنا سَعِيدٌ، عَنْ قَتادَةَ عَنْ أَبِي العالِيَةِ، عَنِ ابنِ عَبَّاس: أَنَّ نَبِيَّ اللهِ صلى اللهُ عليهِ وسلَّم كانَ يَدْعُو بِهِنَّ عِنْدَ الكَرْب: لا إِلهَ إِلاَّ اللهُ العَظِيمُ الحَلِيمُ. لا إِلهَ إِلاَّ اللهُ رَبُّ العَرْشِ العَظِيمِ. لا إِلهَ إِلاَّ اللهُ رَبُّ السَّمَواتِ وَرَبُّ العَرْشِ الكَرِيمِ

526. Narrated Ibn 'Abbās رضي الله عنهما: Allāh's Apostle ﷺ used to say at the time of difficulty, "None has the right to be worshipped but Allāh, the Knower, the Most Forbearing. None has the right to be worshipped but Allāh, the Lord of the Tremendous Throne. None has the right to be worshipped but Allāh, the Lord of the Heavens and the Lord of the Honourable Throne.

٥٢٧ ـ حدَّثنا قَبيصةُ : حدَّثنا سُفيانُ ، عَن أبيه ، عَن ابن أبي نُعْم أوْ أبي نُعْمٍ ، شَكَّ قَبيصةُ ، عَن أبي سَعيد قال : بُعِثَ إلى النَّبيِّ صلى اللهُ عليه وسلَّم فقَسَمَها بَينَ أرْبَعَة . وحدَّثَني إسحاقُ ابنُ نَصْر : حدَّثَنا عَبْدُ الرَّزَّاق : أخبرنا سُفيانُ عَن أبيه عَن ابن أبي نُعْم ، عَن أبي سَعيد الخدْريِّ قالَ : بَعَثَ عَلِيٌّ وهُوَ باليمن إلى النَّبيِّ صلى اللهُ عليه وسلَّم بذُهَيْبَة في تُرْبَتها فقَسَمَها بَينَ الأقْرَع بن حابس الحنْظَلي ثُمَّ أحَد بَني مُجاشع ، وبَينَ عُيَيْنَةَ بن بَدْر الفَزَاريِّ وبَينَ عَلْقَمَةَ ابن عُلاثَةَ العامريِّ ، ثُمَّ أحَد بَني كلاب وبَينَ زَيْد الخَيْل الطائيِّ ، ثُمَّ أحَد بَني نَبهانَ . فتَغَيَّظَتْ قُرَيْشٌ والأنْصارُ فَقالوا : يُعْطيه صَناديدَ أهْل نَجْد ويَدَعُنا؟ قال : إنَّما أتَالَّفُهُمْ . فأقْبَل رَجُلٌ غائرُ العَيْنَين ، ناتئُ الجَبين ، كَثُّ اللِّحْيَة ، مُشْرِفُ الوَجْنَتَين ، مَحْلوقُ الرَّأس فَقال : يا مُحَمَّدُ ، اتَّقِ اللهَ : فَقال النَّبيُّ صلى اللهُ عليه وسلَّم : فمَنْ يُطيعُ اللهَ إذا عَصَيْتُهُ؟ فيَأمَنُني عَلى أهْل الأرْض ولا تَأمَنُوني؟ فسَأل رَجُلٌ مِنَ القَوْم قَتْلَه ، أُراهُ خالدَ ابنَ الوَليد ، فمَنَعَهُ النَّبيُّ صلى اللهُ عليه وسلَّم . فلَمَّا ولَّى قالَ النَّبيُّ صلى اللهُ عليه وسلَّم : إنَّ مِنْ ضِئْضِىءِ هذا

527. Narrated Abū Sa'īd Al-Khudrī ﷺ : When 'Alī was in Yemen, he sent some gold in its ore to the Prophet ﷺ The Prophet ﷺ distributed it among Al-Aqra' bin Ḥabis Al-Ḥanẓalī who belonged to Banī Mujashi' , 'Uyaina bin Badr Al-Fazārī, 'Alqama bin 'Ulātha Al-'Āmirī, who belonged to the Banī Kilāb tribe and Zaid Al-Khalīl At-Ṭā'ī who belonged to Banī Nabhān. So the Quraish and the Anṣār became angry and said, "He gives to the chiefs of Najd and leaves us!" The Prophet ﷺ said, "I just wanted to attract and unite their hearts (make them firm in Islam)." Then there came a man with sunken eyes, bulging forehead, thick beard, fat raised cheeks, and clean-shaved head, and said, "O Muḥammad! Be afraid of Allāh!" The Prophet ﷺ said, "Who would obey Allāh if I disobeyed Him? (Allāh) He trusts me over the people of the earth, but you do not trust me?" A man from the people (present then), who, I think, was Khālid bin Al-Walīd, asked for permission to kill him, but the Prophet ﷺ prevented him. When the man went away, the Prophet ﷺ said, "Out of the offspring of this man there will be people who will recite the Qur'ān but it will not go beyond their throats, and they will go out of Islam as an arrow goes out through the game, and they will kill the Muslims and leave the idolators. Should I live till they appear, I would kill them as the Killing of

the nation of Ād."

قَوْمـا يَقْرَءُونَ الْقُرْآنَ ، لا يُجاوزُ حَناجِرَهُمْ ، يَمْرُقونَ مِنَ الإسْلام مُروقَ السَّهْمِ مِنَ الرَّمِيَّة ، يَقْتُلونَ أهْلَ الإسلام ، ويَدَعُونَ أهْلَ الأوْثان ، لَئِنْ أدْرَكْتُهُمْ لأقْتُلَنَّهُمْ قَتْلَ عاد .

528. Narrated Abū Dharr: I asked the Prophet ﷺ regarding the Verse:—

'And the sun runs on its fixed course for a term decreed for it.' (36 : 28)

He said, "Its fixed course is underneath Allah's Throne."

٥٢٨ ـ حدَّثَنـا عَيَّاشُ بنُ الوَليد : حدَّثَنا وكيعٌ ، عَنِ الأعْمَش ، عَنْ إبْراهيمَ التَّيْمِيِّ عَنْ أبيه ، عَنْ أبي ذَرٍّ قال : سَألْتُ النَّبِيَّ صـلى اللهُ عليه وسلَّم عَنْ قَوْلـه ـ الشَّمْسُ تَجْرِى لِمُستَقَرٍّ لَهَا ـ قالَ : مُستَقَرُّها تَحْتَ العَرْش .

(24) CHAPTER. The Statement of Allāh ﷻ :—

'Some faces that Day will beam (in brightness and beauty) looking at their Lord.' (75 : 22—23)

بابٌ قَوْلُ اللهِ تَعـالى ـ وجُوهٌ يَوْمَئِذٍ ناضِرَةٌ إلى رَبِّها نَاظِرَةٌ ـ

529. Narrated Jarīr ﷺ : We were sitting with the Prophet ﷺ and he looked at the moon on the night of the full-moon and said, "You people will see your Lord as you see this full moon, and you will have no trouble in seeing Him,

٥٢٩ ـ حدَّثَنـا عَمْرُو بنُ عَوْن : حدَّثَنا خالِدٌ أو هُشَيْمٌ ، عَنْ إسْماعِيلَ ، عَنْ قَيْس ، عَنْ جَرِير قال : كُنَّا جُلُوسا عِنْدَ النَّبِيِّ صلى اللهُ عليه وسلَّم إذْ نَظَرَ إلى القَمَرِ لَيْلَةَ البَدْر ، قـالَ : إنكُمْ

so if you can avoid (through sleep) a prayer before sunrise (Fajr) and a prayer before sunset (Asr) you must do so."

ستَرَوْنَ رَبكمْ كما تَرَوْنَ هٰذا القَمَرَ، لا تُضامُّونَ فى رُؤيته، فإن استَطَعتُمْ أنْ لا تُغْلبوا على صَلاة قَبْلَ طُلُوع الشَّمْس، وصَلاة قَبْلَ غروب الشَّمْس فافْعَلُوا .

530. Narrated Jabir bin 'Abdullah ﷺ : The Prophet ﷺ said, "You will definitely see your Lord with your own eyes."

٥٣٠ ـ حدَّثَنا يوسُفُ بنُ موسَى: حدَّثَنا عاصمُ بنُ يوسُفَ اليَرْبُوعِىُّ: حدَّثَنا أبو شهاب، عَن إسْماعِيلَ بن أبى خالِد، عَن قَيْس بن أبى حازم، عَن جَرير ابن عَبْد الله قال: قال النَّبِىُّ صلى اللهُ عليه وسلَّم: إنكمْ سَتَرَوْنَ رَبكمْ عِيانا .

531. Narrated Jarir ﷺ : Allah's Apostle ﷺ came out to us on the night of the full moon and said, "You will see your Lord on the Day of Resurrection as you see this (fullmoon) and you will have no difficulty in seeing Him."

٥٣١ ـ حدَّثَنا عَبْدَة بنُ عَبْد الله: حدَّثَنا حُسَيْنٌ الجُعْفِىُّ، عَن زَائِدَةَ: حدَّثَنا بَيانُ ابنُ بِشْر، عَن قَيْس بن أبى حازِم: حدَّثَنا جَرِيرٌ قال خَرَجَ عَلَيْنَا رَسُولُ اللهصلى الله عليه وسلَّم لَيْلَةَ البَدْر فقال: إنكمْ سَتَرَوْنَ رَبكم يَوْمَ القِيامَة كما تَرَوْنَ هٰذا، لا تُضامُّونَ فى رُؤيته .

532. (a) Narrated 'Ata' bin Yazid Al-Laithi: On the authority of Abu Huraira: The people said, "O Allah's Apostle Shall we see our Lord on the

٥٣٢ ـ (الف) حدَّثَنا عَبْدُ العَزِيز ابنُ عَبْد الله: حدَّثَنا إبْراهِيمُ بنُ سَعْد، عَنْ ابْن شِهاب، عَنْ عَطاء بن يَزِيدَ

Day of Resurrection?" The Prophet ﷺ said, "Do you have any difficulty in seeing the moon on a fullmoon night?" They said, "No, O Allāh's Apostle." He said, "Do you have any difficulty in seeing the sun when there are no clouds?" They said, "No, O Allāh's Apostle." He said, "So you will see Him, like that. Allāh will gather all the people on the Day of Resurrection, and say, 'Whoever worshipped something (in the world) should follow (that thing),' so, whoever worshipped the sun will follow the sun, and whoever worshipped the moon will follow the moon, and whoever used to worship certain (other false) deities, he will follow those deities. And then will remain only this nation with its good people (or its hypocrites). (The sub-narrator, Ibrāhīm is in doubt.) Allāh will come to them and say, 'I am your Lord.' They will (deny him and) say, 'We will stay here till our Lord comes, for when our Lord comes, we will recognise Him.' So Allāh will come to them in His appearance which they know, and will say, 'I am your Lord.' They will say, 'You are our Lord,' and follow Him. Then a bridge will be laid across Hell (Fire). I and my followers will be the first ones to go across it and none will speak on that Day except the Apostles. And the invocation of the Apostles on that Day will be, 'O Allāh, save! Save!' In Hell (or over The Bridge) there are hooks like the thorns of As-Sa'dān (thorny

اللَّيْثِيِّ ، عَنْ أَبِي هُرَيْرَةَ : أَنَّ النَّاسَ قَالُوا : يَا رَسُولَ اللهِ ، هَلْ نَرَى رَبَّنَا يَوْمَ القِيَامَةِ ؟ فَقَالَ رَسُولُ اللهِ صلى الله عليه وسلم : هَلْ تُضَارُّونَ فِي القَمَرِ لَيْلَةَ البَدْرِ ؟ قَالُوا: لا ، يَا رَسُولَ اللهِ . قَالَ: فَهَلْ تُضَارُّونَ فِي الشَّمْسِ لَيْسَ دُونَهَا سَحَابٌ؟ قَالُوا: لا ، يَا رَسُولَ اللهِ . قَالَ: فَإِنَّكُمْ تَرَوْنَهُ كَذَلِكَ، يَجْمَعُ اللهُ النَّاسَ يَوْمَ القِيَامَةِ فَيَقُولُ : مَنْ كَانَ يَعْبُدُ شَيْئًا فَلْيَتْبَعْهُ ، فَيَتْبَعُ مَنْ كَانَ يَعْبُدُ الشَّمْسَ الشَّمْسَ ، وَ يَتْبَعُ مَنْ كَانَ يَعْبُدُ القَمَرَ القَمَرَ ، وَ يَتْبَعُ مَنْ كَانَ يَعْبُدُ الطَّوَاغِيتَ الطَّوَاغِيتَ ، وَتَبْقَى هَذِهِ الأُمَّةُ فِيهَا شَافِعُوهَا أَوْ مُنَافِقُوهَا ، شَكَّ إِبْرَاهِيمُ ، فَيَأْتِيهِمُ اللهُ فَيَقُولُ : أَنَا رَبُّكُمْ ، فَيَقُولُونَ : هَذَا مَكَانُنَا حَتَّى يَأْتِيَنَا رَبُّنَا ، فَإِذَا جَاءَ رَبُّنَا عَرَفْنَاهُ . فَيَأْتِيهِمُ اللهُ فِي صُورَتِهِ الَّتِي يَعْرِفُونَ فَيَقُولُ : أَنَا رَبُّكُمْ ، فَيَقُولُونَ : أَنْتَ رَبُّنَا ، فَيَتَّبِعُونَهُ ، وَيُضْرَبُ الصِّرَاطُ بَيْنَ ظَهْرَيْ جَهَنَّمَ ، فَأَكُونُ أَنَا وَأُمَّتِي أَوَّلَ مَنْ يُجِيزُهَا ، وَلا يَتَكَلَّمُ يَوْمَئِذٍ إِلاَّ الرُّسُلُ . وَدَعْوَى الرُّسُلِ يَوْمَئِذٍ : اللَّهُمَّ سَلِّمْ سَلِّمْ . وَ فِي جَهَنَّمَ كَلالِيبُ مِثْلُ شَوْكِ السَّعْدَانِ . هَلْ رَأَيْتُمُ السَّعْدَانَ ؟ قَالُوا : نَعَمْ ، يَا رَسُولَ اللهِ . قَالَ : فَإِنَّهَا مِثْلُ شَوْكِ السَّعْدَانِ غَيْرَ

plant). Have you seen As-Sa'dān?" They replied, "Yes, O Allāh's Apostle!" He said, "So those hooks look like the thorns of As-Sa'dān, but none knows how big they are except Allāh. Those hooks will snap the people away according to their deeds. Some of the people will stay in Hell (be destroyed) because of their (evil) deeds, and some will be cut or torn by the hooks (and fall into Hell) and some will be punished and then relieved (safely). When Allāh has finished His Judgements among the people, He will take whomever He will out of Hell through His Mercy. He will then order the angels to take out of the Fire all those who used to worship none but Allāh from among those whom Allāh wanted to be merciful to and those who testified (in the world) that none has the right to be worshipped but Allāh. The angels will recognise them in the Fire by the marks of prostration (on their foreheads), for the Fire will eat up all the human body except the mark caused by prostration as Allāh has forbidden the Fire to eat the mark of prostration. They will come out of the (Hell) Fire, completely burnt and then the water of life will be poured over them and they will grow under it as does a seed that comes in the mud of the torrent. Then Allāh will finish the judgements among the people, and there will remain one man facing the (Hell) Fire and he will be the last person among the people of Hell to enter Paradise. He will say, 'O my Lord! Please turn my face

أنَّهُ لا يَعْلَمُ ما قَدْرُ عِظَمِها إلاَّ اللهُ ، تَخْطَفُ النَّاسَ بِأعمالِهِمْ ، فمِنهُمُ المُوبَقُ بِعَمَلِهِ وَمِنهُمُ المُخَرْدَلُ أو المُجازَى أوْ نَحْوُهُ . ثُمَّ يَتَجَلَّى حتى إذا فَرَغَ اللهُ مِنَ القَضاءِ بَيْنَ العِبادِ ، و أرادَ أنْ يُخْرِجَ بِرَحْمَتِهِ مَنْ أرادَ مِنْ أهْلِ النَّارِ ، أمَرَ المَلائِكَةَ أنْ يُخْرِجوا مِنَ النَّارِ مَنْ كانَ لا يُشْرِكُ بِاللهِ شَيْئًا، مِمَّنْ أرادَ اللهُ أنْ يَرْحَمَهُ مِمَّنْ يَشْهَدُ أنْ لا إلهَ إلاَّ اللهُ ، فَيَعْرِفونَهُمْ فى النَّارِ بِأثَرِ السُّجُودِ . تَأكُلُ النَّارُ ابنَ آدَمَ إلاَّ أثَرَ السُّجودِ ، حَرَّمَ اللهُ عَلى النَّارِ أنْ تَأكُلَ أثَرَ السُّجُودِ . فَيَخْرُجُونَ مِنَ النَّارِ قَدِ امْتُحِشُوا ، فَيُصَبُّ عَلَيْهِمْ ماءُ الحَياةِ فَيَنْبُتُونَ تَحْتَهُ كما تَنْبُتُ الحِبَّةُ فى حَمِيلِ السَّيْلِ ، ثُمَّ يَفْرُغُ اللهُ مِنَ القَضاءِ بَيْنَ العِبادِ ، وَيَبْقَى رَجُلٌ مُقْبِلٌ بِوَجْهِهِ عَلى النَّارِ ، هُوَ آخِرُ أهْلِ النَّارِ دُخُولاً الجَنَّةَ ، فَيَقُولُ : أىْ رَبِّ ، اصْرِفْ وَجْهِى عَنِ النَّارِ فَإنَّهُ قَدْ قَشَبَنِى رِيحُها ، و أحْرَقَنِى ذَكاؤُها . فَيَدْعُوا اللهَ بِما شاءَ أنْ يَدْعُوَهُ ، ثُمَّ يَقُولُ اللهُ : هَلْ عَسَيْتَ إنْ أُعْطِيتَ ذلك أن تَسْأَلَنِى غَيْرَهُ؟ فَيَقُولُ : لا ، وَعِزَّتِكَ لا أسْأَلُكَ غَيْرَهُ . و يُعْطِى رَبَّهُ مِنْ عُهُودٍ وَمَوَاثِيقَ ما شاءَ ، فَيَصْرِفُ اللهُ

away from the fire because its air is hurting me and its severe heat is burning me.' So he will invoke Allāh in the way Allāh will wish him to invoke, and then Allāh will say to him, 'If I grant you that, will you then ask for anything else?' He will reply, 'No, by Your Power, (Honour) I will not ask You for anything else.' He will give his Lord whatever promises and covenants Allāh will demand. So Allāh will turn his face away from Hell (Fire). When he faces Paradise and sees it, he will remain quiet for as long as Allāh will wish him to remain quiet, then he will say, 'O my Lord! Bring me near to the gate of Paradise.' Allāh will say to him, 'Didn't you give your promises and covenants that you would never ask for anything more than what you had been given? Woe on you, O Adam's son! How treacherous you are!' He will say, 'O my Lord,' and will keep on invoking Allāh till He says to him, 'If I give what you are asking, will you then ask for anything else?' He will reply, 'No, by Your (Honour) Power, I will not ask for anything else.' Then he will give covenants and promises to Allāh and then Allāh will bring him near to the gate of Paradise. When he stands at the gate of Paradise, Paradise will be opened and spread before him, and he will see its splendour and pleasures whereupon he will remain quiet as long as Allāh will wish him to remain quiet, and then he will say, O my Lord! Admit me into Paradise.'

وَجْهَهُ عَنِ النَّارِ . فَإِذَا أَقْبَلَ عَلَى الْجَنَّةِ وَرَآهَا سَكَتَ مَا شَاءَ اللهُ أَنْ يَسْكُتَ ثُمَّ يَقُولُ : أَيْ رَبِّ ، قَدِّمْنِي إِلَى بَابِ الْجَنَّةِ . فَيَقُولُ اللهُ لَهُ : أَلَسْتَ قَدْ أَعْطَيْتَ عُهُودَكَ وَمَوَاثِيقَكَ أَنْ لَا تَسْأَلَنِي غَيْرَ الَّذِي أُعْطِيتَ أَبَدًا ؟ وَيْلَكَ يَا ابْنَ آدَمَ ، مَا أَغْدَرَكَ ؟ فَيَقُولُ : أَيْ رَبِّ ، وَيَدْعُو اللهَ حَتَّى يَقُولَ : هَلْ عَسَيْتَ إِنْ أُعْطِيتَ ذَلِكَ أَنْ تَسْأَلَ غَيْرَهُ ؟ فَيَقُولُ : لَا ، وَعِزَّتِكَ لَا أَسْأَلُكَ غَيْرَهُ . وَيُعْطِي مَا شَاءَ مِنْ عُهُودٍ وَمَوَاثِيقَ ، فَيُقَدِّمُهُ إِلَى بَابِ الْجَنَّةِ ، فَإِذَا قَامَ إِلَى بَابِ الْجَنَّةِ انْفَهَقَتْ لَهُ الْجَنَّةُ فَرَأَى مَا فِيهَا مِنَ الْحَبْرَةِ وَالسُّرُورِ ، فَيَسْكُتُ مَا شَاءَ اللهُ أَنْ يَسْكُتَ ثُمَّ يَقُولُ : أَيْ رَبِّ أَدْخِلْنِي الْجَنَّةَ ، فَيَقُولُ اللهُ : أَلَسْتَ قَدْ أَعْطَيْتَ عُهُودَكَ وَمَوَاثِيقَكَ أَنْ لَا تَسْأَلَ غَيْرَ مَا أُعْطِيتَ ؟ فَيَقُولُ : وَيْلَكَ يَا ابْنَ آدَمَ ، مَا أَغْدَرَكَ : فَيَقُولُ : أَيْ رَبِّ ، لَا أَكُونَنَّ أَشْقَى خَلْقِكَ . فَلَا يَزَالُ يَدْعُو حَتَّى يَضْحَكَ اللهُ مِنْهُ ، فَإِذَا ضَحِكَ مِنْهُ قَالَ لَهُ : ادْخُلِ الْجَنَّةَ ، فَإِذَا دَخَلَهَا قَالَ اللهُ لَهُ : تَمَنَّهْ ، فَسَأَلَ رَبَّهُ وَتَمَنَّى حَتَّى إِنَّ اللهَ لَيُذَكِّرُهُ ، يَقُولُ : كَذَا وَكَذَا حَتَّى انْقَطَعَتْ بِهِ الْأَمَانِيُّ ، قَالَ اللهُ : ذَلِكَ لَكَ وَمِثْلُهُ مَعَهُ . قَالَ عَطَاءُ بْنُ

Allāh will say, 'Didn't you give your covenants and promises that you would not ask for anything more than what you had been given?' Allāh will say, 'Woe on you, O Adam's son! How treacherous you are!' The man will say, 'O my Lord! Do not make me the most miserable of Your creation,' and he will keep on invoking Allāh till Allāh will laugh because of his sayings, and when Allāh will laugh because of him, He will say to him, 'Enter Paradise,' and when he enters it, Allah will say to him, 'Wish for anything.' So he will ask his Lord, and he will wish for a great number of things, for Allāh Himself will remined him to wish for certain things by saying, '(Wish for) so-and-so.' When there is nothing more to wish for, Allāh will say, 'This is for you, and its equal (is for you) as well.'"

'Aṭā' bin Yazīd added: Abū Sa'īd Al-Khudrī who was present with Abū Huraira, did not deny whatever the latter said, but when Abū Huraira said that Allāh تبارك و تعالى had said, "That is for you and its equal as well," Abū Sa'īd Al-Khudrī said, "And ten times as much, O Abū Huraira!" Abū Huraira said, "I do not remember, except his saying, 'That is for you, and its equal as well.'" Abū Sa'īd Al-Khudrī then said, "I testify that I remember the Prophet ﷺ saying, 'That is for you, and ten times as much.'" Abū Huraira then added, "That man will be the last person of the people of Paradise to enter Paradise."

يَزِيدَ وأبوسَعِيدٍ الخُدْرِيُّ مَعَ أَبِي هُرَيْرَةَ لا يَرُدُّ عَلَيْهِ مِنْ حَدِيثِهِ شَيْئًا، حتى إذا حَدَّثَ أبو هُرَيْرَةَ أَنَّ اللهَ تَبَارَكَ و تَعالى قَالَ: ذلكَ لكَ وَمِثْلُهُ مَعَهُ، قَالَ أبو سَعِيدٍ الخُدْرِيُّ: و عَشَرَةُ أَمْثالِهِ مَعَهُ يا أَبا هُرَيْرَةَ، قالَ أبو هُرَيْرَةَ: ما حَفِظْتُ إلاَّ قَوْلَهُ ذلكَ: لكَ و مِثْلُهُ مَعَهُ، قالَ أبو سَعِيدٍ الخُدْرِيُّ: أَشْهَدُ أَنِّي حَفِظْتُ مِنْ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم قَوْلَهُ: ذلكَ لكَ و عَشَرَةُ أَمْثالِهِ. قالَ أبو هُرَيْرَةَ: فذلكَ الرَّجُلُ أَخِرُ أَهْلِ الجَنَّةِ دُخولاً الجَنَّةَ.

532. (b) Narrated Abū Sa'īd Al-Khudrī ﷺ : We said, "O Allāh's Apostle! Shall we see our Lord on the Day of Resurrection?" He said, "Do you have any difficulty in seeing the sun and the moon when the sky is clear?" We said, "No." He said, "So you will have no difficulty in seeing your Lord on that Day as you have no difficulty in seeing the sun and the moon (in a clear sky)." The Prophet ﷺ then said, "Somebody will then announce, 'Let every nation follow what they used to worship.' So the companions of the cross will go with their cross, and the idolators (will go) with their idols, and the companions of every god (false deities) (will go) with their god, till there remain those who used to worship Allāh, both the obedient ones and the mischievous ones, and some of the people of the Scripture. Then Hell will be presented to them as if it were a mirage. Then it will be said to the Jews, 'What did you use to worship?' They will reply, 'We used to worship Ezra, the son of Allāh.' It will be said to them, 'You are liars, for Allāh has neither a wife nor a son. What do you want (now)?' They will reply, 'We want You to provide us with water.' Then it will be said to them, 'Drink,' and they will fall down in Hell (instead). Then it will be said to the Christians, 'What did you use to worship?' They will reply, 'We used to worship Messiah, the son of Allāh.' It will be said, 'You are liars, for Allāh has

٥٣٢ - (ب) حدَّثنا يَحْيَى بنُ بُكَيْر : حدَّثنا اللَّيْثُ ، عَنْ خالد بن يَزِيدَ ، عَنْ سَعِيد بن أبي هِلال ، عَنْ زَيْد ، عَنْ عَطاءِ بن يَسار ، عَنْ أبي سَعِيد الخُدْرِيّ قالَ : قُلْنا : يا رَسُولَ الله ، هَلْ نَرَى رَبَّنا يَوْمَ القِيامَة ؟ قالَ : هَلْ تُضارُّونَ فى رُؤيةِ الشَّمْس والقَمَر إذا كانَتْ صَحْوًا ؟ قُلْنا : لا ، قالَ : فإنَّكُمْ لا تُضارُّونَ فى رُؤيَةِ رَبِّكُمْ يَوْمَئِذٍ ، إلاَّ كما تُضارُّونَ فى رُؤيَتِهِما. ثُمَّ قالَ : يُنادى مُنادٍ : لِيَذْهَبْ كُلُّ قَوْمٍ إلى ما كانوا يَعْبُدُونَ ، فيَذْهَبُ أصحابُ الصَّلِيبِ مَعَ صَلِيبِهِمْ ، وأصحابُ الأَوْثانِ مَعَ أَوْثانِهِمْ ، وأصحابُ كُلِّ آلِهَةٍ مَعَ آلِهَتِهِمْ ، حتى يَبْقَى مَنْ كانَ يَعْبُدُ اللهَ مِنْ بَرٍّ أَوْ فاجِرٍ ، وغُبَّراتٌ مِنْ أهْلِ الكِتاب . ثُمَّ يُؤْتَى بِجَهَنَّمَ تُعْرَضُ كأنَّها سَرابٌ . فيُقالُ لِلْيَهُودِ : ما كُنْتُمْ تَعْبُدُونَ ؟ قالوا : كُنَّا نَعْبُدُ عُزَيْرَ ابنَ الله ، فيُقالُ : كَذَبْتُمْ ، لَمْ يَكُنْ لله صاحِبَةٌ ولا وَلَدٌ . فما تُرِيدُونَ ؟ قالوا : نُرِيدُ أنْ تَسْقِيَنا ، فيُقالُ : اشْرَبُوا ، فيَتَساقَطُونَ فى جَهَنَّمَ . ثُمَّ يُقالُ لِلنَّصارَى : ما كُنْتُمْ تَعْبُدُونَ ؟ فيَقولونَ : كُنَّا نَعْبُدُ المَسِيحَ ابنَ الله ، فيُقالُ : كَذَبْتُمْ ، لَمْ يَكُنْ لله صاحِبَةٌ ولا وَلَدٌ . فما تُرِيدُونَ ؟ فيَقولونَ : نُرِيدُ أنْ تَسْقِيَنا ،

neither a wife nor a son. What do you want (now)?' They will say, 'We want you to provide us with water.' It will be said to them, 'Drink,' and they will fall down in Hell (instead). When there remain only those who used to worship Allāh (Alone), both the obedient ones and the mischievous ones, it will be said to them, 'What keeps you here when all the people have gone?' They will say, We parted with them (in the world) when we were in greater need of them than we are today, we heard the call of one proclaiming, 'Let every nation follow what they used to worship,' and now we are waiting for our Lord.' Then the Almighty will come to them in a shape other than the one which they saw the first time, and He will say, 'I am your Lord,' and they will say, 'You are not our Lord.' And none will speak to Him then but the Prophets, and then it will be said to them, 'Do you know any sign by which you can recognise Him?' They will say, 'The Shin,' and so Allāh will then uncover His Shin whereupon every believer will prostrate before Him and there will remain those who used to prostrate before Him just for showing off and for gaining good reputation. These people will try to prostrate but their backs will be rigid like one piece of a wood (and they will not be able to prostrate). Then the bridge will be laid across Hell." We, the companions of the Prophet ﷺ said, "O Allāh's Apostle! What is the bridge?" He said,

فَيُقَالُ : اشْرَبُوا، فَيَتَسَاقَطُونَ حتى يَبْقَى مَنْ كَانَ يَعْبُدُ اللهَ مِنْ بَرٍّ أَوْ فَاجِرٍ ، فَيُقَالُ لَهُمْ : مَا يَحْبِسُكُمْ وَقَدْ ذَهَبَ النَّاسُ ؟ فَيَقُولُونَ : فَارَقْنَاهُمْ وَ نَحْنُ أَحْوَجُ مِنَّا إِلَيْهِ الْيَوْمَ ، وَ إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي : لِيَلْحَقْ كُلُّ قَوْمٍ بِمَا كَانُوا يَعْبُدُونَ ، وَ إِنَّمَا نَنْتَظِرُ رَبَّنَا . قَالَ : فَيَأْتِيهِمُ الْجَبَّارُ فِي صُورَةٍ غَيْرِ صُورَتِهِ الَّتِي رَأَوْهُ فِيهَا أَوَّلَ مَرَّةٍ ، فَيَقُولُ أَنَا رَبُّكُمْ ، فَيَقُولُونَ : أَنْتَ رَبُّنَا، فَلَا يُكَلِّمُهُ إِلَّا الْأَنْبِيَاءُ فَيَقُولُ : هَلْ بَيْنَكُمْ وَ بَيْنَهُ آيَةٌ تَعْرِفُونَهُ ؟ فَيَقُولُونَ السَّاقُ ، فَيَكْشِفُ عَنْ سَاقِهِ فَيَسْجُدُ لَهُ كُلُّ مُؤْمِنٍ ، وَيَبْقَى مَنْ كَانَ يَسْجُدُ لِلهِ رِيَاءً وَسُمْعَةً ، فَيَذْهَبُ كَيْمَا يَسْجُدَ فَيَعُودُ ظَهْرُهُ طَبَقًا وَاحِدًا . ثُمَّ يُؤْتَى بِالْجِسْرِ فَيُجْعَلُ بَيْنَ ظَهْرَيْ جَهَنَّمَ . قُلْنَا يَا رَسُولَ اللهِ : وَمَا الْجِسْرُ ؟ قَالَ : مَدْحَضَةٌ مَزِلَّةٌ عَلَيْهِ خَطَاطِيفُ وَ كَلَالِيبُ ، وَحَسَكَةٌ مُفَلْطَحَةٌ لَهَا شَوْكَةٌ عُقَيْفَاءُ ، تَكُونُ بِنَجْدٍ ، يُقَالُ لَهَا السَّعْدَانُ ، الْمُؤْمِنُ عَلَيْهَا كَالطَّرْفِ وَ كَالْبَرْقِ وَ كَالرِّيحِ وَكَ جَاوِيدِ الْخَيْلِ وَالرِّكَابِ ، فَنَاجٍ مُسَلَّمٌ ، وَ نَاجٍ مَخْدُوشٌ ، وَ مَكْدُوسٌ فِي نَارِ جَهَنَّمَ ، حَتَّى يَمُرَّ آخِرُهُمْ يُسْحَبُ سَحْبًا ، فَمَا أَنْتُمْ بِأَشَدَّ لِي مُنَاشَدَةً فِي

الحقّ . قد تبيّن لكم من المؤمنين يومئذ للجبّار . و إذا رأوا أنّهم قد نجوا في إخوانهم يقولون : ربّنا إخواننا كانوا يصلّون معنا و يصومون معنا و يعملون معنا. فيقول الله تعالى: اذهبوا فمن وجدتم في قلبه مثقال دينار من إيمان فأخرجوه، و يحرّم الله صورهم على النار . فيأتونهم و بعضهم قد غاب في النار إلى قدميه و إلى أنصاف ساقيه ، فيخرجون من عرفوا . ثمّ يعودون فيقول : اذهبوا فمن وجدتم في قلبه مثقال نصف دينار فأخرجوه ، فيخرجون من عرفوا . ثمّ يعودون فيقول : اذهبوا فمن وجدتم في قلبه مثقال ذرّة من إيمان فأخرجوه ، فيخرجون من عرفوا . قال أبو سعيد : فإن لم تصدّقوني فاقرءوا - إنّ الله لا يظلم مثقال ذرّة - و إن تك حسنة يضاعفها - فيشفع النبيّون والملائكة والمؤمنون فيقول الجبّار : بقيت شفاعتي ، فيقبض قبضة من النار فيخرج أقواما قد امتحشوا، فيلقون في نهر بأفواه الجنّة يقال له ماء الحياة ، فينبتون في حافتيه كما تنبت الحبّة في حميل السّيل ، قد رأيتموها إلى جانب الصّخرة ، إلى جانب الشّجرة . فما كان إلى الشّمس منها كان أخضر ، وما

"It is a slippery (bridge) on which there are clamps and (hooks like) a thorny seed that is wide at one side and narrow at the other and has thorns with bent ends. Such a thorny seed is found in Najd and is caled As-Sa'dān. Some of the believers will cross the bridge as quickly as the wink of an eye, some others as quick as lightning, a strong wind, fast horses or she-camels. So some will be safe without any harm; some will be safe after receiving some scratches, and some will fall down into Hell (Fire). The last person will cross by being dragged (over the bridge);" The Prophet ﷺ added, "You (Muslims) cannot be more pressing in claiming from me a right that has been clearly proved to be yours than the believers in interceding with Almighty for their (Muslim) brothers on that Day, when they see themselves safe. They will say, 'O Allāh ! (Save) our brothers (for they) used to pray with us, fast with us, and also do good deeds with us.' Allāh will say, 'Go and take out (of Hell) anyone in whose heart you find faith equal to the weight of one (gold) Dinar.' Allāh will forbid the Fire to burn the faces of those sinners. They will go to them and find some of them in Hell (Fire) up to their feet, and some up to the middle of their legs. So they will take out those whom they will recognise and then they will return, and Allāh will say (to them), 'Go and take out (of Hell) anyone in whose heart you find faith equal to the

weight of one half Dinār.' They will take out whomever they will recognise and return, and then Allāh will say, 'Go and take out (of Hell) anyone in whose heart you find faith equal to the weight of an atom (or a smallest ant), and so they will take out all those whom they will recognise." Abū Sa'īd said : If you do not believe me, then read the Holy Verse :—

'Surely! Allāh wrongs not even of the weight of an atom (or a smallest ant) but if there is any good (done) He doubles it.' (4 : 40)

The Prophet ﷺ added, "Then the prophets and Angels and the believers will intercede, and (last of all) the Almighty (Allāh) will say, 'Now remains My Intercession.' He will then hold a handful of the Fire from which He will take out some people whose bodies have been burnt, and they will be thrown into a river at the entrance of Paradise, called the water of life. They will grow on its banks, as a seed carried by the torrent grows. You have noticed how it grows beside a rock or beside a tree, and how the side facing the sun is usually green while the side facing the shade is white. Those people will come out (of that River of Life) like pearls, and they will have (golden) necklaces, and then they will enter Paradise whereupon the people of Paradise will say, These are the people emancipated by the Beneficent. He has admitted them into Paradise without them having done any good deeds and without

كانَ مِنها إلى الظِّلِّ كانَ أبْيَضَ . فَيَخْرُجونَ كأنَّهُمُ اللُّؤلُؤُ فَيُجْعَلُ في رِقابِهِمُ الخَواتِيمُ ، فَيَدْخُلونَ الجَنَّةَ فَيَقُولُ أهْلُ الجَنَّةِ : هؤلاءِ عُتَقاءُ الرَّحْمٰنِ ، أدْخَلَهُمُ الجَنَّةَ بِغَيْرِ عَمَلٍ عَمِلُوهُ ، ولا خَيْرٍ قَدَّمُوهُ . فَيُقالُ لَهُمْ : لَكُمْ ما رَأيْتُمْ و مِثْلُهُ مَعَهُ . وقالَ حَجّاجُ بنُ مِنْهالٍ : حدَّثَنا هَمّامُ بنُ يَحْيَى : حدَّثَنا قَتادَةُ ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ : أنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ قالَ : يُحْبَسُ المُؤمِنُونَ يَوْمَ القِيامَةِ حتى يُهِمُّوا بِذلكَ فَيَقولُونَ : لَوِ اسْتَشْفَعْنا إلى رَبِّنا فَيُرِيحُنا مِنْ مَكانِنا ، فَيَأتونَ آدَمَ فَيَقُولُونَ : أنْتَ آدَمُ أبو النّاسِ ، خَلَقَكَ اللهُ بِيَدِهِ ، و أسْكَنَكَ جَنَّتَهُ ، وأسْجَدَ لَكَ مَلائِكَتَهُ ، و عَلَّمَكَ أسْماءَ كُلِّ شَيْءٍ ، لِتَشْفَعْ لَنا عِنْدَ رَبِّكَ حتى يُرِيحَنا مِنْ مَكانِنا هٰذا . قالَ : فَيَقولُ : لَسْتُ هُناكُمْ ، قالَ : وَيَذْكُرُ خَطِيئَتَهُ التي أصابَ أكْلَهُ مِنَ الشَّجَرَةِ ، و قَدْ نُهِيَ عَنْها . وَلٰكِنِ ائْتُوا نُوحا أوَّلَ نَبِيٍّ بَعَثَهُ اللهُ إلى أهْلِ الأرْضِ . فَيَأتُونَ نوحا فَيَقولُ : لَسْتُ هُناكُمْ . و يَذْكُرُ خَطِيئَتَهُ التي أصابَ سُؤالَهُ رَبَّهُ بِغَيْرِ عِلْمٍ ، ولٰكِنِ ائْتُوا إبْراهِيمَ خَلِيلَ الرَّحْمٰنِ . قالَ : فَيأتونَ إبْراهِيمَ فَيَقولُ : إنِّي لَسْتُ

sending forth any good (for themselves).' Then it will be said to them, 'For you is what you have seen and its equivalent as well.' "

Anas ﷺ said: The Prophet ﷺ said, "The believers will be kept (waiting) on the Day of Resurrection so long that they will become worried and say, 'Let us ask somebody to intercede for us with our Lord so that He may relieve us from our place.' Then they will go to Adam and say, 'You are Adam, the father of the people. Allāh created you with His Own Hand and made you reside in His Paradise and ordered His angels to prostrate before you, and taught you the names of all things. Will you intercede for us with your Lord so that He may relieve us from this place of ours? Adam will say, 'I am not fit for this undertaking. He will mention his mistakes he had committed, i.e., his eating off the tree though he had been forbidden to do so. He will add, 'Go to Noah, the first prophet sent by Allāh to the people of the Earth.' The people will go to Noah who will say, 'I am not fit for this undertaking. He will mention his mistake which he had done, i.e., his asking his Lord without knowledge.' He will say (to them), 'Go to Abraham, Khalīl Ar-Rahmān.' (1) They will go to Abraham who will say, 'I am not fit for this undertaking He would mention three words by which he told a

هُنا كمْ ، و يَذْكُرُ ثلاثَ كَلِمات كَذَبَهُنَّ ، ولَكِن ائْتُوا مُوسَى عَبْدًا آتاهُ اللهُ التَّوْراةَ ، و كَلَّمَهُ و قَرَّبَهُ نَجِيا. قالَ : فيَأتُونَ مُوسَى فيَقولُ : إنِّى لَسْتُ هُنا كُمْ ، و يَذْكُرُ خَطِيئَتَهُ التى أصابَ قَتْلَهُ النَّفْسَ ، ولَكِنِ ائْتُوا عِيسَى عَبْدَ اللهِ و رَسُولَهُ ، و رُوحَ اللهِ و كَلِمَتَهُ . قالَ : فيَأتُونَ عِيسَى فيَقُولُ : لَسْتُ هُنا كُمْ ولَكِن ائْتُوا مُحَمَّدًا صلى اللهُ عليه وسلَّم عَبْدًا غَفَرَ اللهُ لهُ ما تَقَدَّمَ مِنْ ذَنْبِهِ وما تَأخَّرَ . فيَأتونى فأسْتَأذِنُ عَلى رَبِّى فى دارِهِ ، فيُؤْذَنُ لى عَلَيْهِ ، فإذا رَأيتُهُ وقَعْتُ ساجِدًا ، فيَدَعُنِى ماشاءَ اللهُ أنْ يَدَعَنِى ، فيَقولُ : ارْفَعْ مُحَمَّدُ و قل يُسْمَعْ ، واشْفَعْ تُشَفَّعْ ، وسَلْ تُعْطَ . قالَ : فارْفَعُ رأسى فأثْنِى عَلى رَبِّى بِثَناء و تَحْمِيد يُعَلِّمُنِيه ، فيَحُدُّلى حَدًّا فأخْرِجُ فأدْخِلهم الجَنَّةَ . قالَ قَتادَةَ ، و سَمِعْتُهُ أيْضا يَقُولُ : فأخْرِجُ فأخْرِجهمْ مِنَ النَّارِ و أُدخِلُهُمُ الجَنَّةَ ، ثُمَّ أعودُ فأستأذِنُ عَلى رَبِّى فى دارِهِ فيُؤْذَنُ لى عَلَيْهِ ، فإذا رَأيتُهُ وقَعْتُ ساجِدًا ، فيَدَعُنِى ماشاءَ اللهُ أنْ يَدَعَنِى ثُمَّ يَقولُ : ارْفَعْ مُحَمَّدُ ، و قلْ يُسْمَعْ ، واشْفَعْ تُشَفَّعْ ، وسَلْ تُعْطَ . قالَ .

(1) Khalil: See glossary.

فأرفعُ رأسي فأثني عَلى ربّي بثناء و تحميد يُعلّمنيه ، قال : ثمّ أشفعُ فيحدُّ لي حدّاً ، فأخرُج فأدخلهم الجنّة . قال قتادة : و سمعتُهُ يقول : فأخرُج فأخرجهم من النّار و أدخلهم الجنّة ، ثمّ أعود الثّالثة فأستأذن على ربّي في داره ، فيؤذن لي عليه ، فإذا رأيته وقعتُ ساجداً فيدعني ما شاء الله أن يدعني ثمّ يقول ، ارفع محمّد ، و قل يُسمع ، واشفع تُشفّع ، وسل تُعطه . قال : فأرفع رأسي فأثني على ربّي بثناء و تحميد يُعلّمنيه ، قال : ثمّ أشفع فيحدُّ لي حدّاً فأخرُج فأدخلهم الجنّة . قال قتادة : و قد سمعتُهُ يقول : فأخرُج فأخرجهم من النّار و أدخلهم الجنّة ، حتى ما يبقى في النّار إلاّ من حبسه القرآن ، أي وجب عليه الخلود . قال : تلا هذه الآية - عسى أن يبعثك ربّك مقاما محمودا - قال : و هذا المقام المحمود الّذي وعده نبيّكم صلى الله عليه وسلّم .

lie, and say (to them), 'Go to Moses, a slave whom Allāh gave the Torah and spoke to, directly and brought near Him. for conversation.' They will go to Moses who will say, 'I am not fit for this undertaking He will mention his mistake he made, i.e., killing a person, and will say (to them), 'Go to Jesus, Allah's slave and His Apostle, and a soul(1) created by Him and His word.' (Be : And it was.) They will go to Jesus who will say, 'I am not fit for this undertaking but you'd better go to Muḥammad the slave whose past and future sins have been forgiven by Allāh.' So they will come to me, and I will ask my Lord's permission to enter His House and then I will be permitted. When I see Him I will fall down in prostration before Him, and He will leave me (in prostration) as long as He will, and then He will say, 'O Muḥammad, lift up your head and speak, for you will be listened to, and intercede, for your intercession will be accepted, and ask (for anything) for it will be granted:' Then I will raise my head and glorify my Lord with certain praises which He has taught me. Allāh will put a limit for me (to intercede for a certain type of people). I will take them out and make them enter Paradise." (Qatāda said : I heard Anas saying that) the Prophet ﷺ said, "I will go out and take them

(1) See the word "Rouh-ullāh" in the glossary.

out of Hell (Fire) and let them enter Paradise, and then I will return and ask my Lord for permission to enter His House and I will be permitted. When I will see Him, I will fall down in prostration before Him and He will leave me in prostration as long as He will let me (in that state), and then He will say, 'O Muḥammad, raise your head and speak, for you will be listened to, and intercede, for your intercession will be accepted, and ask, your request will be granted.'" The Prophet ﷺ added, "So I will raise my head and glorify and praise Him as He has taught me. Then I will intercede and He will put a limit for me (to intercede for a certain type of people). I will take them out and let them enter Paradise." (Qatāda added: I heard Anas saying that) the Prophet ﷺ said, "I will go out and take them out of Hell (Fire) and let them enter Paradise, and I will return for the third time and will ask my Lord for permission to enter His House, and I will be allowed to enter. When I see Him, I will fall down in prostration before Him, and will remain in prostration as long as He will, and then He will say, 'Raise your head, O Muḥammad, and speak, for you will be listened to, and intercede, for your intercession will be accepted, and ask, for your request will be granted.' So I will raise my head and praise Allāh as He has taught me, and then I will intercede and He will

put a limit for me (to intercede for a certain type of people). I will take them out and let them enter Paradise." (Qatāda said : I heard Anas saying that) the Prophet ﷺ said, " So I will go out and take them out of Hell (Fire) and let them enter Paradise, till none will remain in the Fire except those whom Qur'ān will imprison (i. e., those who are destined for enternal life in the fire)." The narrator then recited the Verse :— "It may be that your Lord will raise you to o Satation of Praise and Glory.' (17 : 79).

The narrator added : This is the Station of Praise and Glory which Allāh has promised to your Prophet ﷺ

533. Narrated Anas bin Mālik ﷺ : Allāh's Apostle ﷺ sent for the Ansār and gathered them in a tent and said to them, " Be patient till you meet Allāh and His Apostle, and I will be on the lake-Tank (Al-Kauthar)."

٥٣٣ ـ حدَّثنا عُبَيْد الله بنُ سَعْد ابن إبْرَاهِيمَ : حدَّثنِي عَمِّي : حدَّثنا أبي ، عَنْ صالح ، عَنِ ابن شِهاب قالَ : حدَّثنِي أنَس بن مالك : أنَّ رَسُولَ الله صلى اللهُ عليه وسلَّمَ أرْسَلَ إلَى الأنْصار فجَمَعَهم فى قبَّة و قالَ لهم : اصْبِروا حتى تَلْقَوُا اللهَ و رَسُولَهُ ، فإنِّى عَلَى الحَوْض .

534. Narrated Ibn 'Abbās ﷺ : Whenever the Prophet ﷺ offered his Tahajjud prayer, he would say, " O

٥٣٤ ـ حدَّثنِي ثابِتُ بنُ مُحَمَّد : حدَّثنا سُفْيانُ ، عَنِ ابن جُرَيْج ، عَنْ سُلَيمانَ الأحْوَل ، عَنْ طاوُس ، عَنِ

ابن عبّاس رضيَ اللهُ عنْهُما قالَ: كانَ النّبيُّ صلى اللهُ عليهِ وسلّم إذا تهجّدَ منَ اللّيْلِ قالَ: اللّهُمّ ربّنا لكَ الحمْدُ، أنْتَ قيّمُ السّمواتِ والأرْضِ، و لكَ الحمْدُ أنْتَ ربّ السّمواتِ والأرْضِ و منْ فيهنّ، ولكَ الحمْدُ أنْتَ نورُ السّمواتِ والأرْضِ و منْ فيهنّ، أنْتَ الحقّ وقوْلُكَ الحقّ، ووعْدُكَ الحقّ ولقاؤُكَ الحقّ، والجنّةُ حقّ، والنّارُ حقّ، والسّاعةُ حقّ. اللّهُمّ لكَ أسْلمْتُ، وبكَ آمنْتُ، و عليْكَ توكّلْتُ، و إليْكَ خاصمْتُ، وبكَ حاكمْتُ، فاغْفرْ لي ما قدّمْتُ وما أخّرْتُ، و أسْررْتُ و أعْلنْتُ. وما أنْتَ أعْلمُ بهِ منّي، لا إلهَ إلاّ أنْتَ. قالَ أبو عبْدِ اللهِ: قالَ قيْسُ بنُ سعْدٍ و أبُو الزّبيْرِ، عنْ طاوُس: قيّامُ. و قالَ مُجاهدٌ: القيُّومُ: القائمُ علَى كُلّ شيْءٍ، وقرأ عُمرُ: القيّامُ، وكِلاهُما مدْحٌ.

Allah, our Lord! All the praises are for You; You are the Keeper (Establisher or the ONE WHO looks after) of the Heavens and the Earth. All the Praises are for You; You are the Light of the Heavens and the Earth and whatever is therein. You are the Truth, and Your saying is the Truth, and Your promise is the Truth, and the meeting with You is the Truth, and Paradise is the Truth, and the (Hell) Fire is the Truth. O Allāh! I surrender myself to You, and believe in You, and I put my trust in You (solely depend upon). And to You I complain of my opponents and with Your Evidence I argue. So please forgive the sins whcih I have done in the past or I will do in the future, and also those (sins) which I did in secret or in public, and that which You know better than I. None has the right to be worshipped but You."

٥٣٥ ـ حدّثنا يُوسفُ بنُ موسى: حدّثنا أبو أُسامةَ: حدّثنِي الأعْمشُ، عنْ خيْثمةَ، عنْ عدِيّ بن حاتِم قالَ: قالَ رسُولُ اللهِ صلى اللهُ عليهِ وسلّم: ما منْكمْ منْ أحدٍ إلاّ سيُكلّمُهُ ربُّهُ، ليْسَ بيْنهُ وبيْنهُ تُرْجُمانٌ ولا حِجابٌ

535. Narrated 'Adī bin Ḥatim: Allah's Apostle ﷺ said, "There will be none among you but his Lord will speak to him, and there will be no interpreter between them nor a screen to screen Him."

يَحْجُبُهُ .

٥٣٦ ـ حدَّثنا عَلِيُّ بنُ عَبْدِ اللهِ : حدَّثنا عَبْدُ العَزِيزِ بنُ عَبْدِ الصَّمَدِ ، عَنْ أبي عِمْرَانَ ، عَنْ أبي بَكْرِ بنِ عَبْدِ اللهِ بن قَيْس ، عَنْ أبيه ، عَنِ النَّبِيِّ صلى اللهُ عليه وسلَّم قالَ : جَنَّتَانِ من فِضَّةٍ آنِيَتُهما وَما فِيهما ، وَجَنَّتَانِ من ذَهَبٍ آنِيَتُهما وما فِيهما ، وما بَيْنَ القَوْمِ و بَيْنَ أنْ يَنْظُرُوا إلى رَبِّهم إلاَّ رِداءُ الكِبْرِ عَلى وَجْهِهِ فى جَنَّةِ عَدْنٍ .

536. Narrated Abdullah bin Qais : The Prophet ﷺ said, "(There will be) two Paradises of silver and all the utensils and whatever is therein (will be of silver); and two Paradises of gold, and its utensils and whatever therein (will be of gold) and there will be nothing to prevent the people from seeing their Lord except the Cover of Majesty over His Face in the Paradise of Eden."

٥٣٧ ـ حدَّثنا الحُمَيْدِى : حدَّثنا سُفْيانُ : حدَّثنا عَبْدُ الملكِ بنُ أعْيَنَ ، و جامِعُ بن أبي راشد ، عَنْ أبي وائِل ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قالَ : قالَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم : مَن اقْتَطَعَ مالَ امْرِىءٍ مُسْلِمٍ بِيَمِينٍ كاذِبَةٍ لَقِيَ اللهَ وهُوَ عَلَيْهِ غَضْبان . قالَ عَبْدُ اللهِ : ثُمَّ قَرَأَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم مِصْداقَه من كتاب اللهِ جَلَّ ذِكْرُهُ ـ إنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللهِ و أيمانِهِمْ ثَمَنًا قَلِيلاً أُولَئِكَ لا خَلاقَ لَهُمْ فى الآخِرَةِ وَلا يُكَلِّمُهُمُ اللهُ ـ الآيَةَ .

537. Narrated Abdullah ﷺ : The Prophet ﷺ said, Whoever takes the property of a Muslim by taking a false oath, will meet Allah Who will be angry with him." Then the Prophet ﷺ recited the Verse :—

'Verily those who purchase a small gain at the cost of Allah's Covenant and their oaths, they shall have no portion in the Hereafter, neither will Allah speak to them, nor look at them. (3 : 77)

٥٣٨ ـ حدَّثَنا عَبْدُ اللهِ بنُ مُحَمَّد : حدَّثَنا سُفْيانُ ، عَنْ عَمْرٍو ، عَنْ أبي صالح ، عَنْ أبي هُرَيْرَةَ ، عَنِ النَّبِيِّ صلى اللهُ عليه وسلَّم قالَ : ثلاثَةٌ لا يُكَلِّمُهُمُ اللهُ يَوْمَ القِيامَةِ ولا يَنْظُرُ إليهِمْ : رَجُلٌ حَلَفَ عَلى سِلْعَةٍ لَقَدْ أعْطى بِها أكْثَرَ مِمَّا أعْطَى وهُوَ كاذِبٌ . ورَجُلٌ حَلَفَ عَلى يَمِينٍ كاذِبَةٍ بَعْدَ العَصْرِ لِيَقْتَطِعَ بِها مالَ امْرِئٍ و رَجُلٌ مَنَعَ فَضْلَ ماءٍ فَيَقُولُ اللهُ يَوْمَ القِيامَةِ : اليَوْمَ أمْنَعُكَ فَضْلِي كما مَنَعْتَ فَضْلَ مالَمْ تَعْمَلْ يَداكَ .

538. Narrated Abū Huraira ﷺ : **The Prophet** ﷺ **said, "(There are)** three (types of persons to whom) Allāh will neither speak to them on the Day of Resurrection, nor look at them (They are) :— (1) a man who takes a false oath that he **has been offered for a commodity a price greater than what he has actually** been offered; (2) and a man who takes a **false oath after the 'Aṣr (prayer) in order to grab the property of a Muslim** through it; (3) and a man who forbids **others to use the remaining superflous water. To such a man Allāh will say on the Day of Resurrection, 'Today I withhold My Blessings from you as you** withheld the superflous part of that (water) which your hands did not create.' "

٥٣٩ ـ حدَّثَنا مُحَمَّدُ بنُ المُثَنّى : حدَّثَنا عَبْدُ الوَهّاب : حدَّثَنا أيُّوبُ ، عَنْ مُحَمَّدٍ ، عَنِ ابنِ أبي بَكْرَةَ ، عَنْ أبي بَكْرَةَ ، عَنِ النَّبِيِّ صلى اللهُ عليه وسلَّم قالَ : الزَّمانُ قَدِ اسْتَدارَ كَهَيْئَتِهِ يَوْمَ خَلَقَ اللهُ السَّمواتِ والأرْض . السَّنَةُ

539. Narrated Abū Bakra : The Prophet ﷺ said, "Time has come back to its origional state which it had when Allāh created the Heavens and the Earth, (1) the year is twelve months, of which four are sacred: (and out of these four) three are in succession, namely, Ḏhul-Qa'da, Ḏhul-Ḥijja

(1) The pagans of the Pre-Islamic Ignorant Period used to shift the sacredness from one month to another and sometimes they regarded the years as consisting of 13 or even 14 months. When Islam came it cancelled that practice and fixed the number of months and specified which months were sacred.

and Muḥarram, and (the fourth one) Rajab Muḍar which is between Jumād (Ath-Thani) and Sha'bān." The Prophet ﷺ then asked us, "Which month is this?" We said, "Allāh and His Apostle know (it) better." He kept quiet so long that we thought he might call it by another name. Then he said, "Isn't it Dhul-Ḥijja?" We said, "Yes." He said, "What town is this?" We said, "Allāh and His Apostle know (it) better. Then he kept quiet so long that we thought he might call it by another name. He then said, "Isn't it the (forbidden) town (Mecca)?" We said, "Yes." He asked, "What is the day today?" We said, "Allāh and His Apostle know (it) better. Then he kept quiet so long that we thought that he might call it by another name. Then he said, "Isn't it the Day of An-Nahr (slaughtering of sacrifices)?" We said, "Yes." Then he said, "Your blood (lives), your properties," (the sub-narrator Muḥammad, said: I think he also said). "... and your honour) are as sacred to one an other like the sanctity of this Day of yours, in this town of yours, in this month of yours. You shall meet your Lord and He will ask you about your deeds. Beware! don't go astray after me by striking the necks of one another. Lo! It is incumbant upon those who are present to inform it to those who are absent for perhaps the informed one might comprehend it (understand it) better than some of the present audience." Whenever the sub-narrator Muḥammad.

اثْنا عَشَرَ شَهْرًا ، مِنْها أَرْبَعَةٌ حُرُمٌ ، ثَلاثٌ مُتَوَالِياتٌ : ذُو القَعْدَةِ ، و ذُو الحَجَّةِ ، والمحَرَّمُ ، وَرَجَبُ مُضَرَ الَّذِي بَيْنَ جُمادَى و شَعْبانَ . أَيُّ شَهْرٍ هٰذا؟ قُلْنا: اللهُ ورَسُولُهُ أَعْلَمُ ، فَسَكَتَ حتى ظَنَنَّا أَنَّهُ يُسَمِّيهِ بِغَيْرِ اسمِهِ ، قالَ: أَلَيْسَ ذا الحَجَّةِ ؟ قُلْنا : بَلَى ، قالَ : أَيُّ بَلَدٍ هٰذا؟ قُلْنا: اللهُ وَرَسُولُهُ أَعْلَمُ ، فَسَكَتَ حتى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ اسمِهِ ، قالَ : أَلَيْسَ البَلْدَةَ ؟ قُلْنا: بَلَى ، قالَ: فأَيُّ يَوْمٍ هٰذا؟ قُلْنا: اللهُ وَرَسُولُهُ أَعْلَمُ ، فَسَكَتَ حتى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ اسمِهِ ، قالَ: أَلَيْسَ يَوْمَ النَّحْرِ؟ قُلْنا : بَلَى ، قالَ : فإِنَّ دِماءَكُمْ و أَمْوالَكُمْ ، قالَ مُحَمَّدٌ : و أَحْسِبُهُ قالَ: و أَعْراضَكُمْ عَلَيْكُمْ حَرامٌ كَحُرْمَةِ يَوْمِكُمْ هٰذا ، فِي شَهْرِكُمْ هٰذا. وَسَتَلْقَوْنَ رَبَّكُمْ فَيَسْأَلُكُمْ عَنْ أَعْمالِكُمْ ، أَلا فَلا تَرْجِعُوا بَعْدِي ضُلالًا يَضْرِبُ بَعْضُكُمْ رِقابَ بَعْضٍ ، أَلا لِيُبَلِّغِ الشَّاهِدُ الغائِبَ ، فَلَعَلَّ بَعْضَ مَنْ يَبْلُغُهُ أَنْ يَكُونَ أَوْعَى مِنْ بَعْضِ مَنْ سَمِعَهُ ، فَكانَ مُحَمَّدٌ إِذا ذَكَرَهُ قالَ: صَدَقَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ ثُمَّ قالَ : أَلا هَلْ بَلَّغْتُ؟ أَلا هَلْ بَلَّغْتُ ؟ .

mentioned that statement, he would say, "The Prophet ﷺ said the truth.") And then the Prophet ﷺ added, "No doubt! Haven't I conveyed Allāh's Message to you? No doubt! Haven't I conveyed Allāh's Message to you?"

(25) CHAPTER. What is said regarding the Statement of Allāh ﷻ :—

'Surely, Allāh's Mercy is near unto the good-doers.'

(7 : 56)

بابٌ ما جاءَ فى قَوْلِ اللهِ تَعالَى ـ إنَّ رَحْمَتَ اللهِ قَرِيبٌ مِنَ المُحسِنِينَ ـ.

540. Narrated Usāma: A son of one of the daughters of the Prophet ﷺ was dying, so she sent a person to call the Prophet ﷺ. He sent (her a message), "Whatever Allāh takes is for Him, and whatever He gives is for Him, and everything has a limited fixed term (in this world) so she should be patient and hope for Allāh's reward." She then sent for him again, swearing that he should come. Allāh's Apostle ﷺ got up, and I too got up, and so did Mu'ādh bin Jabal, Ubai bin Ka'b and 'Ubāda bin Aṣ-Ṣāmit. When we entered (the house) they gave the child to Allāh's Apostle ﷺ while its breath was disturbed in his chest. (The sub-narrator said: I think he said, "..... as if it was a waterskin.") Allāh's Apostle ﷺ started weeping whereupon Sa'd bin 'Ubāda

٥٤٠ ـ حدَّثَنا مُوسَى بنُ إسْماعِيلَ: حدَّثَنا عَبْدُ الواحِدِ: حدَّثَنا عاصِمٌ، عَنْ أبِي عُثْمانَ، عَنْ أُسامَةَ قالَ: كانَ ابنٌ لِبَعْضِ بَناتِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم يَقْضِي، فأرْسَلَتْ إلَيْهِ أنْ يَأتِيها، فأرْسَلَ: إنَّ للهِ ما أخَذَ، ولهُ ما أعْطَى، وكُلٌّ إلى أجَلٍ مُسَمًّى، فَلْتَصْبِرْ ولْتَحْتَسِبْ. فأرْسَلَتْ إلَيْهِ فأقْسَمَتْ عَلَيهِ فقامَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم وقُمْتُ معهُ، ومُعاذُ بنُ جَبَلٍ، وأُبَيُّ ابنُ كَعْبٍ، وعُبادَةُ بن الصَّامِتِ. فَلَمَّا دَخلنا ناوَلوا رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم الصَّبِيَّ، ونَفْسُهُ تَقَلْقَلُ فى صَدْرِهِ، حَسِبتُهُ قالَ: كأنَّها شَنَّةٌ. فبَكَى رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم، فَقالَ سَعْدُ بنُ

said, "Do you weep?" The Prophet ﷺ said, "Allah is merciful only to those of His slaves who are merciful (to others)."

عُبادَةَ: أتَبْكي؟ فقالَ: إنَّما يَرْحَمُ اللهُ مِنْ عِبادِهِ الرُّحَماءَ.

541. Narrated Abu Huraira رضي الله عنه: The Prophet ﷺ said, "Paradise and Hell (Fire) quarrelled in the persence of their Lord. Paradise said, 'O Lord! What is wrong with me that only the poor and humble people enter me?' Hell (Fire) said, 'I have been favoured with the arrogant people.' So Allah ﷻ said to Paradise, 'You are My Mercy,' and said to Hell, 'You are My Punishment which I inflict upon whom I wish, and I shall fill both of you.'" The Prophet ﷺ added, "As for Paradise, (it will be filled with good people) because Allah does not wrong any of His created beings, and He creates for Hell (Fire) whomever He will, and they will be thrown into it, and it will say thrice, 'Is there any more, till Allah (will put) His Foot over it and it will become full and its sides will come close to each other and it will say, 'Qaṭ! Qaṭ, Qaṭ! (Enough! Enough! Enough!).

٥٤١ ـ حدَّثَنا عُبَيْدُ اللهِ بن سَعْدِ ابنِ إبْراهيمَ: حدَّثَنا يَعْقوب: حدَّثَنا أبي، عَنْ صالِحِ بنِ كَيْسانَ، عَنِ الأعْرَجِ، عَنْ أبي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى اللهُ عليه وسلَّم قالَ: اخْتَصَمَتِ الجَنَّةُ والنَّار إلَى ربِّهما، فقالَتِ الجَنَّة: يا رَبِّ، مالَها لا يَدْخلها إلا ضعَفاءُ النَّاسِ وسَقَطُهُمْ؟ و قالَتِ النَّار، يَعْنِي أُوثِرْتُ بالمُتكبِّرِينَ. فقالَ اللهُ تَعالَى للجَنَّةِ: أنْتِ رَحْمَتِي، و قالَ للنَّارِ: أنْتِ عَذابِي أصيبُ بِكِ مَنْ أشاءُ، ولكلِّ واحِدَةٍ مِنْكما مِلْؤها. قالَ: فأمَّا الجَنَّة فإنَّ اللهَ لا يَظْلِمُ مِنْ خَلْقِهِ أحَدًا، و إنَّهُ يُنْشِيءُ للنَّارِ مَنْ يَشاءُ فيُلْقَوْنَ فيها فتقول: هَلْ مِنْ مَزِيدٍ؟ ثَلاثا، حتَّى يَضَعَ فيها قَدَمَه فتَمْتَلِيءُ، و يُرَدُّ بَعْضُها إلَى بَعْضٍ و تَقُولُ: قَطْ، قَطْ، قَطْ.

542. Narrated Anas رضي الله عنه: The Prophet ﷺ said, "Some people who

٥٤٢ ـ حدَّثَنا حَفْص بن عُمَرَ: حدَّثَنا هِشامٌ، عَنْ قَتادَةَ، عَنْ أنَسٍ

will be scorched by Hell (Fire) as a punishment for sins they have committed, and then Allāh will admit them into Paradise by the grant of His Mercy. These people will be called, 'Al-Jahannamiyyūn' (the people of Hell)."

رَضِيَ اللهُ عَنْهُ ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم قالَ : لَيُصِيبَنَّ أقْوَاما سَفْعٌ مِنَ النَّارِ بِذُنوبٍ أصابوها عقوبَةً ، ثُمَّ يُدْخلهم الجَنَّةَ بفَضْلِ رَحمتِه ، يقال لهم الجَهَنَّميُّونَ . و قالَ هَمَّامٌ : حدَّثَنا قَتادَةُ ، حدَّثَنا أنَسٌ ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم .

(26) CHAPTER. The Statement of Allāh ﷻ :—

'Verily Allāh grasps the Heavens and the Earth lest they move from their places .....' (35 : 41)

باب قَوْلِ اللهِ تَعالَى - إنَّ اللهَ يُمْسِكُ السَّمَواتِ والأرْضَ أنْ تَزولا - .

543. Narrated 'Abdullāh رضي الله عنه : A Jewish priest came to Allāh's Apostle ﷺ and said, "O Muḥammad! Allāh will put the Heavens on one finger and the earth on one finger, and the trees and the rivers on one finger, and the rest of the creation on one finger, and then say, pointing out with His Hand, 'I am the King.'" On that Allāh's Apostle ﷺ smiled and said, "No just estimate have they made of Allāh such as due to Him. (39 : 67)

٥٤٣ - حدَّثَنا مُوسَى : حدَّثَنا أبوعَوانَةَ ، عَنِ الأعْمَشِ ، عَنْ إبْراهِيمَ ، عَنْ عَلْقمة ، عَنْ عَبْدِ اللهِ قالَ : جاء حَبْرٌ إلَى رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم فَقالَ : يا مُحَمَّد ، إنَّ اللهَ يَضَعُ السَّماءَ عَلَى إصْبَعٍ ، والأرْضَ عَلَى إصْبَعٍ ، والجبالَ عَلَى إصْبَعٍ ، والشَّجَرَ والأنْهارَ عَلَى إصْبَعٍ ، و سائرَ الخَلْقِ عَلَى إصْبَعٍ ، ثُمَّ يَقول بِيَدِهِ : أنا المَلِكُ . فَضَحِكَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم و قالَ : - وما قَدَرُوا اللهَ حَقَّ قَدْرِه - .

(27) CHAPTER. What has been said regarding the creation of the heavens and the earth and other created beings. All that is the work of the Lord (ﷻ) and outcome of His Order. So He is the Lord with His Qualities and His Actions, and His Order; and He is the Creator and the Maker Who is not created. And whatever exists through His Action, Command, Creating and Making, is something done, created and made.

بابٌ ما جاءَ فى تَخليق السَّمٰوات والأرْض و غَيرِها مِنَ الخَلائق . وهُوَ فعْل الرَّبِّ تَبارَكَ و تَعالَى و أمْره ، فالرَّبُّ بصفاته وفعْله و أمْره ، وهُوَ الخالقُ المكوِّنُ غَيْرُ مَخلوق . وما كانَ بفعله و أمْره و تخليقه و تَكْوينه فهُوَ مَفْعولٌ و مخلوقٌ و مُكوَّنٌ .

544. Narrated Ibn ʿAbbās ﷺ : Once I stayed overnight at the house of (my aunt) Maimūna while the Prophet ﷺ was with her, to see how was the night prayer of Allāh's Apostle ﷺ. Allāh's Apostle ﷺ talked to his wife for a while and then slept. When it was the last third of the night (or part of it), the Prophet ﷺ got up and looked towards the sky and recited the Verse :—

'Verily! In the creation of the Heavens and the Earth .....there are indeed signs for the men of understanding.' (3 : 190)

Then he got up and performed the ablution, brushed his teeth and offered eleven Rakʿāt. Then Bilal pronounced the Adhān whereupon the Prophet ﷺ offered a two-Rakʿāt (Sunna) prayer and went out to lead the people in Fajr

٥٤٤ ـ حدَّثَنا سَعيدُ بن أبى مَرْيَمَ : أخْبَرَنا مُحَمَّد بن جَعْفَر : أخْبَرَنى شَريك ابن عَبْدِ اللهِ بن أبى نمر ، عَنْ كُرَيْب ، عَن ابن عَبَّاس قالَ : بتُّ فى بَيْت مَيْمونةَ لَيْلَةً والنَّبِىُّ صلى اللهُ عليه وسلَّم عِنْدها ، لأنْظرَ كَيفَ صَلاةُ رَسُول الله صلى اللهُ عليه وسلَّم بِاللَّيْل ، فَتَحَدَّثَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم مَعَ أهْله ساعةً ثُمَّ رقدَ ، فَلَمَّا كانَ ثلثُ اللَّيْل الآخرُ أوْ بَعْضُه قعدَ فنظرَ إلَى السَّماء فَقَرَأ ـ إنَّ فى خَلْق السَّمٰوات والأرْض ـ إلَى قَوْله ـ لأولى الألباب ـ ثُمَّ قامَ فَتَوَضَّأ واسْتَنَّ ، ثُمَّ صَلَّى إحْدَى عَشْرَةَ رَكْعَةً ، ثُمَّ أذَّنَ بِلالٌ بِالصَّلاة فَصَلَّى رَكْعَتَيْن ، ثُمَّ خَرَجَ فَصَلَّى لِلنَّاس الصُّبْحَ .

(morning compulsory congregational) prayer.

(28) CHAPTER. And verily Our Word has gone forth of old for Our slaves Apostles (that they would certainly be victorious).' ..... (37 : 171)

بابٌ ـ ولقدْ سَبَقتْ كلمتنا لعبادنا المُرْسَلِينَ .

545. Narrated Abū Huraira ﷺ : Allāh's Apostle ﷺ said, "When Allāh created the creations, He wrote with Him on His Throne: 'My Mercy has preceded My Anger."

٥٤٥ ـ حدَّثنا إسْماعيلُ : حدَّثَنِي مالكٌ ، عَنْ أبي الزِّناد ، عَنِ الأعْرَج ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ : أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم قالَ : لَمَّا قَضَى اللهُ الخَلْقَ كَتَبَ عِنْدَهُ فَوْقَ عَرْشِه : إنَّ رَحْمَتِي سَبَقَتْ غَضَبِي .

546. Narrated Abdullāh bin Mas'ūd ﷺ : Allāh's Apostle ﷺ , the tustworthy and truly promised, narrated to us, "The creation of everyone of you starts with the process of collecting the material for his body within forty days and forty nights in the womb of his mother. Then he becomes a clot of blood for a similar period (40 days) and then he becomes like a piece of flesh for a similar period, and then an angel is sent to him and the angel is allowed then to write four things : his sustenance, age, deeds, and whether he

٥٤٦ ـ حدَّثنا آدَمُ : حدَّثنا شُعْبَةُ : حدَّثنا الأعْمَشُ : سَمِعْتُ زَيْدَ بنَ وَهْبٍ : سَمِعْتُ عَبْدَ اللهِ بنَ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ : حدَّثنا رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم وهُوَ الصَّادِقُ المَصْدُوقُ : إنَّ خَلْقَ أحَدِكُمْ يُجْمَعُ في بَطْنِ أمِّه أرْبَعِينَ يَوْمًا وَأرْبَعِينَ لَيْلَةً ، ثُمَّ يَكونُ عَلَقَةً مِثْلَهُ ، ثُمَّ يَكونُ مُضْغَةً مِثْلَه ، ثُمَّ يُبْعَثُ إلَيْهِ المَلَكُ فَيُؤْذَنُ بِأرْبَعِ كَلِماتٍ ، فَيَكْتُبُ رِزْقَهُ ، و

أجَلُهُ ، و عَمَلُهُ ، وَشَقِيٌّ أمْ سَعِيدٌ . ثُمَّ يَنْفُخُ فيهِ الرُّوحَ . فإنَّ أحَدَكُمْ لَيَعْمَلُ بعَمَلِ أهْلِ الجَنَّةِ حتى لا يَكونُ بَيْنَهَا و بَيْنَهُ إلاَّ ذِراعٌ ، فيَسْبِقُ عَلَيْهِ الكِتابُ فَيَعْمَلُ بعَمَلِ أهْلِ النَّارِ فَيَدْخُلُ النَّارَ . و إنَّ أحَدَكُمْ لَيَعْمَلُ بعَمَلِ أهْلِ النَّارِ حتى ما يَكونُ بَيْنَها و بَيْنَهُ إلاَّ ذِراعٌ ، فَيَسْبِقُ عَلَيْهِ الكِتابُ فَيَعْمَلُ عَمَلَ أهْلِ الجَنَّةِ فَيَدْخُلُها .

will be a wretched one or a blessed one (in the Hereafter) and then the soul is breathed into him. So one of you may do the deeds of Paradise so much that there is nothing except a cubit between him and Paradise but then that writing overtakes him and he does the deeds of the people of Hell (Fire) and (ultimately) enters Hell (Fire); and one of you may do the deeds of the people of Hell (Fire) so much so that there is nothing except a cubit between him and Hell (Fire), but then that writing overtakes him and he does the deeds of the people of Paradise and (ultimately) enters Paradise."

٥٤٧ ـ حدَّثَنا خَلاَّدُ بنُ يَحْيَى : حدَّثَنا عُمَرُ بنُ ذَرٍّ : سَمِعْتُ أبي يُحَدِّثُ عَنْ سَعيد بن جُبَيْرٍ ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما : أنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّم قالَ : يا جِبْرِيلُ ، ما يَمْنَعُكَ أنْ تَزُورَنا أكثرَ مِمَّا تَزُورُنا؟ فَنَزَلَتْ : وما نَتَنَزَّلُ إلاَّ بِأمْرِ رَبِّكَ لهُ ما بَيْنَ أيْدِينا وما خَلْفَنا ـ إلى آخِرِ الآيَةِ ، قالَ : كانَ هٰذا الجَوابَ لِمُحَمَّدٍ صلى اللهُ عليهِ وسلَّم .

547. Narrated Ibn 'Abbās ﷺ : The Prophet ﷺ said, "O Gabriel, what prevents you from visiting us more often than you do?" Then this Verse was revealed :—

'And we angels descend not but by Command of your Lord. To Him belongs what is before us and what is behind us.....' (19 : 64)

So this was the answer to Muhammad ﷺ

٥٤٨ ـ حدَّثَنا يَحْيَى : حدَّثَنا وَكِيعٌ : عَنِ الأعْمَشِ ، عَنْ إبْراهِيمَ ، عَنْ عَلْقَمَةَ ، عَنْ عَبْدِ اللهِ قالَ : كُنْتُ

548. Narrated 'Abdullāh ﷺ : While I was walking with Allāh's Apostle ﷺ in one of the fields of Medina and

he was walking leaning on a stick, he passed a group of Jews. Some of them said to the others, "Ask him (the Prophet ﷺ) about the soul." Others said, "Do not ask him." But they asked him and he stood leaning on the stick and I was standing behind him and I thought that he was being divinely inspired. Then he said, "They ask you concerning the spirit say: The spirit, its knowledge is with My Lord. And of knowledge you (O men!) been given only a little. ..... (17 : 85)

On that some of the Jews said to the others, "Didn't we tell you not to ask?"

أمْشِى مَعَ رَسُول اللهِ صلى اللهُ عليه وسلَّم فى حَرْثٍ بِالمَدِينَةِ وهُوَ مُتَّكِىءٌ عَلى عَسِيب ، فمَرَّ بِقَوْمٍ مِنَ اليَهُود فَقالَ بَعْضُهُمْ لِبَعْض : سَلُوهُ عَنِ الرُّوحِ . وَقالَ بَعْضُهُمْ : لا تَسْأَلُوهُ ، فَسَأَلُوهُ فَقامَ مُتَوَكِّئًا عَلى العَسِيب و أنا خَلْفَهُ فَظَنَنْتُ أنَّهُ يُوحَى إلَيْهِ ، فَقالَ - و يَسْأَلونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أمْرِ رَبِّى وما أُوتِيتُمْ مِنَ العِلْمِ إلاَّ قَلِيلاً - فَقالَ بَعْضُهُمْ لِبَعْضٍ : قَدْ قُلْنا لَكُمْ لا تَسْأَلُوهُ .

549. Narrated Abū Huraira ﷺ : Allāh's Apostle ﷺ said, "To the person who carries out Jihad for His Cause and nothing compelled him to go out but the Jihād in His Cause, and belief in His Words, Allāh guarrantees that He will either admit him into Paradise or return him with the reward or the booty he has earned to his residence from where he went out."

٥٤٩ - حدَّثَنا إسْماعِيلُ : حدَّثَنِى مالِكٌ ، عَنْ أبِى الزِّناد ، عَنِ الأعْرَجِ ، عَنْ أبِى هُرَيْرَةَ : أنَّ رَسُولَ اللهِ صلى اللهُ عليه وسلَّم قالَ : تَكَفَّلَ اللهُ لِمَنْ جاهَدَ فى سَبِيلِهِ ، لا يُخْرِجُهُ إلاَّ الجِهادُ فى سَبِيلِهِ و تَصْدِيقُ كَلِماتِهِ ، بأنْ يُدْخِلَهُ الجَنَّةَ أوْ يَرْجِعَهُ إلَى مَسْكَنِهِ الَّذى خَرَجَ مِنْهُ مَعَ ما نالَ مِنْ أجْرٍ أوْ غَنِيمَةٍ .

550. Narrated Abū Mūsā: A man came to the Prophet ﷺ and said, "A man fights for pride and haughtiness another

٥٥٠ - حدَّثَنا مُحَمَّدُ بنُ كَثِير : حدَّثَنا سُفْيانُ ، عَنِ الأعْمَشِ ، عَنْ أبِى وائِل ، عَنْ أبِى مُوسَى قالَ : جاءَ رَجُلٌ

fights for bravery, and another fights for showing off; which of these (cases) is in Allāh's Cause?" The Prophet ﷺ said, "The one who fights that Allāh's Word (Islam) should be superior, fights in Allāh's Cause."

(See Hadith No. 65 Vol. 4)

إلى النَّبِيِّ صلى اللهُ عليه وسلَّم فقال: الرَّجُلُ يُقاتِلُ حَمِيَّةً. ويُقاتِلُ شَجاعَةً، ويُقاتِلُ رِياءً، فأيُّ ذلكَ في سَبيلِ اللهِ؟ قالَ: مَنْ قاتَلَ لِتَكونَ كَلِمَةُ اللهِ هِيَ العُلْيا فَهُوَ في سَبيلِ اللهِ.

(29) CHAPTER. The Statement of Allāh ﷻ :—

'Verily, Our word (Command) for a thing when We intend it...' (16 : 40)

باب قَوْلِ اللهِ تَعالى ـ إنَّما أمْرُنا لِشَيْءٍ إذا أرَدْناهُ ـ.

551. Narrated Al-Mughira bin Shu'ba: I heard the Prophet ﷺ saying, "Some people from my followers will continue to be victorious over others till Allāh's Order (The Hour) is established."

(See Hadith No. 414)

٥٥١ ـ حدَّثَنا شِهابُ بنُ عَبّادٍ: حدَّثَنا إبْراهيمُ بنُ حُمَيْدٍ، عن إسْماعيلَ، عَنْ قَيْسٍ، عَنِ المُغيرَةِ بنِ شُعْبَةَ قالَ: سَمِعْتُ النَّبِيَّ صلى اللهُ عليه وسلَّم يَقولُ: لا يَزالُ مِنْ أمَّتي قَوْمٌ ظاهِرينَ عَلى النّاسِ حتّى يَأتيَهُمْ أمرُ اللهِ.

552. Narrated Mu'awiya: I heard the Prophet ﷺ saying, "A group of my followers will keep on following Allāh's Laws strictly and they will not be harmed by those who will disbelieve them or stand against them till Allāh's Order (The Hour) is established while they are in that state."

٥٥٢ ـ حدَّثَنا الحُمَيْدِيُّ: حدَّثَنا الوَليدُ بنُ مُسلِمٍ: حدَّثَنا ابنُ جابِرٍ: حدَّثَني عُمَيْرُ بنُ هانِءٍ: أنَّهُ سَمِعَ مُعاوِيَةَ قالَ: سَمِعْتُ النَّبِيَّ صلى اللهُ عليه وسلَّم يَقولُ: لا يَزالُ مِنْ أمَّتي أُمَّةٌ قائِمَةٌ بأمرِ اللهِ، لا يَضُرُّهُمْ مَنْ كَذَّبَهُمْ وَلا خَذَلَهُمْ حتى يَأتيَ أمرُ اللهِ و

هُمْ عَلى ذلكَ. فقالَ مالك بنُ يخامرَ : سَمِعْتُ مُعاذًا يقولُ : و هُمْ بالشَّامِ : فقالَ مُعاوِيَةُ : هٰذا مالكٌ يَزْعُمُ أنَّهُ سَمِعَ مُعاذًا يقولُ : و هُمْ بالشَّامِ.

٥٥٣ ـ حدَّثَنا أبو اليمانِ : أخبرَنا شُعَيْبٌ ، عَنْ عَبْدِ اللهِ بن أبي حُسَيْن : حدَّثَنا نافِعُ بنُ جُبَيْرٍ ، عَنِ ابنِ عَبَّاسٍ قالَ : وقَفَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ على مُسَيْلِمَةَ في أصحابِهِ فقالَ : لَوْ سَأَلْتَنِي هٰذِهِ القِطْعَةَ ما أعطَيْتُكَها، ولَنْ تَعْدُوَ أمرَ اللهِ فِيكَ ، ولَئِنْ أدْبَرْتَ لَيَعْقِرَنَّكَ اللهُ .

553. Narrated Ibn ʿAbbās ﷺ : The Prophet ﷺ stood before Musailama (the liar) who was sitting with his companions then, and said to him, " If you ask me for this piece (of palm-leaf stalk), even then I would not give it to you. You cannot avoid what Allāh has ordained for you. and if you turn away from Islam, Allāh will surely ruin you ! "

٥٥٤ ـ حدَّثَنا مُوسَى بنُ إسْماعِيلَ ، عَنْ عَبْدِ الواحِدِ ، عَنِ الأعْمَشِ ، عَنْ إبْراهِيمَ ، عَنْ عَلْقَمَةَ ، عَنِ ابنِ مَسْعُودٍ قالَ : بَيْنا أنا أمْشِي مَعَ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ في بَعْضِ حَرْثِ المَدِينَةِ وهُوَ يَتَوَكَّأُ عَلى عَسِيبٍ مَعَهُ ، فَمَرَرْنا عَلى نَفَرٍ مِنَ اليَهُودِ فقالَ بَعْضُهُمْ لِبَعْضٍ : سَلُوهُ عَنِ الرُّوحِ وقالَ بَعْضُهُمْ : لا تَسْأَلُوهُ ، أنْ يَجِيءَ فِيهِ بِشَيْءٍ تَكْرَهُونَهُ. فقالَ بَعْضُهُمْ : لَنَسْأَلَنَّهُ فقامَ إلَيْهِ رَجُلٌ مِنْهُمْ فقالَ :

554. Narrated Ibn Masʿūd ﷺ : While I was walking in company with the Prophet ﷺ in one of the fields of Medina, the Prophet ﷺ was reclining on a palm leave stalk which he carried with him. We passed by a group of Jews. Some of them said to the others, " Ask him about the spirit." The others said, " Do not ask him, lest he would say something that you hate." Some of them said, " We will ask him." So a man from among them stood up and said, " O Abal-Qāsim ! What is the spirit ? " The Prophet ﷺ Kept quiet and I Knew that he was

being divinely inspired. Then he said :—

" ' They ask you concerning the Spirit, Say : The Spirit; its knowledge is with my Lord. Of knowledge it is only a little that has been given to you (O men !).' "

(17 : 85)

يا أبا القاسم ، ما الروحُ ؟ فَسَكَتَ عَنْه النَّبِيُّ صلى اللهُ عليهِ وسلَّم فعَلِمْتُ أنَّهُ يوحَى إلَيْهِ ، فَقالَ ـ و يَسْألونَكَ عَن الروح ، قل الروح من أمر رَبّى وَما أوتوا منَ العلم إلاَّ قَلِيلاً ـ قالَ الأعْمَش : هَكذا فى قراءَتِنَا .

(30) CHAPTER. The Statement of Allāh ﷻ :—

' Say : (O Muḥammad ﷺ) : If the ocean were ink (with which to write) the Words of my Lord, surely the ocean would be exhausted before the words of my Lord, exhausted even if We brought (another ocean) like it, for its aid.' (18 : 109)

' And if all the trees on earth were pens and the ocean (were ink) with seven oceans behind it to add to its (supply), yet the words of Allāh would not be exhausted.' (31 : 27)

Certainly ! Your Lord is Allāh Who created the Heavens and the Earth in six days (periods) and then He arose above the Throne. He covers the night with the day, seeking it rapidly, and (He created) the sun, the moon and the stars, (all) governed by (laws under) His Command. Surely His is the creation and

باب قَوْلُ اللهِ تَعالَى ـ قُلْ لَوْ كانَ البَحْرُ مِداداً لِكَلِماتِ رَبّى لَنَفِدَ البَحْرُ قَبْلَ أنْ تَنْفَدَ كَلِماتُ رَبّى وَلَوْ جِئْنا بِمِثْلِه مَدَداً ـ ولَوْ أن ما فى الأرْض مِنْ شَجَرَةٍ أقْلامٌ والبَحْرُ يَمُدُّه مِنْ بَعْدِه سَبْعَةُ أبْحرٍ ، ما نَفِدَتْ كَلِماتُ اللهِ ، إنَّ رَبَّكُم اللهُ الَّذى خَلَقَ السَّمواتِ والأرْضَ فى ستَّةِ أيّامٍ ثُمَّ اسْتَوَى عَلَى العَرْشِ ، يُغْشِى اللَّيْلَ النَّهارَ : يَطْلُبُه حَثِيثاً . ـ والشَّمْسَ والقَمَرَ والنُّجومَ مُسَخَّراتٍ بِأمْرِه ـ ألا لَه الخَلْقُ والأمْر تَبارَكَ اللهُ رَبُّ العالمينَ ـ

Commandment. Blessed be Allāh, the Lord of the worlds.' (7 : 54)

555. Narrated Abū Huraira ﷺ : Allāh's Apostle ﷺ said, "Allāh guarantees (the person who carries out Jihād in His Cause and nothing compelled him to go out but Jihād in His Cause and the belief in His Word) that He will either admit him into Paradise (Martyrdom) or return him with reward or booty he has earned to his residence from where he went out."

٥٥٥ ـ حدَّثنا عَبْد الله بن يوسف : أخبرنا مالك ، عَنْ أبي الزِّناد ، عَنِ الأعرج عَنْ أبي هُرَيْرَةَ : أنَّ رَسُولَ الله صلى اللهُ عليه وسلَّم قالَ : تكَفَّلَ الله لِمَنْ جاهَدَ فى سَبِيلِهِ ، لا يُخْرِجُهُ مِنْ بَيْتِهِ إلاَّ الجِهادُ فى سَبِيلِه و تَصْدِيقُ كَلِمَتِه ، أنْ يُدْخِلَهُ الجَنَّةَ أوْ يَرُدَّهُ إلَى مَسْكَنِه بما نالَ مِنْ أجْرٍ أوْ غَنِيمَةٍ .

(31) CHAPTER. (Allāh's) Wish and Will.

And the Statement of Allāh ﷻ :—

'You give the kingdom to whom you will.' (3 : 26)

'And say not of anything, I shall do so and so tomorrow without adding 'Allāh willing!'

(18 : 23 : 24)

Surely, you (O Muhammad) guide not whom you like, but Allāh guides whom He Will." (28 : 56)

Sa'īd bin Al-Musaiyab said : My father said, "This Verse was revealed in connection with Abī Ṭālib."

'Allāh intends for you ease, and He does not want to make things

بابٌ فى المَشِيئَةِ والإرادَةِ . و قَوْلِ الله تَعالَى ـ تُؤْتِى الملكَ مَنْ تَشاءُ ـ وَلا تَقولَنَّ لِشَىْءٍ إنِّى فاعِلٌ ذلك غَدًا إلاَّ أنْ يَشاءَ اللهُ ـ إنَّكَ لا تَهْدِى مَنْ أحْبَبْتَ ، ولَكِنَّ اللهَ يَهْدِى مَنْ يَشاءُ ـ قالَ سَعِيدُ بنُ المُسَيَّبِ ، عَنْ أبِيهِ : نَزَلَتْ فى أبِى طالِب ـ يُرِيدُ اللهُ بِكُمُ اليُسْرَ وَلا يُرِيدُ بِكُمُ العُسْرَ ـ .

difficult for you.' (2 : 185)

556. Narrated Anas ﷺ : Allāh's Apostle ﷺ said, " Whenever anyone of you invoke Allah for something, he should be firm in his asking, and he should not say : ' If You wish, give me...' for none can compel Allāh to do something against His Will."

٥٥٦ ـ حدَّثنا مُسَدَّدٌ : حدَّثنا عَبْدُ الوَارث ، عَنْ عَبْد العَزيز ، عَنْ أنَس قالَ : قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم إذا دَعَوْتُمُ اللهَ فاعزِموا في الدُّعاء ، ولا يَقولَنَّ أحَدُكمْ إنْ شِئْتَ فأعْطِني ، فإنَّ اللهَ لا مُستكْرِهَ لهُ .

557. Narrated ʿAlī bin Abī Ṭālib that one night Allāh's Apostle ﷺ visited him and Fāṭima, the daughter of Allāh's Apostle ﷺ and said to them, " Won't you offer (night) prayer ? " ʿAlī added : I said, " O Allāh's Apostle ! Our souls are in the Hands of Allāh and when He Wishes to bring us to life, He does." Then Allāh's Apostle ﷺ went away when I said so and he did not give any reply. Then I heard him on leaving while he was striking his thighs, saying,

' But man is, more quarrelsome than anything.' (18 : 54)

٥٥٧ ـ حدَّثنا أبو اليمان : أخبرَنا شُعَيْبٌ ، عَنِ الزُّهْرِيِّ ، و حدَّثنا إسْماعيلُ : حدَّثَني أخي عَبْدُ الحَميد ، عَنْ سُلَيمانَ ، عَنْ مُحَمَّد بن أبي عَتيق ، عَن ابن شِهاب ، عَنْ عَليِّ بن حُسَين : أنَّ حُسَينَ بنَ عَليٍّ عَليهما السَّلامُ أخبرَهُ : أنَّ عَليَّ بنَ أبي طالب أخبرَهُ : أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم طَرَقَهُ و فاطِمَةَ بِنْتَ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم لَيْلَةً فَقالَ لَهُمْ : ألا تُصَلُّونَ ؟ قالَ عَلي : فَقُلْتُ : يا رَسُولَ اللهِ ، إنَّما أنْفُسنا بيَدِ الله ، فإذا شاءَ أن يَبْعَثَنا بَعَثَنا . فانْصَرَفَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم حينَ قُلْتُ ذلك ولَمْ يَرْجِعْ إلَيَّ شَيْئا . ثُمَّ سَمِعْتُهُ وهُوَ مُدْبِرٌ يَضْرِبُ فَخِذَهُ و يَقولُ ـ وكانَ الإنْسانُ أكثرَ شَيْءٍ جَدَلاً ـ .

٥٥٨ ـ حدَّثنا مُحَمَّدُ بنُ سنان : حدَّثنا فُلَيْحٌ : حدَّثنا هلالُ بنُ عَلِيٍّ ، عَنْ عَطاء بن يَسار ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ : أنَّ رَسُولَ اللهِ صلى اللهُ عليه وسلَّم قالَ : مَثَلُ المُؤمن كمَثَلِ خامَةِ الزَّرْعِ يَفِيءُ وَرَقُهُ ، مِنْ حَيْثُ أتَتْها الرِّيحُ تُكَفِّئُها ، فإذا سَكَنَتْ اعْتَدَلَتْ . و كذلكَ المُؤمِنُ يُكَفَّأُ بالبَلاء . وَمَثَلُ الكافر كمَثَلِ الأرْزَةِ صَمَّاءُ مُعْتَدِلَةٌ حتى يَقْصِمَها اللهُ إذا شاءَ .

558. Narrated Abū Huraira ﷺ : Allāh's Apostle ﷺ said, "The example of a believer is that of a fresh green plant the leaves of which move in whatever direction the wind forces them to move and when the wind becomes still, it stand straight. Such is the similitude of the believer : He is disturbed by calamities (but like the fresh plan the regains his normal state soon). And the example of a disbeliever is that of a pine tree (which remains) hard and straight till Allāh cuts it down when He will."

٥٥٩ ـ حدَّثنا الحَكَمُ بنُ نافِعٍ : أخبرَنا شُعَيْبٌ ، عَنِ الزُّهْرِيِّ : أخبرَني سالمُ بنُ عَبْدِ اللهِ : أنَّ عَبْدَ اللهِ بنَ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ : سَمِعْتُ رَسُولَ اللهِ صلى اللهُ عليه وسلَّم وَهُوَ قائمٌ عَلَى المِنْبَرِ : إنَّما بَقاؤُكُمْ فِيما سَلَفَ قَبْلَكُمْ مِنَ الأمم كما بَيْنَ صَلاةِ العَصْرِ إلَى غُرُوبِ الشَّمْسِ أعْطَى أهْلُ التَّوْراةِ التَّوْراةَ فَعَمِلُوا بها حتى انْتَصَفَ النَّهارُ ثُمَّ عَجَزُوا فأُعْطُوا قيراطا قيراطا . ثُمَّ أعْطِيَ أهْلُ الإنجيل الإنجيلَ فَعَمِلوا به حتى صَلاةِ العَصْرِ ثُمَّ عَجَزُوا فأُعْطُوا قيراطا قيراطا . ثُمَّ أُعْطِيتُمُ القُرْآنَ فَعَمِلتُمْ بِهِ حتى غُرُوبِ الشَّمْسِ فأُعْطِيتُمْ

559. Narrated ʿAbdullāh bin ʿUmar ﷺ : I heard Allāh's Apostle ﷺ, while he was standing on the pulpit, saying, "The remaining period of your stay (on the earth) in comparison to the nations before you, is like the period between the ʿAṣr prayer and sunset (to the previous time of the day). The people of the Torah were given the Torah and they acted upon it till midday, and then they were worn out and were given for their labour, one Qirat each. Then the people of the Gospel were given the Gospel and they acted upon it till the time of the ʿAṣr prayer, and then they were worn out and were given (for their labour), one Qirat each. Then you people were given your Qurʾān and you acted upon it till

sunset and so you were given two Qirats each (double the reward of the previous nations)." Then the people of the Torah said, 'O our Lord! These people have done a little labour (much less than we) but have taken a greater reward.' Allah said, 'Have I withheld anything from your reward?' They said, 'No.' Then Allah said, 'That is My Favour which I bestow on whom I wish.'"

قيراطين قيراطين. قالَ أهْلُ التَّوْراةِ: ربَّنا هؤلاءِ أقلُّ عَمَلا و أكثرُ أجرًا. قالَ: هلْ ظلَمْتُكُمْ منْ أجرِكُمْ منْ شيءٍ؟ قالوا: لا، فقالَ: فذلكَ فضْلي أُوتيهِ منْ أشاءُ.

560. Narrated Ubada bin As-Samit: I, along with a group of people, gave the pledge of allegiance to Allah's Apostle ﷺ He said, "I take your Pledge on the condition that you (1) will not join partners in worship with Allah, (2) will not steal, (3) will not commit illegal sexual intercourse, (4) will not kill your offspring, (5) will not slander, (6) and will not disobey me when I order you to do good. Whoever among you will abide by his pledge, his reward will be with Allah, and whoever commits any of those sins and receives the punishment in this world, that punishment will be an expiation for his sins and purification; but if Allah screens him, then it will be up to Allah to punish him if He will or excuse him if He will."

٥٦٠ ـ حدَّثنا عبْدُ اللهِ المُسْنَدِيُّ: حدَّثنا هشامٌ: أخبرَنا مَعْمَرٌ، عنِ الزُّهْرِيِّ، عنْ أبي إدْريسَ عنْ عُبادَةَ ابنِ الصامتِ قالَ: بايَعْتُ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ في رَهْطٍ فقالَ: أبايعُكُمْ على أنْ لا تُشْرِكوا باللهِ شَيْئًا، ولا تَسْرِقوا، ولا تزْنوا، ولا تقْتُلوا أوْلادَكُمْ، ولا تأتوا ببُهتانٍ تفْتَرُونَه بينَ أيدِيكُمْ و أرْجُلِكُمْ، ولا تعْصُونِي في معْروفٍ. فمَنْ وَفَى مِنْكُمْ فأجْرُهُ على اللهِ، و مَنْ أصابَ منْ ذلكَ شَيْئًا فأُخِذَ بهِ في الدُّنْيا فهُوَ لهُ كفارَةٌ وطَهُورٌ، و مَنْ سَتَرَهُ اللهُ فذلكَ إلى اللهِ، إنْ شاءَ عذَّبَهُ و إنْ شاءَ غفَرَ لهُ.

561. Narrated Abu Huraira ﷺ: Allah's Prophet Solomon ﷺ who had

٥٦١ ـ حدَّثنا مُعَلَّى بنُ أسَدٍ: حدَّثنا وُهَيْبٌ، عنْ أيُّوبَ، عنْ مُحَمَّدٍ،

sixty wives, once said, " Tonight I will have sexual relation (sleep) with all my wives so that each of them will become pregnant and bring forth (a boy who will grow into) a cavalier who will fight in Allāh's Cause." So he slept with his wives and none of them (conceived and) delivered (a child) except one who brought a half (body) boy (deformed). Allāh's Prophet ﷺ said, " If Solomon had said, ' Allāh Willing,' then each of those women would have delivered a (would-be) cavalier to fight in Allāh's Cause."

عَنْ أَبِي هُرَيْرَةَ : أَنَّ نَبِيَّ اللهِ سُلَيْمانَ عَلَيْهِ الصَّلاةُ والسَّلامُ كانَ لَهُ ستُّونَ امْرَأَةً فَقالَ : لأَطُوفَنَّ اللَّيْلَةَ عَلى نسائِي فَلْتَحْمِلْنَ كُلُّ امْرَأَةٍ وَلْتَلِدْنَ فارِسا يُقاتِلُ فِي سَبِيلِ اللهِ . فَطافَ عَلى نسائِهِ فَما وَلَدَتْ مِنْهُنَّ إِلاَّ امْرَأَةٌ ، وَلَدَتْ شِقَّ غُلامٍ . قالَ نَبِيُّ اللهِ صلى اللهُ عليهِ وسلَّم : لَوْ كانَ سُلَيْمانُ اسْتَثْنَى لَحَمَلَتْ كُلُّ امْرَأَةٍ مِنْهُنَّ فَوَلَدَتْ فارِسا يُقاتِلُ فِي سَبِيلِ اللهِ .

562. Narrated Ibn 'Abbās ﷺ : Allāh's Apostle ﷺ entered upon a sick bedouin whom he went to visit and said to him, " Don't worry, Ṭahūr (i. e., your illness will be a means of cleansing of your sins), Allāh willing." The bedouin said, " Ṭahūr ! No, but it is a fever that is burning in the body of an old man and it will make him visit his grave." The Prophet ﷺ said, " Then it is so."

٥٦٢ ـ حدَّثَنا مُحَمَّدٌ : حدَّثَنا عَبْدُ الوَهَّابِ الثَّقَفِيُّ : حدَّثَنا خالِدٌ الحَذاءُ ، عَنْ عِكْرِمَةَ ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما : أَنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم دَخَلَ عَلى أَعْرابِيٍّ يَعُودُهُ فَقالَ : لا بأْسَ عَلَيْكَ ، طَهُورٌ إِنْ شاءَ اللهُ . قالَ : قالَ الأَعْرابِيُّ : طَهُورٌ ، بَلْ هِيَ حُمَّى تَفُورُ عَلى شَيْخٍ كَبِيرٍ تزيرُهُ القُبُورَ . قالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم : فَنَعَمْ إِذًا .

563. Narrated Abū Qatāda : When the people slept till so late that they did not offer the (morning) prayer, the Prophet ﷺ said, " Allāh captured

٥٦٣ ـ حدَّثَنا ابنُ سَلامٍ : أَخْبَرَنا هُشَيْمٌ ، عَنْ حُصَيْنٍ ، عَنْ عَبْدِ اللهِ بنِ أَبِي قَتادَةَ ، عَنْ أَبِيهِ حِينَ ناموا عَنِ

your souls (made you sleep) when He wished, and returned them (to your bodies) when He wished." So they answered the call of nature and performed ablution, and when the sun had risen and it had become white, the Prophet ﷺ got up and offered the prayer.

الصَّلاة ، قالَ النَّبِيُّ صلى اللهُ عليه وسلَّم : إنَّ اللهَ قَبَضَ أرْواحَكم حِينَ شاءَ ، ورَدَّها حِينَ شاءَ ، فقَضَوْا حَوائجَهُمْ و تَوَضَّئُوا إلى أنْ طَلَعَتِ الشَّمْسُ وَ ابْيَضَّتْ ، فقامَ فصلَّى .

564. Narrated Abū Huraira ﷺ : "A man from the Muslim and a man from the Jew quarrelled, and the Muslim said, "By Him Who gave superiority to Muḥammad over all the people!" The Jew said, "By Him Who gave superiority to Moses over all the people!" an that the Muslim lifted his hand and slapped the Jew. The Jew went to Allāh's Apostle ﷺ and informed him of all that had happened between him and the Muslim. The Prophet ﷺ said, " Do not give me superiority over Moses, for the people will fall unconscious on the Day of Resurrection, I will be the first to regain consciousness and behold, Moses standing there, holding the side of the Throne. I will not know whether he has been one of those who have fallen unconscious and then regained consciousness before me, or if he has been one of those exempted by Allāh (from falling unconscious)."

(See Hadith No. 524 Vol. 8)

٥٦٤ ـ حدَّثنا يَحْيَى بنُ قَزَعَةَ : حدَّثنا إبْرَاهِيمُ ، عَنِ ابن شهاب ، عَنْ أبي سَلَمَةَ والأعْرَج . وحدَّثنا إسْماعِيلُ : حدَّثَنِي أخِي ، عَنْ سُلَيمانَ ، عَنْ مُحَمَّدِ بن أبي عَتِيق ، عَنِ ابن شهاب ، عَنْ أبي سَلَمَةَ بن عَبْدِ الرحْمَنِ ، وَسَعِيد بن المُسَيَّب : أنَّ أبا هُرَيْرَةَ قالَ : اسْتَبَّ رَجُلٌ مِنَ المُسْلِمِينَ ورَجُلٌ مِنَ اليهُود فقالَ المُسْلِمُ : والَّذي اصْطَفَى مُحَمَّدًا عَلَى العالَمِينَ ، في قَسَمٍ يُقْسِمُ بِه . فقالَ اليهُودِيُّ : والَّذي اصْطَفَى مُوسَى عَلَى العالَمِينَ . فَرَفَعَ المُسْلِمُ يَدَهُ عِنْدَ ذلكَ فَلَطَمَ اليهُودِيَّ ، فَذَهَبَ اليهُودِيُّ إلَى رَسُول اللهِ صلى اللهُ عليه وسلَّم فأخْبَرَهُ بالذي كانَ مِنْ أمره و أمر المُسْلِم ، فقالَ النَّبِيُّ صلى اللهُ عليه وسلَّم : لا تُخَيِّرُونِي عَلَى مُوسَى ، فإنَّ النَّاسَ يَصْعَقُونَ يَوْمَ القِيامَة فأكونُ أوَّلَ مَنْ يُفِيقُ ، فإذا مُوسَى باطِشٌ بِجانِبِ العَرْش ، فَلا أدْرِي

أكانَ فيمن صَعِقَ فأفاقَ قَبْلي ؟ أوْ كانَ ممَّن اسْتَثْنَى اللهُ ؟

٥٦٥ ـ حدَّثنا إسحاقُ بنُ أبي عيسَى : أخبرَنا يزيدُ بنُ هارُونَ : أخبرَنا شُعْبَةُ ، عَنْ قَتادَةَ ، عَنْ أنَسِ بن مالك رَضِيَ اللهُ عَنْهُ قالَ : قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم: المَدينةُ يَأتيها الدَّجالُ فيَجِدُ المَلائِكَةَ يَحْرُسونَها ، فَلا يَقْرَبُها الدَّجَّالُ ، ولا الطَّاعُونُ إنْ شاءَ الله .

565. Narrated Anas bin Mālik ﷺ : Allāh's Apostle ﷺ said, "Ad-Dajjāl will come to Medina and find the angels guarding it. Allāh willing, neither Ad-Dajjāl nor plague will be able to come near it."

٥٦٦ ـ حدَّثنا أبو اليمان : أخبرَنا شُعَيْبٌ ، عَنِ الزُّهْرِيِّ : حدَّثَني أبوسَلَمَةَ ابنُ عَبْدِ الرَّحْمَنِ : أنَّ أبا هُرَيْرَةَ قالَ : قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم: لِكلِّ نَبِيٍّ دَعْوَةٌ ، فأريدُ إنْ شاءَ اللهُ أنْ أختَبِيءَ دَعْوَتي شَفاعَةً لأمَّتي يَوْمَ القِيامَةِ .

566. Narrated Abū Huraira ﷺ : Allāh's Apostle ﷺ said, "For every prophet there is one invocation which is definitely fulfilled by Allāh, and I wish, Allāh willing, to keep my (special) request which will be the intercession for my followers on the Day of Resurrection."

٥٦٧ ـ حدَّثنا يَسَرَةُ بنُ صَفْوانَ ابن جَمِيل اللَّخْمِيُّ : حدَّثَنا إبْراهِيمُ ابنُ سَعْدٍ ، عَنِ الزُّهْرِيِّ ، عَنْ سَعِيدِ ابن المُسَيَّب ، عَنْ أبي هُرَيْرَةَ قالَ : قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم: بَيْنا أنا نائِمٌ رَأيْتُني عَلى قَلِيبٍ ، فَنَزَعْتُ

567. Narrated Abū Huraira ﷺ : Allāh's Apostle ﷺ said, "While I was sleeping, I saw myself (in a dream) standing by a well. I drew from it as much water as Allāh wished me to draw, and then Ibn Quḥāfa (Abū Bakr) took the bucket from me and drew one or two buckets, and there was weakness in his

drawing——may Allāh forgive him! Then ʿUmar took the bucket which turned into something like a big drum. I had never seen a powerful man among the people working as perfectly and vigorously as he did. (He drew so much water that) the people drank to their satisfaction and watered their camels that Knelt down there.

(See Hadith No. 16 Vol. 5)

ما شاءَ اللهُ أنْ أنزِع ، ثُمَّ أخذَها ابنُ أبي قُحافةَ فنَزَعَ ذَنوبا أوْ ذَنوبَين ، وفي نَزْعِه ضَعْفٌ واللهُ يَغفِرُ لهُ. ثُمَّ أخذَها عُمَرُ فاستحالَتْ غَرْبا، فلَمْ أرَ عَبْقَريا مِنَ النَّاسِ يَفْرِي فَرِيَّهُ ، حتى ضَرَبَ النَّاسُ حَوْلَهُ بِعَطَنٍ .

568. Narrated Abū Mūsā: Whenever a beggar or a person in need of something came to the Prophet ﷺ, he used to say (to his companions), "Intercede (for him) and you will be rewarded for that, and Allāh will fulfil what He will through His Apostle's tongue."

٥٦٨ ـ حدَّثنا مُحَمَّدُ بنُ العَلاءِ : حدَّثنا أبو أُسامةَ ، عَنْ بُرَيْدٍ ، عَنْ أبي بُرْدَةَ ، عَنْ أبي موسَى قالَ : كانَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم إذا أتاهُ السَّائِلُ ، وَرُبَّما قالَ جاءَهُ السَّائِلُ أوْ صاحِبُ الحاجَةِ ، قالَ : اشْفَعُوا فلْتُؤْجَرُوا ، يَقْضِي اللهُ عَلَى لِسانِ رَسولِهِ ما شاءَ.

569. Narrated Abū Huraira ﷺ: The Prophet ﷺ said, "None of you should say: 'O Allāh! Forgive me if You wish,' or 'Bestow Your Mercy on me if You wish,' or 'Provide me with means of subsistance if You wish,' but he should be firm in his request, for Allāh does what He will and nobody can force Him (to do anything)."

٥٦٩ ـ حدَّثنا يَحْيَى : حدَّثنا عَبْدُ الرَّزَّاقِ ، عَنْ مَعْمَرٍ ، عَنْ هَمَّامٍ ، سَمِعَ أبا هُرَيْرَةَ ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم قالَ : لا يَقُلْ أحَدُكُمُ : اللَّهُمَّ اغْفِرْ لِي إنْ شِئْتَ ، ارْحَمْنِي إنْ شِئْتَ ، ارْزُقْنِي إنْ شِئْتَ . وَلْيَعْزِمْ مَسْأَلَتَهُ ، إنَّهُ يَفْعَلُ ما يَشاءُ ، لا مُكْرِهَ لَهُ .

570. Narrated Ibn ʿAbbās ﷺ that

٥٧٠ ـ حدَّثنا عَبْدُ اللهِ بنُ مُحَمَّدٍ :

he differed with Al-Ḥurr bin Qais bin Hisn Al-Fazārī about the companion of Moses, (i.e., whether he was Khadir or not). Ubai bin Ka'b Al-Anṣārī passed by them and Ibn 'Abbās called him saying : My friend (Hur) and I have differed about Moses' companion whom Moses asked the way to meet. Did you hear Allāh's Apostle ﷺ mentioning anything about him ?" Ubai said, "Yes, I heard Allāh's Apostle ﷺ saying, "While Moses was sitting in the company of some Israelites a man came to him and asked, 'Do you know someone who is more learned than you (Moses)?' Moses said, 'No.' So Allāh sent the Divine inspiration to Moses:—

'Yes, Our Slave Khadir is more learned than you. Moses asked Allāh how to meet him (Khadir) So Allāh made the fish as a sign for him and it was said to him, 'When you lose the fish, go back (to the place where you lose it) and you will meet him.' So Moses went on looking for the sign of the fish in the sea. The boy servant of Moses (who was accompanying him) said to him, 'Do you remember (what happened) when we be took ourselves to the rock? I did indeed forget (about) the fish. None but Satan made me forget to tell you about it.' (18:63) Moses said :

'That was what we were seeking after.' So they went back on their footsteps, following (the path they had come by).' (18 : 64) So they both found Khadir (there) and then happened what Allāh mentioned about them (in the Qur'an) ! '

حدَّثنا أبو حفص عمرٌو : حدَّثنا الأوزاعيُّ : حدَّثني ابنُ شهاب ، عن عُبَيْد الله بن عبد الله بن عُتْبَةَ بن مسعود ، عن ابن عباس رضي الله عنهما أنَّه تمارى هو والحُرُّ بنُ قيس ابن حصن الفزاريُّ في صاحب موسى : أهو خضرٌ؟ فمرَّ بهما أُبيُّ بنُ كعب الأنصاريُّ ، فدعاه ابنُ عباس فقال : إني تمارَيْتُ أنا وصاحبي هذا في صاحب موسى الذي سأل السبيلَ إلى لُقيِّه ، هل سمعتَ رسولَ الله صلى الله عليه وسلم يذكرُ شأنَه ؟ قال : نعم ، إني سمعتُ رسولَ الله صلى الله عليه وسلم يقول : بينما موسى في ملأ بني إسرائيل إذ جاءه رجلٌ فقال : هل تعلمُ أحدًا أعلمَ منك؟ فقال موسى : لا ، فأوحى إلى موسى : بلى عبدُنا خضرٌ ، فسأل موسى السبيلَ إلى لُقيِّه ، فجعل الله له الحوتَ آيةً . وقيل له إذا فقدتَ الحوتَ فارجعْ فإنك ستلقاه ، فكان موسى يتتبعُ أثرَ الحوت في البحر ، فقال فتى موسى لموسى - أرأيتَ إذ أوَينا إلى الصخرة فإني نسيتُ الحوتَ ، وما أنسانيه إلا الشيطانُ أن أذكرَه . قال موسى - ذلك ما كنَّا نبغي ، فارتدَّا على آثارهما قصصًا - فوجدا خضرًا ، وكان من شأنهما ما قصَّ الله .

٥٧١ ـ حدَّثنا أبو اليمان : أخبرَنا شُعَيْبٌ ، عَنِ الزُّهْرِيِّ ، و قالَ أحمَدُ ابنُ صالِحٍ : حدَّثنا ابنُ وَهْبٍ : أخبرَني يونُسُ ، عَنِ ابنِ شِهابٍ ، عَنْ أبي سَلَمَةَ ابنِ عَبْدِ الرَّحْمَنِ ، عَنْ أبي هُرَيْرَةَ ، عَنْ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم قالَ : نَنْزِلُ غَدًا إنْ شاءَ اللهُ بِخَيْفِ بَنِي كِنانَةَ حَيْثُ تَقاسَمُوا عَلَى الكُفْرِ ، يُرِيدُ المُحَصَّبَ ،

571. Narrated Abū Huraira ﷺ : Allāh's Apostle ﷺ said, "Allāh willing, tomorrow we will encamp in Khaif Banī Kināna the place where the pagans took the oath of Kufr (disbelief) against the Prophet (ﷺ) He meant Al-Muḥaṣṣab. (See Hadith No. 659 Vol. 2)

٥٧٢ ـ حدَّثنا عَبْدُ اللهِ بنُ مُحَمَّدٍ : حدَّثنا ابنُ عُيَيْنَةَ ، عَنْ عَمْرٍو ، عَنْ أبي العَبَّاسِ ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ قالَ : حاصَرَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم أهْلَ الطَّائِفِ فَلَمْ يَفْتَتِحْها ، فَقالَ : إنا قافِلونَ إنْ شاءَ اللهُ ، فَقالَ المُسْلِمونَ : نَقْفُلُ ولَمْ نَفْتَحْ ؟ قالَ : فاغْدُوا عَلَى القِتالِ ، فَغَدَوْا فَاصابَتْهُمْ جِراحاتٌ ، قالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم : إنَّا قافِلونَ غَدًا إنْ شاءَ اللهُ ، فَكانَ ذلكَ أعْجَبَهُمْ فَتَبَسَّمَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم .

572. Narrated ʿAbdullāh bin ʿUmar ﷺ : The Prophet ﷺ besieged the people of Ṭāʾif, but he did not conquer it. He said, "Tomorrow, Allāh willing we will return home." On this the Muslims said. "Then we return without conquering it ?" He said, "Then carry on fighting tomorrow." The next day many of them were injured. The Prophet ﷺ said, "Allāh willing, we will return home tomorrow." It seemed that that statement pleased them whereupon Allāh's Apostle ﷺ smiled.

باب قَوْلِ اللهِ تَعالَى ـ وَلا تَنْفَعُ الشَّفاعَةُ عِنْدَهُ إلاَّ لِمَنْ أذِنَ لَهُ ، حَتَّى إذا فُزِّعَ عَنْ قُلُوبِهِمْ قالُوا ماذا قالَ رَبُّكُمْ ؟ قالُوا : الحَقَّ وهُوَ العَلِيُّ الكَبِيرُ ـ

(32) CHAPTER. The Statement of Allāh ﷻ :—

"No intercession avails with Him except for him Whom He permits.

'Until when fear is banished from their (angels) hearts, they say, What was it that your Lord said?' They say, 'The truth, And He is the Most High, the Great.'' (34:23)

Allah does not say, 'What is it that your Lord created?'(1)

Allah also said :—

'Who is he that can intercede with him except with His permission. (2 : 255)

And Masrūq said that Ibn Mas'ūd said, "When Allah speaks the revelation, the inhabitants of the Heavens hear something (and become scared) and when that fear is banished from their hearts and the Voice (of Allah) quietened, they come to know that that was true and just, whereupon they call (each other saying), 'What was it that your Lord said?' They say, 'The truth.'" (34 : 23)

Narrated Abdullah bin Unais: I heard the Prophet ﷺ saying, "Allah will gather the people and call them with a Voice which will be heard by those who will be far away and those who will be near, by saying, 'I am the King; I am the Daiyān.'"(2)

ولَمْ يَقُلْ : ماذا خَلَقَ رَبُّكُمْ و قالَ جَلَّ ذِكْرُهُ ـ مَنْ ذا الَّذِي يَشْفَعُ عِنْدَهُ إلاَّ بِإِذْنِهِ ـ و قالَ مَسْرُوقٌ ، عَنِ ابنِ مَسْعُودٍ : إذا تَكَلَّمَ اللهُ بِالوَحْيِ سَمِعَ أَهْلُ السَّمَواتِ شَيْئًا، فإذا فُزِّعَ عَنْ قلوبِهِمْ وَسَكَنَ الصَّوْتُ عَرَفوا أنَّهُ الحَقُّ و نادَوْا : ماذا قالَ رَبُّكُمْ ؟ قالوا : الحَقَّ . و يُذْكَرُ عَنْ جابِرٍ ، عَنْ عَبْدِ اللهِ بن أُنَيْس قالَ : سَمِعْتُ النَّبِيَّ صلى اللهُ عليهِ وسلَّم يَقُولُ : يَحْشُرُ اللهُ العِبادَ فَيُنادِيهِمْ بِصَوْتٍ يَسْمَعُهُ مَنْ بَعُدَ كما يَسْمَعُهُ مَنْ قَرُبَ : أنا المَلِكُ ، أنا الدَّيَّانُ .

(1) Some Islamic sects such as Mutazila and others, believe that the Qur'ān is created, but Bukhāri and the Muslims of the first three centuries of Islam believe that the Qur'ān is a quality of Allah (like seeing, hearing, knowing) and not created. So Bukhāri refuted the dogma of Mutazila and others.

(2) The Daiyān means the one who Judges people for their deeds after calling them to account.

٥٧٣ ـ حدَّثنا عَلِيُّ بنُ عَبْدِ اللهِ : حدَّثنا سُفْيانُ . عَنْ عَمْرٍو . عَنْ عِكْرِمَةَ . عَنْ أبي هُرَيْرَةَ يَبْلُغُ بِهِ النَّبِيَّ صلى اللهُ عليهِ وسلَّم قالَ : إذا قَضَى اللهُ الأمْرَ في السَّماءِ ضَرَبَتِ المَلائِكَةُ بأجْنِحَتِها خُضْعانا لِقَوْلِهِ . كأنَّهُ سِلْسِلَةٌ عَلى صَفْوانٍ . قالَ عَلِيٌّ و قالَ غَيْرُهُ : صَفْوانٍ يَنْفُذُهُمْ ذلكَ ، فإذا فُزِّعَ عَنْ قُلوبِهِمْ قالوا : ماذا قالَ رَبُّكُمْ ؟ قالوا : الحَقَّ وهُوَ العَلِيُّ الكَبِيرُ . قالَ عَلِيٌّ : و حدَّثَنا سُفْيانُ : حدَّثَنا عَمْرٌو ، عَنْ عِكْرِمَةَ ، عَنْ أبي هُرَيْرَةَ بِهذا . قالَ سفيان : قالَ عَمْرٌو : سَمِعْتُ عِكْرِمَةَ : حدَّثَنا أبو هُرَيْرَةَ : قالَ عَلِيٌّ : قُلْتُ لِسُفْيانَ ، قالَ سَمِعْتُهُ عِكْرِمَةَ قالَ : سَمِعْتَ أبا هُرَيْرَةَ ؟ قالَ : نَعَمْ ، قُلْتُ لِسُفْيانَ : إنَّ إنْسانا رَوَى عَنْ عَمْرٍو ، عَنْ عِكْرِمَةَ ، عَنْ أبي هُرَيْرَةَ يَرْفَعُهُ أنَّهُ قَرَأَ : فُزِّعَ ، قالَ سُفْيانُ : هٰكذا قَرَأَ عَمْرٌو ، فَلا أدْرِي سَمِعَهُ هٰكذا أمْ لا . قالَ سُفْيانُ : وهِيَ قِراءَتُنا .

573. Narrated Abū Huraira ﷺ : The Prophet ﷺ said, "When Allāh ordains something on the Heaven the angels beat with their wings in obedience to His Statement which sounds like that of a chain dragged over a rock. His Statement : "Until when the fear is banished from their hearts, the Angels say, 'What was it that your Lord said ?' They reply,' (He has said) the Truth. And He is the Most High, The Great.'" (34 : 23)

٥٧٤ ـ حدَّثنا يَحْيَى بنُ بُكَيْرٍ : حدَّثنا اللَّيْثُ ، عَنْ عُقَيْلٍ ، عَنِ ابنِ شِهابٍ : أخْبَرَنِي أبو سَلَمَةَ بنُ عَبْدِ الرَّحْمٰنِ ، عَنْ أبي هُرَيْرَةَ أنَّهُ

574. Narrated Abū Huraira ﷺ : Allāh's Apostle ﷺ said, "Allāh never listens to anything as He listens to the Prophet ﷺ reciting Qur'ān in a pleasant sweetsounding voice." A companion of Abū

Huraira said, "He means, reciting the Qur'an aloud."

كانَ يَقولُ : قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم: ما أذِنَ اللهُ لشَيءٍ ما أذِنَ لِلنَّبِيِّ صلى اللهُ عليهِ وسلَّم يَتَغَنَّى بالقُرْآنِ ، و قالَ صاحِبٌ لهُ يريدُ أنْ يَجْهَرَ بِهِ .

575. Narrated Abū Sa'īd Al-Khudrī ﷺ : The Prophet ﷺ said, "Allah will say (on the Day of Resurrection), 'O Adam!' Adam will reply, 'Labbaik wa Sa'daik!' Then loud a Voice will be heard (Saying) 'Allāh Commands you to take out the mission of the Hell Fire from your offspring.'"

٥٧٥ ـ حدَّثَنا عُمَرُ بنُ حَفْصِ بنِ غِياثٍ : حدَّثَنا أبي : حدَّثَنا الأعْمَشُ : حدَّثَنا أبو صالِحٍ ، عَنْ أبي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ قالَ : قالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم : يَقولُ اللهُ : يا آدَمُ ، فيَقولُ : لَبَّيْكَ وَسَعْدَيْكَ ، فيُنادَى بِصَوْتٍ : إنَّ اللهَ يَأمُرُكَ أنْ تُخْرِجَ مِنْ ذُرِّيَّتِكَ بَعْثًا إلى النَّارِ .

576. Narrated 'Aisha ﷺ : I never felt so jealous of any woman as I felt of Khadija, for Allah ordered him (the Prophet ﷺ) to give Khadija the glad tidings of a palace in Paradise (for her).

٥٧٦ ـ حدَّثَنا عُبَيْدُ بنُ إسْماعيلَ : حدَّثَنا أبو أُسامَةَ ، عَنْ هِشامٍ ، عَنْ أبيهِ ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ : ما غِرْتُ عَلى امْرَأةٍ ما غِرْتُ عَلى خَدِيجَةَ . ولَقَدْ أمَرَهُ اللهُ أنْ يُبَشِّرَها بِبَيْتٍ مِنَ الجَنَّةِ .

(33) CHAPTER. The Talk of the Lord with Gabriel and Allah's Call for the Angels.

باب كلامِ الرَّبِّ مَعَ جِبريلَ ، ونِداءِ اللهِ المَلائِكَةَ . وقالَ مَعْمَرٌ ـ وإنَّكَ لَتُلَقَّى القُرْآنَ ـ أيْ يُلَقَّى

And Ma'mar said, "The Verse :—

'Verily! You (O Muhammad) are receiving the Qur'ān from the presence of One, All-Wise, All-Knowing.' (27 : 6)

means the Qur'ān is being given to you and you are receiving it."

And similar to that is :—

"Then Adam received words from his Lord.' (2 : 37)

عَلَيْكَ ، وَتَلَقَّاهُ أَنْتَ : أَيْ تَأْخُذُهُ عَنْهُ وَمِثْلُهُ ـ فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ ـ.

577. Narrated Abū Huraira ﷺ : Allāh's Apostle ﷺ said, "If Allāh تبارك و تعالى loves a person, He calls Gabriel, saying, 'Allāh loves so and so, O Gabriel love him.' So Gabriel would love him and then would make an announcement in the Heavens : "Allāh has loves so and-so therefore you should love him also. So all the dwellers of the Heavens would love him, and then he is granted the pleasure of the people on the earth."

(See Hadith No. 66 Vol. 8)

٥٧٧ ـ حَدَّثَنِي إِسْحَاقُ : حَدَّثَنَا عَبْدُ الصَّمَدِ : حَدَّثَنَا عَبْدُ الرَّحْمَنِ هُوَ ابْنُ عَبْدِ اللهِ بْنِ دِينَارٍ ، عَنْ أَبِيهِ ، عَنْ أَبِي صَالِحٍ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ : إِنَّ اللهَ تَبَارَكَ وَتَعَالَى إِذَا أَحَبَّ عَبْدًا نَادَى جِبْرِيلَ : إِنَّ اللهَ قَدْ أَحَبَّ فُلَانًا فَأَحِبَّهُ ، فَيُحِبُّهُ جِبْرِيلُ . ثُمَّ يُنَادِي جِبْرِيلُ فِي السَّمَاءِ : إِنَّ اللهَ قَدْ أَحَبَّ فُلَانًا فَأَحِبُّوهُ . فَيُحِبُّهُ أَهْلُ السَّمَاءِ ، وَيُوضَعُ لَهُ الْقَبُولُ فِي أَهْلِ الْأَرْضِ .

578. Narrated Abū Huraira ﷺ : Allāh's Apostle ﷺ said, "There are angels coming to you in succession at night, and others during the day, and they all gather at the time of 'Aṣr and Fajr prayers. Then the angels who have stayed

٥٧٨ ـ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ ، عَنْ أَبِي الزِّنَادِ ، عَنِ الْأَعْرَجِ ، عَنْ أَبِي هُرَيْرَةَ : أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ : يَتَعَاقَبُونَ فِيكُمْ مَلَائِكَةٌ بِاللَّيْلِ وَمَلَائِكَةٌ بِالنَّهَارِ ، وَيَجْتَمِعُونَ

with you overnight ascend (to the heaven) and He (Allāh) asks them though He perfectly knows their affairs, 'In what state have you left my slaves?' They say, 'When we left them, they were praying and when we came to them they were praying.'"

فى صلاة العصر وصلاة الفجر، ثم يعرج الذين باتوا فيكم فيسألهم، وهو أعلم بهم: كيف تركتم عبادى؟ فيقولون: تركناهم وهم يصلون، وأتيناهم وهم يصلون.

579. Narrated Abū Dharr: The Prophet ﷺ said, Gabriel came to me and gave me the good tidings that anyone who died without worshipping anything besides Allāh, would enter Paradise. I asked (Gabriel), 'Even if he committed theft, even if he committed illegal sexual intercourse?' He said, '(Yes), even if he committed theft, even if he committed illegal sexual intercourse."

٥٧٩ - حدثنا محمد بن بشار: حدثنا غندر: حدثنا شعبة، عن واصل، عن المعرور قال: سمعت أبا ذر عن النبى صلى الله عليه وسلم قال: أتانى جبريل فبشرنى أنه من مات لا يشرك بالله شيئا دخل الجنة، قلت: وإن سرق وإن زنى؟ قال: وإن سرق وإن زنى.

(34) CHAPTER. The Statement of Allāh تعالى :—

'He (Allāh) has sent it (the Qur'an) with His Knowledge, and the angels bear witness (to that).' (4 : 166)

And Mujahid said regarding the Verse, 'His Command descends between them (Heavens and earth). (65 : 12) means between the seventh heaven and the seventh earth.

باب قوله - أنزله بعلمه والملائكة يشهدون - قال مجاهد: يتنزل الأمر بينهن: بين السماء السابعة والأرض السابعة.

580. Narrated Al-Barā' bin 'Āzib:

٥٨٠ - حدثنا مسدد: حدثنا أبو

الأحْوَصِ : حدَّثَنا أبو إسحاقَ الهَمْدَانِيَّ ، عَنِ البَراءِ بنِ عازِبٍ قال : قال رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم : يا فُلانُ ، إذا أوَيْتَ إلى فِراشِكَ فقلِ : اللَّهُمَّ أسْلَمْتُ نَفْسِي إلَيْكَ ، ووَجَّهْتُ وَجْهِي إلَيْكَ ، وفَوَّضْتُ أمْرِي إلَيْكَ ، وألجَأْتُ ظَهْرِي إلَيْكَ ، رَغْبَةً وَرَهْبَةً إلَيْكَ . لا ملجأ ولا منجا منْكَ ، إلاَّ إليكَ ، آمَنْتُ بِكِتابِكَ الَّذِي أنْزَلْتَ ، وبِنَبِيِّكَ الَّذِي أرْسَلْتَ . فإنَّكَ إنْ مُتَّ فِي لَيْلَتِكَ مُتَّ عَلَى الفِطْرَةِ ، وإنْ أصْبَحْتَ أصْبَحْتَ أجْرًا .

Allāh's Apostle ﷺ said, "O so-and-so, whenever you go to your bed (for sleeping) say, 'O Allāh ! I have surrendered myself over to You and have turned my face towards You, and leave all my affairs to You and depend on You and put my trust in You expecting Your reward and fearing Your punishment. There is neither fleeing from You nor refuge but with You. I believe in the Book (Qur'ān) which You have revealed and in Your Prophet (Muḥammad ﷺ) whom You have sent.' If you then die on that night, then you will die as a Muslim, and if you wake up alive in the morning then you will receive the reward."
(See Hadith No. 323 Vol. 8)

٥٨١ ـ حدَّثَنا قُتَيْبَةُ بنُ سَعِيدٍ : حدَّثَنا سُفْيانُ ، عَنْ إسماعِيلَ بنِ أبِي خالِدٍ ، عَنْ عَبْدِ اللهِ ابنِ أبِي أوْفَى قال : قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم يَوْمَ الأحْزابِ : اللَّهُمَّ مُنْزِلَ الكِتابِ ، سَرِيعَ الحِسابِ ، اهْزِمِ الأحْزابَ وزَلْزِلْهُمْ . زاد الحُمَيْدِيُّ : حدَّثَنا سُفْيانُ : حدَّثَنا ابنُ أبِي خالِدٍ : سَمِعْتُ عَبْدَ اللهِ : سَمِعْتُ النَّبِيَّ صلى اللهُ عليهِ وسلَّم .

581. Narrated 'Abdullāh bin Abī Aufa : Allāh's Apostle ﷺ said on the Day of (the battle of) the Clans, "O Allāh ! The Revealer of the Holy Book, The Quick Taker of Accounts ! Defeat the clans and shake them."

٥٨٢ ـ حدَّثَنا مُسَدَّدٌ ، عن هُشَيْمٍ ، عَنْ أبِي بِشْرٍ ، عَنْ سَعِيدِ بنِ جُبَيْرٍ ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما ـ وَلا تَجْهَرْ بِصَلاتِكَ وَلا تُخافِتْ بِها ـ قال :

582. Narrated Ibn 'Abbās ﷺ (regarding the Verse :—

'Neither say your prayer aloud, nor say it in a low tone.' (17 : 110)

This Verse was revealed while Allāh's

أنْزِلَتْ ورَسولُ اللهِ صلى اللهُ عليهِ وسلَّم مُتَوارٍ بِمكَّةَ ، فكانَ إذا رَفَعَ صَوْتَهُ سَمِعَ المُشْرِكُونَ فَسَبُّوا القُرْآنَ ومَنْ أنْزَلَهُ ومَنْ جاء بهِ . وقال اللهُ تَعالى- وَلا تَجْهَرْ بِصَلاتِكَ وَلا تُخافِتْ بِها - لاتَجْهَرْ بِصَلاتِكَ حتَّى يَسْمَعَ المشْرِكون، وَلا تُخافِتْ بِها عَنْ أصْحابِكَ فَلا تُسْمِعْهُمْ - وابْتَغِ بَيْنَ ذلكَ سَبِيلا - أسمِعْهُمْ وَلا تَجْهَرْ حتَّى يَأخُذوا عَنْكَ القُرْآنَ .

Apostle ﷺ was hiding himself in Mecca, and when he raised his voice while reciting the Qur'ān, the pagans would hear him and abuse the Qur'ān and its Revealer and to the one who brought it. So Allāh ﷻ said :—

'Neither say your prayer aloud, nor say it in a low tone.' (17 : 110)

That is, 'Do not say your prayer so loudly that the pagans can hear you, nor say it in such a low tone that your companions do not hear you.' But seek a middle course between those (extremes), i.e., let your companions hear, but do not recite the Qur'ān loudly, so that they may learn it from you.

بابُ قَوْلِ اللهِ تَعالى - يُرِيدُونَ أنْ يُبَدِّلوا كَلامَ اللهِ - إنَّهُ لَقَوْلٌ فَصْلٌ - حَقٌّ ، - وما هُوَ بِالهَزْلِ - باللَّعِب .

(35) CHAPTER. The Statement of Allāh ﷻ :—

'They want to change Allāh's Word .....' (48 : 15)

'Verily! This (Qur'ān) is the Word, that distinguishes (good from evil) ——It is not a thing for amusement. (86 : 13-14)

٥٨٣ - حدَّثَنا الحُمَيْدِيُّ : حدَّثَنا سُفْيانُ : حدَّثَنا الزُّهْرِيُّ ، عَنْ سَعِيدِ بنِ المُسَيَّبِ ، عَنْ أبي هُرَيْرَةَ قال : قالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم : قال اللهُ تَعالى : يُؤْذِينِي ابْنُ آدَمَ ، يَسُبُّ الدَّهْرَ وأنا الدَّهْرُ ، بِيَدِي الأمْرُ . أقَلِّبُ اللَّيْلَ والنَّهارَ .

583. Narrated Abū Huraira ﷺ : The Prophet ﷺ said, "Allāh said : "The son of Adam hurts Me by abusing Time, for I am Time; in My Hands are all things and I cause the revolution of night and day.'"

(See Hadith No. 351 Vol. 6)

584. Narrated Abū Huraira ﷺ :

The Prophet ﷺ said, "Allāh ﷻ said: The Fast is for Me and I will give the reward for it, as he (the one who observes the fast) leaves his sexual desire, food and drink for My Sake. Fasting is a screen (from Hell) and there are two joys for a fasting person, one at the time of breaking his fast, and the second at the time when he will meet his Lord.

And the smell of the mouth of a fasting person is better in Allāh's Sight than the smell of musk."

٥٨٤ ـ حدَّثنا أبو نُعَيم : حدَّثنا الأعْمَشُ : عَن أبي صالِحٍ ، عَن أبي هُرَيْرَةَ . عَنِ النَّبِيِّ صلى الله عليه وسلَّم قال : يَقولُ اللهُ تعالى : الصومُ لي ، وأنا أجْزِي به . يَدَعُ شَهْوَتَهُ وأكْلَهُ وشُرْبَهُ مِنْ أجْلِي . والصَّوْمُ جُنَّةٌ . وللصَّائِمِ فَرْحَتان : فَرْحَةٌ حِينَ يُفْطِرُ ، وفَرْحَةٌ حِين يَلْقَى رَبَّهُ . ولخَلُوفُ فَمِ الصَّائِمِ أطْيَبُ عِنْدَ اللهِ مِنْ رِيحِ المِسْكِ .

585. Narrated Abū Huraira ﷺ :

The Prophet ﷺ said, "Once while Job (Aiyub) was taking a bath in a naked state. Suddenly a great number of gold locusts started falling upon him and he started collecting them in his clothes. His Lord called him, 'O Job! Didn't I make you rich enough to dispense with what you see now?' Job said, 'Yes, O Lord! But I cannot dispense with Your Blessings.'"

٥٨٥ ـ حدَّثنا عَبْدُ اللهِ بنُ مُحَمَّد : حدَّثنا عَبْدُ الرَّزَّاقِ : أخبرنا مَعْمَرٌ ، عَن هَمَّامٍ ، عَن أبي هُرَيْرَةَ : عَنِ النَّبِيِّ صلى الله عليه وسلَّم قال : بَيْنَما أيُّوبُ يَغْتَسِلُ عُرْيانا خَرَّ عَلَيْهِ رِجْلُ جَرَادٍ مِنْ ذَهَبٍ ، فَجَعَلَ يَحْتَثِي فِي ثَوْبِهِ ، فَنَاداهُ رَبُّهُ : يا أيُّوبُ ، ألَمْ أكُنْ أغْنَيْتُكَ عمَّا تَرَى؟ قال : بلى يا رَبِّ ، ولكِنْ لا غِنى لي عَن بَرَكَتِكَ .

586. Narrated Abū Huraira ﷺ :

Allāh's Apostle ﷺ said, "Every night when it is the last third of the night, our Lord, the Superior, the Blessed, descends

٥٨٦ ـ حدَّثنا إسْماعِيلُ : حدَّثَنِي مالِكٌ ، عَنِ ابنِ شِهابٍ ، عَنْ أبي عَبْدِ اللهِ الأغَرِّ ، عَن أبي هُرَيْرَةَ : أنَّ رَسُولَ

to the nearest heaven and says: Is there anyone to invoke Me that I may respond to his invocation ? Is there anyone to ask Me so that I may grant him his request ? Is these anyone asking My forgiveness so that I may forgive him ?' "

(See Hadith No. 246 Vol. 2)

الله صلى الله عليه وسلم قال : يَتَنَزَّلُ رَبُّنا تَبارَكَ وتَعالى كُلَّ لَيْلَةٍ إلى السَّماءِ الدُّنْيا حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الآخِرُ فَيَقُولُ : مَنْ يَدْعُونِى فأَسْتَجِيبَ لَهُ ؟ مَنْ يَسْأَلُنِى فأُعْطِيَهُ ؟ مَنْ يَسْتَغْفِرُنِى فأَغْفِرَ لهُ ؟ .

587. Narrated Abū Huraira : Allāh's Apostle said, "We (Muslims) are the last (to come) but will be the foremost on the Day of Resurrection." The narrators of this Ḥadīth said : Allāh said (to man), ' Spend (in charity), for then I will compensate you (generously).' "

٥٨٧ ـ حدَّثَنا أبو اليمانِ : أخبرَنا شُعَيْبٌ : حدَّثَنا أبو الزِّنادِ : أنَّ الأعْرَجَ حَدَّثَهُ : أنَّهُ سَمِعَ أبا هُرَيْرَةَ : أنَّهُ سَمِعَ رَسولَ اللهِ صلى اللهُ عليه وسلَّم يَقولُ : نَحْنُ الآخِرونَ السَّابِقونَ يَوْمَ القِيامَةِ . وبِهذا الإسْنادِ قال اللهُ : أَنْفِقْ أُنْفِقْ عَلَيْكَ .

588. Narrated Abū Huraira : The Prophet said that Gabrīel said, " Here is Khadija coming to you with a dish of food or a tumbler containing something to drink. Convey to her a greeting from her Lord (Allāh) and give her the glad tidings that she will have a palace in Paradise built of Qaṣab (1) weherein there will be neither any noise nor any fatigue (trouble). "

(See Hadith No. 168 Vol. 5)

٥٨٨ ـ حدَّثَنا زُهَيرُ بنُ حَرْبٍ : حدَّثَنا ابنُ فُضَيْلٍ ، عَنْ عُمارَةَ : عَنْ أبي زُرْعَةَ ، عَنْ أبي هُرَيْرَةَ : فقال : هٰذه خَديجَةُ أتَتْكَ بإناءٍ فيه طَعامٌ ، أوْ إناءٍ فيه شَرابٌ ، فاقْرَئْها مِنْ رَبِّها السَّلامَ ، وبَشِّرْها بِبَيْتٍ مِنْ قَصَبٍ لا صَخَبَ فيه ولا نَصَبَ .

589. Narrated Abū Huraira : The Prophet said, " Allāh said, 'I

٥٨٩ ـ حدَّثَنا مُعاذُ بنُ أسَدٍ : أخبرَنا عَبْدُ اللهِ : أخبرَنا مَعْمَرٌ ، عَنْ

(1) Qaṣab : See the glossary.

have prepared for My righteous slaves (such excellent things) as no eye has ever seen, nor an ear has ever heard nor a human heart can ever think of.' "

همام بن منبه : عن أبي هريرة رضي الله عنه ، عن النبي صلى الله عليه وسلم قال: قال الله : أعددت لعبادي الصالحين مالا عين رأت ، ولا أذن سمعت ، ولا خطر على قلب بشر .

590. Narrated Ibn Abbas ﷺ : Whenever the Prophet ﷺ offered the night (Tahajjud) prayer, he used to say, "O Allāh! All the Praises are for You; You are the Light of the Heavens and the Earth. And all the Praises are for You; You are the Keeper of the Heavens and the Earth. All the Praises are for You; You are the Lord of the Heavens and the Earth and whatever is therein. You are the Truth, and Your Promise is the Truth, and Your Speech is the Truth, and meeting You is the Truth, and Paradise is the Truth and Hell (Fire) is the Truth and all the prophets are the Truth and the Hour is the Truth O Allāh! I surrender to You, and believe in You, and depend upon You, and repent to You, and in Your cause I fight and with Your orders I rule. So please forgive my past and future sins and those sins which I did in secret or in public, It is You Whom I worship, None has the right to be worshipped except You."

(See Hadith No. 329 Vol. 8)

٥٩٠ ـ حدثنا محمود : حدثنا عبد الرزاق : أخبرنا ابن جريج : أخبرني سليمان الأحول : أن طاوسا أخبره : أنه سمع ابن عباس يقول : كان النبي صلى الله عليه وسلم إذا تهجد من الليل قال: اللهم لك الحمد ، أنت نور السموات والأرض ، ولك الحمد ، أنت قيم السموات والأرض ، ولك الحمد ، أنت رب السموات والأرض ومن فيهن . أنت الحق ، ووعدك الحق ، وقولك الحق ، ولقاؤك الحق ، والجنة حق ، والنار حق ، والنبيون حق ، والساعة حق . اللهم لك أسلمت ، وبك آمنت . وعليك توكلت ، وإليك أنبت ، وبك خاصمت ، وإليك حاكمت ، فاغفر لي ما قدمت وما أخرت . وما أسررت وما أعلنت . أنت إلهي لا إله إلا أنت .

591. Narrated 'Urwa bin Az-Zubair.

٥٩١ ـ حدثنا حجاج بن منهال :

Sa'd bin Al-Musaiyab, 'Alqama bin Waqqās and 'Ubaidullāh bin 'Abdullāh regarding the narration of Ifk about 'Āisha ﵂, the wife of the Prophet ﷺ when the slanderers said what they said and Allāh revealed her innocence. 'Āisha said, "But by Allāh, I did not think that Allāh, (to confirm my innocence,) would reveal Divine Inspiration which would be recited, for I consider myself too unimportant to be talked about by Allāh through Divine Inspiration revealed for recitation, but I hoped that Allāh's Apostle ﷺ might have a dream in which Allāh would reveal my innocence. So Allāh revealed :—

Verily! Those who spread the slander are a gang among you... ' (the ten Verses in Sūrat-an-Nūr : (24:11-20)

حدَّثنا عَبْدُ اللهِ بنُ عُمَرَ النُّمَيْرِيُّ : حدَّثنا يونُسُ بنُ يَزِيدَ الأيْلِيُّ قال: سَمِعْتُ الزُّهْرِيَّ قالَ : سَمِعْتُ عُرْوَةَ ابنَ الزُّبَيرِ ، وسَعِيدَ بنَ المُسَيَّبِ ، وعَلْقَمَةَ ابنَ وَقَّاصٍ ، وعُبَيْدَ اللهِ بنَ عَبْدِ اللهِ ، عَنْ حَدِيثِ عائشَةَ زَوْجِ النَّبِيِّ صلى اللهُ عليه وسلَّم حين قال لها أهْلُ الإفْكِ ما قالوا فبَرَّأها اللهُ مِمَّا قالوا. وكلٌّ حدَّثَنِي طائِفَةً مِنَ الحَدِيثِ الَّذِي حدَّثَنِي عَنْ عائشَةَ قالَتْ : ولَكِنْ واللهِ ما كُنْتُ أظُنُّ أنَّ اللهُ يُنْزِلُ فِي بَرَاءَتِي وَحْيا يُتْلَى ، ولَشَأنِي فِي نَفْسِي كان أحْقَرَ مِنْ أنْ يَتَكَلَّمَ اللهُ فِيَّ بأمرٍ يُتْلَى ، ولكِنِي كُنْتُ أرْجُو أن يَرَى رَسُولُ اللهِ صلى اللهُ عليه وسلَّم فِي النَّوْمِ رُؤْيا يُبَرِّئُنِي اللهُ بِها ، فأنْزَلَ اللهُ تَعالى - إنَّ الَّذِينَ جاؤا بِالإفْكِ - العَشْرَ الآياتِ .

592. Narrated Abū Huraira ﵁ : Allāh's Apostle ﷺ said, " Allāh says, 'If My slave intends to do a bad deed then (O Angels) do not write it unless he does it ; if he does it, then write it as it is, but if he refrains from doing it for My Sake, then write it as a good deed (in his account). (On the other hand) if he intends to do a good deed, but does not do

٥٩٢ - حدَّثنا قُتَيْبَةُ بنُ سَعِيدٍ : حدَّثنا المُغِيرَةَ بن عَبْدِ الرَّحْمَنِ ، عَنْ أبِي الزِّنادِ ، عَنِ الأعْرَجِ ، عَنْ أبِي هُرَيْرَةَ : أنَّ رَسولَ اللهِ صلى اللهُ عليه وسلَّم قالَ : يَقُولُ اللهُ : إذا أرادَ عَبْدِي أن يَعْمَلَ سَيِّئَةً فَلا تَكْتبوها عَلَيْهِ حَتَّى يَعْمَلَها ، فإنْ عَمِلَها فاكتبوها بِمِثْلِها ، وإنْ تَرَكَها

it. then write a good deed (in his account), and if he does it, then write it for him (in his account) as ten good deeds (and multiply it) up to seven-hundred times.' "

من أجلي فاكتبوها له حسنة وإذا أراد إن يعمل حسنة : فلم يعملها فاكتبوها له حسنة : فإن عملها فاكتبوها له بعشر أمثالها إلى سبعمائة .

593. Narrated Abū Huraira ﷺ : Allāh's Apostle ﷺ said, "Allāh created the creation. and when He finished from His creation the Rahm (womb) got up, and Allāh said (to it), "Stop ! What do you want? It said : "At this place I seek refuge with You from all those who sever me (i.e. sever the ties of Kinship)." Allāh said : "Would you be pleased that I will keep good relation with the one who will keep good relation with you, and I will sever the relation with the one who will sever the relation with you. It said : 'Yes, 'O my Lord.' Allāh said (to it), 'That is for you.' "

And then Abū Huraira recited the Verse:—

"Would you then if you were given the authority, do mischief in the land. and sever your ties of kinship." (47 : 22)

٥٩٣ ـ حدثنا إسماعيل بن عبد الله : حدثني سليمان بن بلال ، عن معاوية ابن أبي مزرد ، عن سعيد بن يسار . عن أبي هريرة رضي الله عنه : أن رسول الله صلى الله عليه وسلم قال : خلق الله الخلق فلما فرغ منه قامت الرحم فقال : مه ، قالت : هذا مقام العائذ بك من القطيعة ، فقال : ألا ترضين أن أصل من وصلك وأقطع من قطعك؟ قالت : بلى يا رب ، قال : فذلك لك . ثم قال أبو هريرة ـ فهل عسيتم إن توليتم أن تفسدوا في الأرض وتقطعوا أرحامكم ـ .

594. Narrated Zaid bin Khālid : It rained (because of the Prophet's invocation for rain) and the Prophet ﷺ said, "Allāh said, ' Some of My slaves have become disbelievers in Me, and some others, believers in Me.' "(1)

٥٩٤ ـ حدثنا مسدد : حدثنا سفيان ، عن صالح ، عن عبيد الله ، عن زيد بن خالد قال : مطر النبي صلى الله عليه وسلم فقال : قال الله : أصبح من عبادي كافر بي ، ومؤمن بي .

(1) See Hadīth No : 148 Volume II for details.

٥٩٥ ـ حدَّثنا إسْماعيلُ : حدَّثنِي مالكٌ ، عنْ أبي الزِّناد ، عنِ الأعْرَجِ ، عنْ أبي هُرَيْرَةَ : أنَّ رَسولَ اللهِ صلى اللهُ عليهِ وسلَّم قالَ : قالَ اللهُ : إذا أحَبَّ عَبْدي لِقائي أحْبَبْتُ لِقاءَهُ ، وإذا كَرِهَ لِقائي كَرِهْتُ لِقاءَهُ .

595. Narrated Abū Huraira ﷺ : Allāh's Apostle ﷺ said, "Allāh said, 'If My slave loves the meeting with Me, I too love the meeting with him; and if he dislikes the meeting with Me, I too dislike the meeting with him.'"

(See Hadith No. 514 Vol. 8)

٥٩٦ ـ حدَّثنا أبو اليمانِ : أخْبَرَنا شُعَيْبٌ : حدَّثَنا أبو الزِّناد ، عنِ الأعْرَجِ عنْ أبي هُرَيْرَةَ : أنَّ رَسولَ اللهِ صلى اللهُ عليهِ وسلَّم قال : قالَ اللهُ : أنا عِنْدَ ظَنِّ عَبْدِي بي .

596. Narrated Abū Huraira ﷺ : Allāh's Apostle ﷺ said, "Allāh said, 'I am to my slave as he thinks of Me. (i.e. I am able to do for him what he thinks I can do for him).

(See Hadith No. 502)

٥٩٧ ـ حدَّثنا إسْماعيلُ : حدَّثَنِي مالكٌ ، عنْ أبي الزِّناد ، عنِ الأعْرَجِ ، عنْ أبي هُرَيْرَةَ : أنَّ رسولَ اللهِ صلى اللهُ عليهِ وسلَّم قال : قالَ رَجُلٌ لَمْ يَعْمَلْ خيراً قَطُّ فإذا ماتَ فَحَرِّقوهُ وَاذْرُوا نِصْفَهُ في البَرِّ وَنِصْفَهُ في البَحْرِ ، فَوَاللهِ لَئِنْ قَدَرَ اللهُ عَلَيْهِ لَيُعَذِّبَنَّهُ عَذاباً لا يُعَذِّبُهُ أحَداً مِنَ العالَمِينَ . فأمَرَ اللهُ البَحْرَ فَجَمَعَ ما فيهِ ، وأمَرَ البَرَّ فَجَمَعَ ما فيهِ ثُمَّ قال : لِمَ فَعَلْتَ ؟ قال : مِنْ خَشْيَتِكَ وأنْتَ أعْلَمُ ، فَغَفَرَ لَهُ .

597. Narrated Abū Huraira ﷺ : Allāh's Apostle ﷺ said, "A man who never did any good deed, said that if he died, his family should burn him and throw half the ashes of his burnt body in the earth and the other half in the sea, for by Allāh, if Allāh should get hold of him, He would inflict such punishment on him as He would not inflict on anybody among the people. But Allāh ordered the sea to collect what was in it (of his ashes) and similarly ordered the earth to collect what was in it (of his ashes). Then Allāh said (to the recreated man), 'Why did you do so?' The man replied, 'For being afraid of You, and You know it

(very well).' So Allāh forgave him."

598. Narrated Abū Huraira ﷺ : I heard the Prophet ﷺ saying, "If somebody commits a sin and then says, 'O my Lord! I have sinned, please forgive me!' and his Lord says, 'My slave has known that he has a Lord who forgives sins and punishes for it? I therefore have forgiven my slave (his sins).' Then he remains without committing any sin for a while and then again commits another sin and says, 'O my Lord, I have committed another sin. please forgive me,' and Allāh says, 'My slave has known that he has a Lord who forgives sins and punishes for it? I therefore have forgiven my slave (his sin). Then he remains without committing any another sin for a while and then commits another sin (for the third time) and says, 'O my Lord, I have committed another sin, please forgive me,' and Allāh says, 'My slave has known that he has a Lord Who forgives sins and punishes for it? I therefore have forgiven My slave (his sin), he can do whatever he likes:"(1)

٥٩٨ ـ حدَّثنا أحمدُ بْنُ إسحاقَ: حدَّثنا عَمْرُو بْنُ عاصِمٍ: حدَّثنا هَمَّامٌ، حدَّثنا إسحاقُ ابْنُ عَبْدِ اللهِ: سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ أبي عَمْرَةَ قالَ: سَمِعْتُ أبا هُرَيْرَةَ قالَ: سَمِعْتُ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ قال: إنَّ عَبْدًا أصابَ ذَنْبًا وَرُبَّما قالَ: أذْنَبَ ذَنْبًا، فقال: ربِّ أذْنَبْتُ. ورُبَّما قالَ: أصَبْتُ فاغْفِرْ. فقالَ ربُّهُ: أعلِمَ عَبْدِي أنَّ لهُ رَبًّا يَغْفِرُ الذَّنْبَ ويَأخُذُ بهِ؟ غَفَرْتُ لِعَبْدِي. ثُمَّ مَكَثَ ما شاءَ اللهُ ثُمَّ أصابَ ذَنْبًا أوْ ذَنَبَ ذَنْبًا فقال: رَبِّ أذْنَبْتُ أوْ أصَبْتُ آخَرَ فاغْفِرْهُ، فقال: أعَلِمَ عَبْدِي أنَّ لهُ رَبًّا يَغْفِرُ الذَّنْبَ ويَأخُذُ بهِ؟ غَفَرْتُ لِعَبْدِي. ثُمَّ مَكَثَ ما شاءَ اللهُ ثُمَّ أذْنَبَ ذَنْبًا وَرُبَّما قالَ أصابَ ذَنْبًا، فقال: رَبِّ أصَبْتُ أوْ قالَ أذْنَبْتُ آخَرَ فاغْفِرْهُ لي، فقالَ: أعَلِمَ عَبْدِي أنَّ لهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَأخُذُ بهِ؟ غَفَرْتُ لِعَبْدِي، ثَلاثًا، فَلْيَعْمَلْ ما شاءَ.

599. Narrated Abū Sa'īd: The

٥٩٩ ـ حدَّثنا عَبْدُ اللهِ بنُ أبي

(1) Allāh will forgive one's sins if one repents and does not commit the same sin again.

الأسْوَدِ : حدَّثَنا مُعْتَمِرٌ : سَمِعْتُ أبي : حدَّثَنا قَتادَةُ ، عن عُقْبَةَ بنِ عَبدِ الغافِرِ ، عَن أبي سَعيدٍ ، عَنِ النَّبِيِّ صلى اللهُ عليه وسلَّم أنَّهُ ذَكَرَ رَجُلاً فيمَنْ سَلَفَ أوْ فيمَنْ كانَ قَبْلَكُمْ : قال كَلِمَةً ، يَعْنِي أعطاهُ اللهُ مالاً وَوَلَداً ، فَلَمَّا حَضَرَتِ الوَفاةُ قال لِبَنِيهِ : أيَّ أبٍ كنتُ لكُمْ ؟ قالوا : خيرَ أبٍ ، قالَ : فإنَّهُ لَمْ يَبْتَئِرْ أوْ لَمْ يَبْتَئِرْ عِنْدَ اللهِ خَيراً ، وإنْ يَقْدِرِ اللهُ عَلَيهِ يُعَذِّبْهُ . فانْظُرُوا إذا مُتُّ فأحْرِقُونِي حتَّى إذا صِرْتُ فَحْماً فاسحَقُونِي ، أوْ قالَ فاسحَكُونِي ، فإذا كانَ يَوْمُ رِيحٍ عاصِفٍ فأذْرُونِي فِيها . فقال نَبِيُّ اللهِ صلى اللهُ عليه وسلَّم : فأخَذَ مَواثِيقَهُمْ عَلَى ذلك وربِّي فَفَعَلُوا ، ثُمَّ أذْرَوْهُ فِي يَوْمٍ عاصِفٍ . فقالَ اللهُ عزَّ وجلَّ : كُنْ ، فإذا هُوَ رَجُلٌ قائِمٌ . قال اللهُ : أيْ عَبْدِي ، ما حَمَلَكَ عَلَى أنْ فَعَلْتَ ما فَعَلْتَ ؟ قال : مَخافَتُكَ أوْ فَرَقٌ مِنكَ ، قالَ : فَما تَلافاهُ أنْ رَحِمَهُ عِنْدَها . وقال مَرَّةً أخْرَى : فَما تَلافاهُ غيرُها . فَحَدَّثْتُ بِهِ أبا عُثْمانَ فَقالَ : سَمِعْتُ هَذا مِنْ سَلْمانَ غيرَ أنَّهُ زادَ فِيهِ فِي البَحرِ ، أوْ كما حدَّثَ .

حدَّثَنا موسى : حدَّثَنا معتَمِرٌ وقالَ : لَمْ يَبْتَئِرْ . وقالَ لِي خَلِيفَةُ : حدَّثَنا معتَمِرٌ وقال : لَمْ يَبْتَئِرْ ، فَسَّرَه قَتادَةُ : لَمْ يَدَّخِرْ .

Prophet ﷺ mentioned a man from the people of the past or those who preceded you. The Prophet ﷺ said a sentence meaning : Allāh had given him wealth and children. When his death approached, he said to his sons, "What kind of father have I been to you ?" They replied, "You have been a good father." He told them that he had not presented any good deed before Allāh, and if Allāh should get hold of him He would punish him. "So look!" he added, "When I die, burn me, and when I turn into coal, crush me, and when there comes a windy day, scatter my ashes in the wind." The Prophet ﷺ added, "Then by Allāh, he took a firm promise from his children to do so, and they did so. (They burnt him after his death) and threw his ashes on a windy day. Then Allāh ﷻ commanded to his ashes, "Be," and behold ! He became a man standing ! Allāh said, "O My slave ! What made you do what you did ?" He replied, "For fear of You." Nothing saved him then but Allāh's Mercy.

باب كَلامِ الرَّبِّ عَزَّوَجَلَّ يَوْمَ القِيامةِ مَعَ الأنْبِياءِ وَغَيرِهِم .

(36) CHAPTER. The talk of the Lord ﷻ to the prophets and others on the Day of Resurrection.

٦٠٠ ـ حدَّثَنا يُوسُفُ بنُ راشِدٍ : حدَّثَنا أحمَدُ بنُ عَبْدِ اللهِ : حدَّثَنا أبو بَكْرِ بنُ عَيّاشٍ ، عَنْ حُمَيْدٍ قال : سَمِعْتُ أنَسا رَضِيَ اللهُ عَنْهُ قال : سَمِعْتُ النَّبِيَّ صلى اللهُ عليهِ وسلَّم يَقول : إذا كانَ يَوْمُ القِيامَةِ شَفَعْتُ فقلْتُ : يا رَبِّ ، أدْخِلِ الجَنَّةَ مَنْ كانَ فى قَلْبِهِ خَرْدَلَةٌ ، فَيَدخُلون ثُمَّ أقولُ : أدْخِلِ الجَنَّةَ مَنْ كانَ فى قَلْبِهِ أدْنى شَيءٍ . فَقالَ أنَسٌ : كأنى أنْظُرُ إلى أصابِعِ رَسولِ اللهِ صلى اللهُ عليهِ وسلَّم .

600. Narrated Anas ﷺ : I heard the Prophet ﷺ saying, "On the Day of Resurrection I will intercede and say, 'O my Lord ! Admit into Paradise (even) those who have faith equal to a mustard seed in his heart.' Such people will enter Paradise, and then I will say, 'O (Allāh) admit into Paradise (even) those who have the least amount of faith in his heart." Anas then said : As if I were just now looking at the fingers of Allāh's Apostle ﷺ .(1)

٦٠١ ـ حدَّثَنا سُلَيمانُ بنُ حَرْبٍ : حدَّثَنا حَمّادُ بنُ زَيْدٍ : حدَّثَنا مَعْبَدُ ابنُ هِلالٍ العَنَزِىُّ قال : اجْتَمَعْنا ناسٌ مِنْ أهْلِ البَصْرَةِ فَذَهَبْنا إلى أنَسِ بنِ مالِكٍ ، وذَهَبْنا مَعَنا بِثابِتٍ البُنانِىِّ

601. Narrated Ma'bad bin Hilāl Al-'Anzī : We, i. e., some people from Basra gathered and went to Anas bin Mālik, and we went in company with Thābit Al-Bunnānī so that he might ask him about the Ḥadīth of Intercession on our behalf. Behold, Anas was in his

(1) The Prophet ﷺ held out his fingers to illustrate the small amount of faith he referred to in his speech

palace, and our arrival coincided with his Ḍuhā prayer. We asked permission to enter and he admitted us while he was sitting on his bed. We said to Thābit, "Do not ask him about anything else first but the Ḥadīth of Intercession." He said, "O Abū Hamza! There are your brethern from Basra coming to ask you about the Ḥadīth of Intercession." Anas then said, "Muḥammad ﷺ talked to us saying, 'On the Day of Resurrection the people will surge with each other like waves, and then they will come to Adam and say, 'Please intercede for us with your Lord.' He will say, 'I am not fit for that but you'd better go to Abraham as he is the Khalīl(1) of the Beneficent.' They will go to Abraham and he will say, 'I am not fit for that, but you'd better go to Moses as he is the one to whom Allāh spoke directly.' So they will go to Moses and he will say, 'I am not fit for that, but you'd better go to Jesus as he is a soul(2) created by Allāh and His Word.' (Be: And it was:") They will go to Jesus and he will say, 'I am not fit for that, but you'd better go to Muḥammad.' They would come to me and I would say, 'I am for that,' Then I will ask for my Lord's permission, and it will be given, and then

إِلَيْهِ يَسْأَلُهُ لَنَا عَنْ حَدِيثِ الشَّفَاعَةِ ، فَإِذَا هُوَ فِي قَصْرِهِ . فَوَافَقْنَا يُصَلِّي الضُّحَى فَاسْتَأْذَنَّا فَأَذِنَ لَنَا وَهُوَ قَاعِدٌ عَلَى فِرَاشِهِ . فَقُلْنَا لِثَابِتٍ : لَا تَسْأَلْهُ عَنْ شَيْءٍ أَوَّلَ مِنْ حَدِيثِ الشَّفَاعَةِ . فَقَالَ : يَا أَبَا حَمْزَةَ ، هَؤُلَاءِ إِخْوَانُكَ مِنْ أَهْلِ الْبَصْرَةِ جَاءُوكَ يَسْأَلُونَكَ عَنْ حَدِيثِ الشَّفَاعَةِ . فَقَالَ : حَدَّثَنَا مُحَمَّدٌ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ : إِذَا كَانَ يَوْمُ الْقِيَامَةِ مَاجَ النَّاسُ بَعْضُهُمْ فِي بَعْضٍ ، فَيَأْتُونَ آدَمَ فَيَقُولُونَ : اشْفَعْ لَنَا إِلَى رَبِّكَ ، فَيَقُولُ : لَسْتُ لَهَا ، وَلَكِنْ عَلَيْكُمْ بِإِبْرَاهِيمَ فَإِنَّهُ خَلِيلُ الرَّحْمَنِ . فَيَأْتُونَ إِبْرَاهِيمَ فَيَقُولُ : لَسْتُ لَهَا ، وَلَكِنْ عَلَيْكُمْ بِمُوسَى فَإِنَّهُ كَلِيمُ اللهِ . فَيَأْتُونَ مُوسَى فَيَقُولُ : لَسْتُ لَهَا ، وَلَكِنْ عَلَيْكُمْ بِعِيسَى فَإِنَّهُ رُوحُ اللهِ وَكَلِمَتُهُ . فَيَأْتُونَ عِيسَى فَيَقُولُ : لَسْتُ لَهَا ، وَلَكِنْ عَلَيْكُمْ بِمُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَيَأْتُونِي فَأَقُولُ : أَنَا لَهَا ، فَأَسْتَأْذِنُ عَلَى رَبِّي فَيُؤْذَنُ لِي وَيُلْهِمُنِي مَحَامِدَ أَحْمَدُهُ بِهَا لَا تَحْضُرُنِي الْآنَ . فَأَحْمَدُهُ بِتِلْكَ الْمَحَامِدِ ، وَأَخِرُّ لَهُ سَاجِدًا ، فَيُقَالُ : يَا مُحَمَّدُ ، ارْفَعْ

(1) See the glossary.

(2) See the word "Rouh-ullāh" in the glossary.

He will inspire me to praise Him with such praises as I do not know now. So I will praise Him with those praises and will fall down prostrate before Him. Then it will be said, 'O Muḥammad, raise your head and speak, for you will be listened to; and ask, for you will be granted (your request); and intercede, for your intercession will be accepted.' I will say, 'O Lord, my followers! My followers!' And then it will be said, 'Go and take out of Hell (Fire) all those who have faith in their hearts, equal to the weight of a barley grain.' I will go and do so and return to praise Him with the same praises, and fall down (prostrate) before Him. Then it will be said, 'O Muḥammad, raise your head and speak, for you will be listened to; and ask, for you will be granted (your request); and intercede, for your intercession will be accepted.' I will say, 'O Lord, my followers! My followers!' It will be said, 'Go and take out of it all those who have faith in their hearts equal to the weight of a small ant or a mustard seed.' I will go and do so and return to praise Him with the same praises, and fall down in prostration before Him. It will be said, O Muḥammad, raise your head and speak, for you will be listened to; and ask, for you will be granted (your request); and intercede, for your intercession will be accepted.' I will say, 'O Lord, my followers!' Then He will say, 'Go and take out (all those) in whose hearts there is faith even to the lightest,

رَأْسَكَ وَقُلْ يُسْمَعْ لَكَ، وَسَلْ تُعْطَ، وَاشْفَعْ تُشَفَّعْ. فَأَقُولُ: يَا رَبِّ، أُمَّتِي أُمَّتِي، فَيُقَالُ: انْطَلِقْ فَأَخْرِجْ مِنْهَا مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ شَعِيرَةٍ مِنْ إِيمَانٍ، فَانْطَلِقَ فَأَفْعَلَ ثُمَّ أَعُودُ فَأَحْمَدُهُ بِتِلْكَ الْمَحَامِدِ: ثُمَّ أَخِرُّ لَهُ سَاجِدًا فَيُقَالُ: يَا مُحَمَّدُ ارْفَعْ رَأْسَكَ وَقُلْ يُسْمَعْ لَكَ وَسَلْ تُعْطَ، وَاشْفَعْ تُشَفَّعْ. فَأَقُولُ: يَا رَبِّ، أُمَّتِي أُمَّتِي. فَيُقَالُ: انْطَلِقْ فَأَخْرِجْ مِنْهَا مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ أَوْ خَرْدَلَةٍ مِنْ إِيمَانٍ، فَانْطَلِقَ فَأَفْعَلَ ثُمَّ أَعُودُ فَأَحْمَدُهُ بِتِلْكَ الْمَحَامِدِ، ثُمَّ أَخِرُّ لَهُ سَاجِدًا فَيُقَالُ: يَا مُحَمَّدُ، ارْفَعْ رَأْسَكَ وَقُلْ يُسْمَعْ لَكَ، وَسَلْ تُعْطَ، وَاشْفَعْ تُشَفَّعْ. فَأَقُولُ: يَا رَبِّ، أُمَّتِي أُمَّتِي، فَيَقُولُ: انْطَلِقْ فَأَخْرِجْ مَنْ كَانَ فِي قَلْبِهِ أَدْنَى أَدْنَى مِثْقَالِ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ إِيمَانٍ فَأَخْرِجْهُ مِنَ النَّارِ مِنَ النَّارِ مِنَ النَّارِ، فَانْطَلِقْ فَأَفْعَلْ. فَلَمَّا خَرَجْنَا مِنْ عِنْدِ أَنَسٍ قُلْتُ لِبَعْضِ أَصْحَابِنَا: لَوْ مَرَرْنَا بِالْحَسَنِ وَهُوَ مُتَوَارٍ فِي مَنْزِلِ أَبِي خَلِيفَةَ فَحَدَّثَنَا بِمَا حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ. فَأَتَيْنَاهُ فَسَلَّمْنَا عَلَيْهِ فَأَذِنَ لَنَا فَقُلْنَا لَهُ: يَا أَبَا سَعِيدٍ، جِئْنَاكَ مِنْ عِنْدِ أَخِيكَ أَنَسِ بْنِ مَالِكٍ فَلَمْ نَرَ مِثْلَ مَا حَدَّثَنَا فِي الشَّفَاعَةِ. فَقَالَ: هِيهِ. فَحَدَّثْنَاهُ

Hghtest mustard seed. (Take them) out of the Fire.' I will go and do so.' " When we left Anas, I said to some of my companions, " Let's pass by Al-Ḥasan who is hiding himself in the house of Abī Khalifa and request him to tell us what Anas bin Mālik has told us." So we went to him and we greeted him and he admitted us. We said to him, " O Abū Sa'īd ! We came to you from your brother Anas bin Mālik and he related to us a Ḥadīth about the Intercession the like of which I have never heard." He said, " What is that ?" Then we told him of the Ḥadīth and said, " He stopped at this point (of the Ḥadīth)." He said, " What then ?" We said, " He did not add anything to that." He said, Anas related the Ḥadīth to me twenty years ago when he was a young fellow. I don't know whether he forgot or if he did not like to let you depend on what he might have said," We said, " O Abū Sa'īd ! Let us know that." He smiled and said, "Man was created hasty. I did not mention that, but that I wanted to inform you of it. Anas told me the same as he told you and added, ' I then return for a fourth time and praise Him similarly and prostrate before Him, and it will be said, ' O Muḥammad, raise your head and speak, for you will be listened to ; and ask, for you will be granted (your request) : and intercede, for your intercession will be accepted.' I will say, ' O Lord, allow me to intercede for whoever said, ' None has the right to be worshipped except

بالحديث فانتهى إلى هذا الموضع فقال : هيه ، فقلنا : لم يزد لنا على هذا. فقال : لقد حدثني وهو جميع منذ عشرين سنة فلا أدري أنسي أم كره أن تتكلوا . قلنا : يا أبا سعيد ، فحدثناه فضحك وقال : خلق الانسان عجولا ، ما ذكرته إلا و أنا أريد أن أحدثكم. حدثني كما حدثكم به قال : ثم أعود الرابعة فأحمده بتلك ، ثم أخر له ساجدا فيقال : يا محمد ، ارفع رأسك . و قل يسمع ، وسل تعطه ، واشفع تشفع. فأقول : يا رب ، ائذن لي فيمن قال لا إله إلا الله. فيقول : وعزتي وجلالي و كبريائي و عظمتي لأخرجن منها من قال لا إله إلا الله .

Allāh.' Then Allāh will say, 'By my Power, and my Majesty, and by My Supermity, and by My Greatness, I will take out of Hell (Fire) whoever said: 'None has the right to be worshipped except Allāh.'' "

602. Narrated 'Abdullāh ﷺ: Allāh's Apostle ﷺ said, "The person who will be the last one to enter Paradise and the last to come out of Hell (Fire) will be a man who will come out crawling, and his Lord will say to him, 'Enter Paradise.' He will reply, 'O Lord, Paradise is full.' Allāh will give him the same order thrice, and each time the man will give Him the same reply, i.e., 'Paradise is full.' Thereupon Allāh will say (to him), 'Ten times of the world is for you.'"

٦٠٢ ـ حدَّثنا مُحَمَّدُ بنُ خالِدٍ: حدَّثنا عُبَيْدُ اللهِ بنُ مُوسَى، عَنْ إسرائيلَ، عَنْ مَنْصورٍ، عَنْ إبْراهيمَ، عَنْ عَبِيدَةَ، عَنْ عَبْدِ اللهِ قالَ: قالَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم: إن آخِرَ أهْلِ الجَنَّةِ دُخولاً الجَنَّةَ: وآخِرَ أهْلِ النَّارِ خُروجا مِنَ النَّارِ: رَجُلٌ يَخْرُجُ حَبْوًا فيَقولُ لهُ رَبُّهُ: ادْخلِ الجَنَّةَ، فيَقولُ: رَبِّ، الجَنَّةُ مَلاْى. فيَقولُ لهُ ذٰلكَ ثَلاثَ مَرات، فكلُّ ذلكَ يُعِيدُ عَلَيْهِ: الجَنَّةُ مَلاى، فيَقولُ: إن لكَ مِثْلَ الدُّنْيا عَشْرَ مِرَار.

603. Narrated 'Adī bin Ḥatim: Allāh's Apostle ﷺ said, "There will be none among you but his Lord will talk to him, and there will be no interpreter between him and Allāh. He will look to his right and see nothing but his deeds which he has sent forward, and will look to his left and see nothing but his deeds which he has sent forward, and will look

٦٠٣ ـ حدَّثنا عَلِيُّ بنُ جُحْرٍ: أخبرَنا عِيسَى بنُ يونُسَ، عَنِ الأعْمَشِ عنْ خَيْثَمَةَ، عَنْ عَدِيِّ بنِ حاتِمٍ قالَ: قالَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم: ما مِنكمْ مِنْ أحَدٍ إلا سَيُكَلِّمُهُ رَبُّهُ، لَيْسَ بَيْنَهُ وبَيْنَهُ تُرْجُمانٌ. فيَنْظُرُ أيْمَنَ مِنْهُ فلا يَرَى إلا ما قَدَّمَ مِنْ

in front of him and see nothing but the (Hell) Fire facing him. So save yourself from the (Hell) Fire even with half a date (given in charity)." Al-A'mash said : 'Amr bin Murra said, Khaitham narrated the same and added, '...even with a good word.' "

عَمَلِهِ ، و يَنْظُرُ أشْأمَ مِنْهُ فَلا يَرَى إلا ما قَدَّمَ ، و يَنْظُرُ بَيْنَ يَدَيْهِ فَلا يَرَى إلا النَّارَ تِلْقَاءَ وَجْهِهِ ، فاتَّقُوا النَّارَ ولَوْ بِشِقِّ تمرَةٍ . قالَ الأعْمَشُ : و حَدَّثَنِي عَمْرو بنُ مُرَّة ، عَنْ خَيْثَمَةَ مِثْلَهُ و زادَ فيهِ : ولَوْ بِكَلِمَةٍ طَيِّبَةٍ .

604. Narratd 'Abdullāh ﷺ : A priest from the Jews came (to the Prophet ﷺ) and said, "On the Day of Resurrection, Allāh will place all the heavens on one finger, and the Earth on one finger, and the waters and the land on one finger, and all the creation on one finger, and then He will shake them and say, 'I am the King! I am the King!' " I saw the Prophet ﷺ smiling till his pre-moler teeth became visible expressing his amazement and his belief in what he had said. Then the Prophet ﷺ recited :—

'No just estimate have they made of Allāh such as due to Him (up to)...; High is He above the partners they attribute to Him.'

(39 : 67)

٦٠٤ ـ حدَّثَنا عُثمانُ بنُ أبي شَيْبَةَ : حدَّثَنا جَرِيرٌ ، عَنْ مَنْصورٍ ، عَنْ إبْرَاهِيمَ ، عَنْ عَبِيدَةَ ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنهُ قالَ : جاءَ حَبْرٌ مِنَ اليهُودِ فقالَ : إنَّه إذا كانَ يَوْمُ القِيامةِ جَعَلَ اللهُ السَّمَواتِ عَلى إصْبَعٍ ، و الأرَضِينَ عَلى إصْبَعٍ ، والماءَ والثَّرَى عَلى إصْبَعٍ ، والخَلائِقَ عَلَى إصْبَعٍ ، ثُمَّ يهُزُّهُنَّ ثُمَّ يَقولُ : أنا الملكُ ، أنا الملكُ ، فَلَقَدْ رَأيْتُ النَّبِيَّ صلى اللهُ عليهِ وسلَّم يَضْحَكُ حتى بَدَتْ نَواجِذُهُ تَعَجُّبًا و تَصْدِيقا لِقَوْلِهِ ، ثُمَّ قالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم ـ وما قَدَرُوا اللهَ حَقَّ قَدْرِهِ ـ إلى قَوْلِهِ يُشْرِكونَ ـ

605. Narrated Ṣafwān bin Muḥriz : A man asked Ibn 'Umar, "What have you heard from Allāh's Apostle ﷺ

٦٠٥ ـ حدَّثَنا مُسَدَّدٌ : حدَّثَنا أبو عَوانَةَ ، عَنْ قَتادَةَ ، عَنْ صَفْوانَ ابنِ مُحْرِزٍ : أنَّ رَجُلاً سألَ ابنَ عُمَرَ :

regarding An-Najwā?"(1) He said."Everyone of you will come close to His Lord Who will screen him from the people and say to him, 'Did you do so-and-so?' He will reply, 'Yes.' Then Allāh will say, 'Did you do so-and-so?' He will repliy, 'Yes.' So Allāh will question him and make him confess, and then Allāh will say, 'I screened your sins in the world and forgive them for you today.'"

كَيْفَ سَمِعْتَ رَسُولَ اللهِ صلى اللهُ عليه وسلَّم يَقولُ فى النَّجْوَى ؟ قـالَ : يَدْنو أحَدُكمْ مِنْ رَبِّـهِ حتى يَضعَ كَنَفَهُ عَلَيْهِ فَيَقـولُ : أعَمِلْتَ كذا و كذا ؟ فَيَقولُ : نَعَمْ ، و يقولُ : عَمِلْتَ كذا و كذا ؟ فَيقولُ : نَعَمْ ، فيُقَرِّرُهُ ثُمَّ يَقولُ : إنى سَتَرْتُ عَلَيْكَ فى الدُّنْيا ، و أنا أغْفِرُها لكَ اليَوْمَ . و قـالَ آدَمُ : حدَّثَنا شَيبانُ : حدَّثَنا قَتادَةُ : حدَّثَنا صَفْوانُ ، عَنِ ابنِ عُمَرَ : سَمِعْتُ النَّبِىَّ صلى اللهُ عليهِ وسلَّم .

(37) CHAPTER. The Statement of Allāh ﷻ :—

'And Allāh spoke to Moses directly.' (4 : 164)

باب قَـوْلِهِ - و كَلَّمَ اللهُ موسَى تَكْلِيما - .

606. Narrated Abū Huraira ﷺ : The Prophet ﷺ said, "Adam and Moses debated with each other and Moses said, 'You are Adam who turned out your offspring from Paradise.' Adam said, 'You are Moses whom Allāh chose for His

٦٠٦ - حدَّثَنـا يَحْيَى بنُ بُكَيْرٍ : حدَّثَنـا اللَّيْثُ : حدَّثَنـا عقَيْلٌ ، عَنِ ابنِ شِهابٍ : حدَّثَنـا حُمَيْدُ بنُ عَبْدِ الرَّحْمَنِ ، عَنْ أبى هُرَيْرَةَ : أنَّ النَّبِىَّ صلى اللهُ عليهِ وسلَّم قالَ : احْتَجَّ آدَمُ و

(1) An-Najwā : Means the private talk between Allāh and each of His slaves on the Day Resurrection.

Message and for His direct talk, yet you blame me for a matter which had been ordained for me even before I was created?' Thus Adam overcame Moses."

موسى فقالَ موسى : أنتَ آدمَ الذي أخرجتَ ذريتكَ منَ الجنةِ ؟ قالَ آدمُ : أنتَ موسى الذي اصطفاكَ اللهُ برسالاتهِ و كلامهِ ثمَّ تلومني على أمرٍ قدْ قدِّرَ عليَّ قبلَ أنْ أُخلق ؟ فحجَّ آدمُ موسى .

607. Narrated Anas ﷺ : Allāh's Apostle ﷺ said, "The believers will be assembled on the Day of Resurrection and they will say, 'Let us look for someone to intercede for us with our Lord so that He may relieve us from this place of ours.' So they will go to Adam and say, 'You are Adam, the father of mankind, and Allāh created you with His Own Hands and ordered the Angels to prostrate before you, and He taught you the names of all things; so please intercede for us with our Lord so that He may relieve us.' Adam will say, to them, 'I am not fit for that,' and then he will mention to them his mistake which he has committed.' "

٦٠٧ ـ حدَّثنا مُسلم بن إبراهيمَ : حدَّثنا هشامٌ : حدَّثنا قتادةَ ، عنْ أنسٍ رضيَ اللهُ عنهُ ، قالَ : قالَ رسولُ اللهِ صلى اللهُ عليهِ وسلَّم : يجتمعُ المؤمنونَ يومَ القيامةِ فيقولونَ : لو استشفعنا إلى ربِّنا فيريحنا منْ مكاننا هذا ، فيأتونَ آدمَ فيقولونَ له : أنتَ آدمُ أبو البشرِ ، خلقكَ اللهُ بيدهِ ، وأسجدَ لكَ الملائكةَ ، و علَّمكَ أسماءَ كلِّ شيءٍ فاشفعْ لنا إلى ربِّنا حتى يُريحنا . فيقولُ لهمْ : لستُ هناكمْ ، فيذكرُ لهمْ خطيئتهُ التي أصابَ .

608. Narrated Anas bin Mālik ﷺ :

The night Allāh's Apostle ﷺ was taken up for a journey from the sacred mosque (of Mecca) Al-Ka ba': Three persons came to him (in a dream) while he was sleeping in the

٦٠٨ ـ حدَّثنا عبدُ العزيزِ بنِ عبدِ اللهِ : حدَّثني سُليمانُ ، عنْ شريكِ ابنِ عبدِ اللهِ : أنَّهُ قالَ : سمعتُ ابنَ مالكٍ يقولُ ليلةَ أُسريَ برسولِ اللهِ صلى اللهُ عليهِ وسلَّم منْ مسجدِ الكعبةِ

Sacred Mosque before the Divine Inspiration was revealed to him. One of them said. "Which of them is he?"(1) The middle (second) angel said, "He is the best of them." The last (third) angel said, "Take the best of them." Only that much happened on that night and he did not see them till they came on another night and he saw them his eyes were asleep but his heart was not——and so is the case with the prophets: their eyes sleep while their hearts do not sleep. So those angels did not talk to him till they carried him and placed him beside the well of Zam-Zam. From among them Gabriel took charge of him. Gabriel cut open (the part of his body) between his throat and the middle of hie chest (heart) and took all the material out of his chest and abdomen and then washed it with Zam-Zam water with his own hands till he cleansed the inside of his body, and then a gold tray containing a gold bowl full of belief and wisdom was brought and then Gabriel stuffed his chest and throat blood vessels with it and then closed it (the chest). He then ascended with him to the heaven of the world and knocked on one of its doors. The people of the Heaven called, 'Who is it?' He said,

أنه جاءه ثلاثة نفر قبل أن يوحى إليه وهو نائم في المسجد الحرام فقال أولهم: أيهم هو؟ فقال أوسطهم: هو خيرهم، فقال آخرهم: خذوا خيرهم. فكانت تلك الليلة فلم يرهم حتى أتوه ليلة أخرى فيما يرى قلبه وتنام عينه ولا ينام قلبه، وكذلك الأنبياء تنام أعينهم ولا تنام قلوبهم فلم يكلموه حتى احتملوه فوضعوه عند بئر زمزم، فتولاه منهم جبريل، فشق جبريل ما بين نحره إلى لبته حتى فرغ من صدره وجوفه فغسله من ماء زمزم بيده حتى أنقى جوفه، ثم أتي بطست من ذهب فيه تور من ذهب محشوا إيمانا وحكمة، فحشا به صدره ولغاديده، يعني عروق حلقه، ثم أطبقه، ثم عرج به إلى السماء الدنيا فضرب بابا من أبوابها فناداه أهل السماء: من هذا؟ فقال جبريل، قالوا: ومن معك؟ قال: معي محمد، قال: وقد بعث؟ قال: نعم، قالوا:

(1) The Prophet ﷺ was sleeping beside two other persons. So the angels appearing to him in his dream wondered which of them was the Prophet ﷺ). Those two persons were his (uncle Ḥamza bin Abdul Muṭṭalib and his cusion Ja'far Ibn Abi Ṭālib.

فمرحبا به و أهلاً ، فيستبشر به أهل السماء ، لا يعلم أهل السماء بما يريد الله به في الأرض حتى يعلمهم. فوجد في السماء الدنيا آدم ، فقال له جبريل : هذا أبوك فسلم عليه ، فسلم عليه ورد عليه آدم و قال : مرحبا و أهلاً بابني ، نعم الابن أنت فإذا هو في السماء الدنيا بنهرين يطردان فقال : ما هذان النهران يا جبريل؟ قال : هذا النيل و الفرات عنصرهما ، ثم مضى به في السماء فإذا هو بنهر آخر عليه قصر من لؤلؤ وزبرجد ، فضرب يده فإذا هو مسك أذفر ، قال : ما هذا يا جبريل؟ قال : هذا الكوثر الذي خبأ لك ربك. ثم عرج إلى السماء الثانية فقالت الملائكة له مثل ما قالت له الأولى: من هذا؟ قال : جبريل ، قالوا: ومن معك؟ قال : محمد صلى الله عليه وسلم ، قالوا : و قد بعث إليه ؟ قال : نعم : قالوا مرحبا به وأهلاً. ثم عرج به إلى السماء الثالثة وقالوا له مثل ما قالت الأولى والثانية. ثم عرج به إلى الرابعة فقالوا له مثل ذلك. ثم عرج به إلى السماء الخامسة فقالوا مثل ذلك. ثم عرج به إلى السادسة فقالوا له مثل ذلك. ثم عرج به إلى السماء السابعة فقالوا له مثل ذلك.

"Gabriel." They said, "Who is with you?" He said, "Muhammad is with me." "They said, "Has he been called?" He said, "Yes." They said, "He is welcomed." So the people of the Heaven became pleased with his arrival. The people of the Heaven did not know what Allāh would do to the Prophet ﷺ on earth unless Allāh informed them. The Prophet ﷺ met Adam on the Heaven of the world. Gabriel said to the Prophet ﷺ, "This is your father; greet him." The Prophet ﷺ greeted him and Adam returned his greeting and said, "Welcome, O my son! O what a good son you are!" Behold, he saw on the heaven of the world two flowing rivers. He asked, "What are these two rivers, O Gabriel?" Gabriel said, "These are the sources of the Nile and the Euphrates." Then Gabriel took him around that Heaven and behold, he saw another river at the bank of which there was a palace built of pearls and emerald. He put his hand into the river and found its mud like musk Adhfar. He asked, "What is this, O Gabriel?" Gabriel said, "This is the Kauthar which your Lord has kept for you." Then Gabriel ascended (with him) to the second Heaven and the angels asked the same questions as those on the first Heaven, i.e., "Who is it?" Gabriel replied, "Gabriel." They asked, "Who is accompanying you?" He said, "Muhammad." They asked, "Has he been sent for?" He

said, "Yes." Then they said. "He is welcomed." Then he (Gabriel) ascended with the Prophet ﷺ to the third Heaven, and the angels said the same as the angels of the first and the second Heavens had said. Then he ascended with him to the fourth Heaven and they said the same; and then he ascended with him to the fifth Heaven and they said the same; and then he ascended with him to the sixth Heaven and they said the same; then he ascended with him to the seventh Heaven and they said the same. On each Heaven there were prophets whose names he had mentioned and of whom I remember Idris on the second Heaven, Aaron on the fourth Heaven, another prophet whose name I don't remember, on the fifth Heaven, Abraham on the sixth Heaven, and Moses on the seventh Heaven because of his privilege of talking to Allāh directly. Moses said (to Allāh), "O Lord! I thought that none would be raised up above me." But Gabriel ascended with him (the Prophet) for a distance above that, the distance of which only Allāh knows, till he reached the Lote Tree (beyond which none may pass) and then the Irresistable, the Lord of Honour and Majesty approached and came closer (to Gabriel) till he was about two bowlengths or (even) nearer. Among the things which Allāh revealed to him then, was: "Fifty prayers were enjoined on his followers in a day and a night." Then the Prophet ﷺ des-

كلُّ سماءٍ فيها أنبياءُ قدْ سمَّاهُم، فوَعَيْتُ منهُمْ إدْرِيسَ في الثَّانيةِ، وهارُونَ في الرَّابعةِ، وآخرَ في الخامسةِ لمْ أحْفَظِ اسمَهُ، وإبْرَاهِيمَ في السَّادسةِ، ومُوسَى في السَّابعةِ بِفَضْلِ كَلامِهِ للهِ. فقالَ موسَى: ربِّ لمْ أظُنَّ أنْ يُرْفَعَ عليَّ أحدٌ ثُمَّ عَلاَ بهِ فوْقَ ذلكَ بِمَا لا يَعْلَمُهُ إلاَّ اللهُ حتَّى جاءَ سِدْرَةَ المُنْتَهَى، ودَنَا الجَبَّارُ ربُّ العِزَّةِ فتَدَلَّى حتَّى كانَ مِنْهُ قابَ قَوْسَيْنِ أوْ أدْنَى، فأوْحَى اللهُ فيهِما فأوْحَى إليْهِ خَمْسِينَ صَلاةً عَلَى أُمَّتِكَ كلَّ يَوْمٍ ولَيْلَةٍ. ثُمَّ هَبَطَ حتَّى بَلَغَ موسَى فاحْتَبَسَهُ موسَى فقالَ: يا مُحَمَّدُ، ماذا عَهِدَ إليْكَ ربُّكَ؟ قالَ: عَهِدَ إلَيَّ خَمْسِينَ صَلاةً كلَّ يَوْمٍ ولَيْلَةٍ، قالَ: إنَّ أُمَّتَكَ لا تَسْتَطِيعُ ذلكَ، فارْجِعْ فَلْيُخَفِّفْ عَنْكَ ربُّكَ وعَنْهُمْ، فالْتَفَتَ النَّبِيُّ صلَّى اللهُ عليهِ وسلَّمَ إلى جِبْرِيلَ كأنَّهُ يَسْتَشِيرُهُ في ذلكَ، فأشارَ إليْهِ جِبْرِيلُ: أنْ نَعَمْ إنْ شِئْتَ. فعَلا بهِ إلى الجَبَّارِ فقالَ وهُوَ مَكانَهُ: يا ربِّ، خَفِّفْ عَنَّا فإنَّ أُمَّتِي لا تَسْتَطِيعُ هٰذا. فوَضَعَ عَنْهُ عَشْرَ صَلَواتٍ. ثُمَّ رَجَعَ إلى موسَى فاحْتَبَسَهُ فَلَمْ يَزَلْ يَرُدُّهُ موسَى إلى رَبِّهِ حتَّى صارَتْ إلى خَمْسِ صَلَواتٍ. ثُمَّ احْتَبَسَهُ موسَى عِنْدَ الخَمْسِ فقالَ: يا مُحَمَّدُ،

cended till he met Moses, and then Moses stopped him and asked, "O Muhammad! What did your Lord enjoin upon you?" The Prophet replied, "He enjoined upon me to perform fifty prayers in a day and a night." Moses said, "Your followers cannot do that; Go back so that your Lord my reduce it for you and for them." So the Prophet ﷺ turned to Gabriel as if he wanted to consult him about that issue. Gabriel told him of his opinion, saying, "Yes, if you wish." So Gabriel ascended with him to the Irresistable and said while he was in his place, "O Lord, please lighten our burden as my followers cannot do that." So Allāh deducted for him ten prayers whereupon he returned to Moses who stopped him again and kept on sending him back to his Lord till the enjoined prayers were reduced to only five prayers. Then Moses stopped him when the prayers had been reduced to five and said, "O Muhammad! By Allāh, I tried to persuade my nation, Banī Israel to do less than this, but they could not do it and gave it up. However, your followers are weaker in body, heart, sight and hearing, so return to your Lord so that He may lighten your burden." The Prophet ﷺ turned towards Gabriel for advice and Gabriel did not disapprove of that. So he ascended with him for the fifth time. The Prophet ﷺ said, "O Lord, my followers are weak in their bodies, hearts, hearing and constitution. so lighten our burden." On that

واللهِ لَقَدْ راوَدْتُ بَنِى إسرائيلَ قَوْمِى عَلَى أدْنَى مِنْ هٰذَا فَضعفوا فتركوه، فأمَّتُكَ أضْعَفُ أجسادًا وقلوبا وأبْدانا وأبصارًا وأسْماعا. فارْجِعْ فَلْيخَفِّفْ عَنْكَ رَبُّكَ، كلُّ ذلك يَلْتَفِتُ النَّبِىُّ صلى اللهُ عليه وسلَّم إلى جبريلَ ليشيرَ عَلَيه وَلا يَكْرَه ذلكَ جبريلُ. فَرَفَعَه عِنْدَ الخامسة فقالَ: يا رَبِّ، إنَّ أُمَّتِى ضعفاءُ أجسادهمْ وقلوبهمْ وأسماعهم وأبدانهمْ، فَخَفِّفْ عنَّا، فقال الجَبَّارُ: يا مُحَمَّدُ، قال: لَبَّيْكَ وسَعْدَيْكَ، قالَ: إنَّهُ لا يُبَدَّلُ القَوْلُ لَدَىَّ كما فَرَضْتُ عَلَيْكَ فى أمِّ الكِتابِ، قالَ: فَكلُّ حَسَنَة بِعَشْرِ أمثالِها، فَهِىَ خَمْسُونَ فى أُمِّ الكِتابِ وهِىَ خَمْسٌ عَلَيْكَ. فَرَجَعَ إلى موسَى فقال: كَيْفَ فَعَلْتَ؟ فقال: خفَّفَ عنَّا، أعْطانا بِكلِّ حَسَنَة عَشْرَ أمثالِها. قالَ موسَى: قَدْ واللهِ راوَدْتُ بَنِى إسْرَائِيلَ عَلَى أدْنَى مِنْ ذلكَ فَتَرَكوه ارْجِعْ إلى رَبِّكَ فَلْيُخَفِّفْ عَنْكَ أيْضًا. قالَ رَسولُ اللهِ صلى اللهُ عليه وسلَّم: يا موسَى، قَدْ واللهِ اسْتَحْيَيْتُ مِنْ رَبِّى مِمَّا أخْتَلِفُ إلَيْهِ، قالَ: فاهْبِط باسْمِ اللهِ. قال: واسْتَيْقَظَ وَهُوَ فى مَسْجِدِ الحَرَامِ.

the Irresistable said, "O Muhammad!" The Prophet ﷺ replied, "Labbaik and Sa'daik." Allāh said, "The Word that comes from Me does not change, so it will be as I enjoined on you in the Mother of the Book." Allāh added, "Every good deed will be rewarded as ten times so it is fifty (prayers) in the Mother of the Book (in reward) but you are to perform only five (in practice)." The Prophet ﷺ returned to Moses who asked, "What have you done?" He said, "He has lightened our burden: He has given us for every good deed a tenfold reward." Moses said, "By Allah! I tried to make Banī Isriel observe less than that, but they gave it up. So go back to your Lord that He may lighten your burden further." Allāh's Apostle ﷺ said, "O Moses! By Allāh, I feel ashamed of returnihg too many times to my Lord." On that Gabriel said, "Descend in Allāh's Name." The Prophet ﷺ then woked while he was in the Sacred Mosque (at Mecca).

(38) CHAPTER. The talk of the Lord to the people of Paradise.

باب كَلامِ الرَّبِّ مَعَ أَهْلِ الجَنَّةِ.

609. Narrated Abū Sa'īd Al-Khudrī ﷺ: The Prophet ﷺ said, "Allāh will say to the people of Paradise, 'O the people of Paradise!' They will say,

٦٠٩ ـ حدَّثنا يَحْيَى بنُ سُلَيمانَ: حدَّثَنِي ابنُ وَهْبٍ قال: حدَّثَنِي مالِكٌ، عَنْ زَيْدِ بنِ أَسْلَمَ، عَنْ عَطاءِ بنِ يَسارٍ،

عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ قَالَ : قَالَ النَّبِيُّ صلى الله عليه وسلم : إِنَّ اللهَ يَقُولُ لأَهْلِ الجَنَّةِ يَا أَهْلَ الجَنَّةِ . فَيَقُولُونَ : لَبَّيْكَ رَبَّنَا وَسَعْدَيْكَ وَالخَيْرُ فِي يَدَيْكَ . فَيَقُولُ : هَلْ رَضِيتُمْ ؟ فَيَقُولُونَ : وَمَا لَنَا لا نَرْضَى يَا رَبِّ وَقَدْ أَعْطَيْتَنَا مَا لَمْ تُعْطِ أَحَدًا مِنْ خَلْقِكَ ؟ فَيَقُولُ : أَلا أُعْطِيكُمْ أَفْضَلَ مِنْ ذَلِكَ ؟ فَيَقُولُونَ : يَا رَبِّ . وَأَيُّ شَيْءٍ أَفْضَلُ مِنْ ذَلِكَ ؟ فَيَقُولُ : أُحِلُّ عَلَيْكُمْ رِضْوَانِي فَلا أَسْخَطُ عَلَيْكُمْ بَعْدَهُ أَبَدًا .

· Labbaik, O our Lord, and Sa'daik, and all the good is in Your Hands!' Allāh will say, "Are you satisfied?' They will say, · Why shouldn't we be satisfied, O our Lord, as You have given us what You have not given to any of Your created beings?' He will say, · Shall I not give you something better than that?' They will say, · O our Lord! What else could be better than that?' He will say, · I bestow My Pleasure on you and will never be angry with you after that.'"

٦١٠ ـ حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ : حَدَّثَنَا فُلَيْحٌ : حَدَّثَنَا هِلالٌ ، عَنْ عَطَاءِ ابْنِ يَسَارٍ ، عَنْ أَبِي هُرَيْرَةَ : أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يَوْمًا يُحَدِّثُ وَعِنْدَهُ رَجُلٌ مِنْ أَهْلِ البَادِيَةِ : أَنَّ رَجُلاً مِنْ أَهْلِ الجَنَّةِ اسْتَأْذَنَ رَبَّهُ فِي الزَّرْعِ فَقَالَ لَهُ : أَوَلَسْتَ فِيمَا شِئْتَ ؟ قَالَ : بَلَى ، وَلَكِنِّي أُحِبُّ أَنْ أَزْرَعَ ، فَأَسْرَعَ وَبَذَرَ فَتَبَادَرَ الطَّرْفَ نَبَاتُهُ وَاسْتِوَاؤُهُ وَاسْتِحْصَادُهُ وَتَكْوِيرُهُ أَمْثَالَ الجِبَالِ . فَيَقُولُ اللهُ تَعَالَى : دُونَكَ يَا ابْنَ آدَمَ ، فَإِنَّهُ لا يُشْبِعُكَ شَيْءٌ . فَقَالَ الأَعْرَابِيُّ : يَا رَسُولَ اللهِ ، لا تَجِدُ هَذَا إِلاَّ قُرَشِيًا أَوْ أَنْصَارِيًا فَإِنَّهُمْ أَصْحَابُ

610. Narrated Abū Huraira ﷺ : Once the Prophet ﷺ was preaching while a bedouin was sitting there. The prophet ﷺ said, "A man from among the people of Paradise will request Allāh to allow him to cultivate the land Allāh will say to him, · Haven't you got whatever you desire?' He will reply, : Yes, but I like to cultivate the land (Allāh will permit him and) he will sow the seeds, and within seconds the plants will grow and ripen and (the yield) will be harvested and piled in heaps like mountains. On that Allāh will say (to him), "Take, here you are, O son of Adam, for nothing satisfies you.'" On that the bedouin said, "O Allāh's Apostle! Such man must be either from Quraish or from the Anṣār, for they

are farmers while we are not." On that Allāh's Apostle ﷺ smiled.

زَرْعٍ ، فأمَّا نَحْنُ فلَسْنا بأصحابِ زَرْعٍ . فَضَحِكَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم .

(39) CHAPTER. Allāh remembers His slaves by commanding them (to do something) and His slaves remember Him by invoking Him and begging Him humbly, and spreading His Message among the people as Allāh تعالى says :—

"Therefore remember Me, (by praying glorifying etc.) and I will remember you.' (2 : 152)

And :—

'(O Muḥammad) Recite to them the news of Noah, when he said to his people : 'O my people! If my stay (with you) and my reminding (you) of the signs of Allāh, is hard on your (mind) then I put my trust in Allāh.' So you get an agreement about your plan and among your partners, and your plan be not to you dark and dubious. Then pass your sentence on Me, and do not give Me any respite. But if you turn away (from accepting my doctrine) i.e., to worship one God (Allāh). Then no reward have I asked of you, my reward is expected only from Allāh and I have been commanded to be one of the muslims (those who submit to Allāh's Will).' (10 : 71-72)

And Mujahid said regarding the Verse, "If anyone amongst the pagans seek your

باب ذِكْرِ اللهِ بالأمْرِ ، وذِكْرِ العبادِ بالدُّعاءِ والتَّضَرُّعِ والرِّسالةِ والإبْلاغِ لقَوْلِهِ تعالى ـ فاذكرُونى أذْكرْكمْ ـ واتْلُ عَلَيْهِمْ نَبَأَ نُوحٍ إذْ قال لقَوْمِهِ يا قَوْمِ إنْ كانَ كَبُرَ عليكمْ مَقامِى وتَذْكيرى بآياتِ اللهِ فعَلَى اللهِ تَوَكَّلْتُ فأجمِعوا أمْرَكمْ وشُرَكاءَكمْ ثُمَّ لا يَكُنْ أمرُكمْ عَلَيْكُم غُمَّةً ، ثُمَّ اقْضُوا إلَىَّ وَلا تُنْظِرُونِ ، فإنْ تَوَلَّيْتُمْ فما سَأَلْتُكُمْ مِن أجرٍ إنْ أجْرِىَ إلاَّ عَلَى اللهِ وأُمِرْتُ أنْ أكونَ مِنَ المُسْلِمين ـ غُمَّةٌ : هَمٌّ وضِيقٌ ، قال مُجاهِدٌ : اقْضوا إلَىَّ مافى أنْفُسِكمْ ، يقالُ أفْرُقِ اقْضِ . وقال مُجاهِدٌ ـ وإنْ أحَدٌ مِنَ المُشْرِكينَ اسْتَجارَكَ فأجِرْهُ حتَّى يَسْمَعَ كَلامَ اللهِ ـ إنْسانٌ يأتيهِ فَيَسْتَمِعُ ما يَقولُ وما أُنْزِلَ عَلَيْهِ فَهُوَ آمِنٌ حتَّى يأتيَهُ فَيَسْمَعَ كَلامَ اللهِ ، وحتَّى يَبْلُغَ مأمَنَهُ حَيْثُ جاءَهُ النَّبأُ العَظيمُ القُرْآنُ صَوابا حَقًّا فى الدُّنْيا وعَمِلَ بِهِ .

protection (asylum), grant it to him so that he may hear the Word of Allāh---" (9:6)

(40) CHAPTER. The Statement of Allāh ﷻ :—

'Then set not up rivals unto Allāh while you know (well the truth).' (2 : 22)

And also the Statement of Allāh ﷻ :—

'And you set up rivals (in worship unto Him? That is the Lord of (all) worlds.' (41 : 9)

And His Statement :—

'And indeed it has been revealed to you (O Muḥammad ﷺ) as it was to those before you.

If you join others as Rivals (in worship) With Allāh in (then) surely (all) your deeds will be in vain and you will certainly be among the losers. Nay! but worship Allāh and be among the grateful,' (39 : 65-66)

And His Statement :—

'...those who invoke not with Allāh any other god.' (25 : 68)

(Commenting on these Verses) :—

'And most of them believe not in Allāh except that they attribute partners (unto Him).' (12 : 106)

And :—

And verily if you ask them], 'Who created the Heavens and the Earth?' Surely they will say: Allāh.' (39 : 38)

باب قَوْلِ اللهِ تعالى - فَلا تَجْعَلُوا لِلهِ أَنْدادًا - وقولِه جَلَّ ذِكْرُهُ - وتَجْعَلُونَ لَهُ أَنْدادًا ذلكَ رَبُّ العالمينَ - وقَوْلِه - ولَقَدْ أُوحِيَ إِلَيْكَ وإلى الَّذينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكونَنَّ مِنَ الخاسِرينَ ، بَلِ اللهَ فاعْبُدْ وكُنْ مِنَ الشَّاكِرينَ - وقولِه - والَّذينَ لا يَدْعُونَ مَعَ اللهِ إِلهًا آخَرَ - وقالَ عِكْرِمَةُ - وما يُؤْمِنُ أَكْثَرُهُمْ باللهِ إِلاَّ وهُمْ مُشْرِكونَ - ولَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَهُمْ وَمَنْ خَلَقَ السَّمواتِ والأَرْضَ لَيَقولُنَّ اللهُ - فذلك إِيمانُهُمْ وهُمْ يَعْبُدُونَ غَيْرَهُ . وما ذُكِرَ فى خَلْقِ أَفْعالِ العِبادِ وأَكْسابِهِمْ لِقَوْلِهِ تَعالى - وَخَلَقَ كُلَّ شَيْءٍ فَقَدَّرَهُ تَقْدِيرًا - وقالَ مُجاهِدٌ - تَنَزَّلُ الملائكةُ إِلاَّ بالحَقِّ - يعنى بالرِّسالةِ والعَذابِ - لِيَسْأَلَ الصَّادِقينَ عَنْ صِدْقِهِمْ - المُبَلِّغينَ المُؤَدِّينَ مِنَ الرُّسُلِ - وإِنَّا لَهُ لحافِظُونَ - عِنْدَنا - والَّذى جاءَ بالصِّدْقِ : القُرْآنُ ، وَصَدَّقَ بِهِ المُؤْمِنُ ، يَقولُ يَوْمَ القِيامَةِ : هٰذَا الَّذى أَعْطَيْتَنى عَمِلْتُ بِما فيهِ .

'Ikrima said, "That is their faith, yet they worship other than Allāh."

And what is said regarding the deeds of the people and their earnings as this Statement of Allāh ﷻ indicates :—

'He has created every thing and has measured out for it a measure.' (25 : 2)

And Mujāhid said, "The angels do not descend except with the Truth, means (they descend) either with the Message or with the punishment."

'...in order to ask the loyal of their loyalty,'

means to ask the Messengers to convey Allāh's Message."

'And surely We will guard it (Qur'ān), (from corruption). (15 : 9)

means, guard it with us.

'Allāh has sent down the Best statement in the form of a Book (the Qur'ān)..... (39 : 33)

'And he who believes in it,'

means the believer, who, on the Day of Resurrection, will say, "That is what You gave me (O my Lord) ; I acted upon whatever was in it."

٦١١ ـ حدثنا قتيبة بن سعيد : حدثنا جرير ، عن منصور ، عن أبي وائل عن عمرو بن شرحبيل ، عن عبد الله قال : سألت رسول الله صلى الله عليه وسلم : أي الذنب أعظم عند الله ؟ قال : أن

611. Narrated 'Abdullāh ﷺ : I asked Allāh's Apostle ﷺ , "What is the biggest sin in the sight of Allāh ?" He said, "To set up rivals unto Allāh though He Alone created you." I said, "In fact, that is a tremendous sin," and

added. "What next?" He said, "To kill your son being afraid that he may share your food with you." I further asked, "What next?" He said, "To commit illegal sexual intercourse with the wife of your neighbour."

تَجْعَلَ لِلهِ نِدًّا وهُوَ خَلَقَكَ ، قُلْتُ : إنَّ ذلك لَعَظِيمٌ . قُلْتُ : ثُمَّ أيٌ ؟ قال : ثُمَّ أنْ تَقْتُلَ وَلَدَكَ تَخافُ أنْ يَطْعَمَ مَعَكَ ، قُلْتُ : ثُمَّ أيٌ ؟ قال : أنْ تُزانِيَ بِحَلِيلَةِ جارِكَ .

(41) CHAPTER. The Statement of Allāh ﷻ

'And you have not been screening against yourselves, lest your ears and your eyes and your skins should testify against you, but you thought that Allāh knows not much of what you were doing.....' (41 : 22)

باب قَوْلِ اللهِ تَعالى - وما كُنْتُمْ تَسْتَتِرُونَ أنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلا أبْصارُكُمْ - الآيَةَ .

612. Narrated ʿAbdullāh ﷺ : Two persons of Banī Thaqīf and one from Quraish (or two persons from Quraish and one from Banī Thaqīf) who had fat bellies but little wisdom, met near the Kaʿba. One of them said, "Did you see that Allāh hears what we say?" The other said, "He hears us if we speak aloud, but He does not hear if we speak in stealthy quietness (softly)." The third fellow said, "If He hears when we speak aloud, then He surely hears us if we speak in stealthy quietness (softly)." So Allāh revealed the Verse :—

'And you have not been screening against yourselves, lest your ears, and your eyes

٦١٢ - حدَّثَنا الحُمَيْدِيُّ : حدَّثَنا سُفْيانُ : حدَّثَنا مَنْصُورٌ ، عَنْ مُجاهِدٍ ، عَنْ أبي مَعْمَرٍ ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قال : اجْتَمَعَ عِنْدَ البَيْتِ ثَقَفِيانِ وقُرَشِيٌّ ، أوْ قُرَشِيانِ وثَقَفِيٌّ ، كَثِيرَةٌ شَحْمُ بُطُونِهِمْ قَلِيلَةٌ فِقْهُ قُلُوبِهِمْ ، فقال أحَدُهُمْ : أتَرَوْنَ أنَّ اللهَ يَسْمَعُ ما نَقُولُ ؟ قال الآخَرُ : يَسْمَعُ إنْ جَهَرْنا وَلا يَسْمَعُ إنْ أخْفَيْنا . وقالَ الآخَرُ : إنْ كانَ يَسْمَعُ إذا جَهَرْنا فإنَّهُ يَسْمَعُ إذا أخْفَيْنا ، فأنْزَلَ اللهُ تَعالى - وما كُنْتُمْ تَسْتَتِرُونَ أنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ

and your skins should testify against you...' (41 : 22)

وَلا أَبْصَارُكُمْ وَلا جُلُودُكُمْ ـ الآيَةَ .

(42) CHAPTER. The Statement of Allāh ﷻ :—

'Every day (time) He has a matter to bring forth (such as to give honour to some, to give death to some etc.).' (55 : 29)

'Never comes there unto them a new Reminder from their Lord, but they listen to it while they play.' (21 : 2)

And the Statement of Allāh ﷻ :—

'It may that Allāh will afterward brings some new thing to pass.' (65 : 1)

And the process of introducing new things by Allāh does not resemble the process carried on by the created things, as Allāh ﷻ says :—

'There is nothing like unto Him and He is the All Hearer, The All Seer.' (42 : 11)

And Ibn Mas'ūd said that the Prophet ﷺ said, "Allāh introduces, and one of the things He introduced was His Order, that you should not talk (to others) while performing a prayer."

بابٌ قَوْلِ اللهِ تعالى ـ كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ وَمَا يَأْتِيهِمْ مِنْ ذِكْرٍ مِنْ رَبِّهِمْ مُحْدَثٍ ـ وَقَوْلِهِ تَعَالَى ـ لَعَلَّ اللهَ يُحْدِثُ بَعْدَ ذَلِكَ أَمْرًا ـ وَأَنَّ حَدَثَهُ لا يُشْبِهُ حَدَثَ الْمَخْلُوقِينَ لِقَوْلِهِ تَعَالَى ـ لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ ـ وَقَالَ ابْنُ مَسْعُودٍ عَنِ النَّبِيِّ صلى الله عليه وسلم : إِنَّ اللهَ يُحْدِثُ مِنْ أَمْرِهِ مَا يَشَاءُ ، وَإِنَّ مِمَّا أَحْدَثَ أَنْ لا تَكَلَّمُوا فِي الصَّلاةِ .

613. Narrated 'Ikrima : Ibn 'Abbās رضي الله عنهما said, "How can you ask

٦١٣ ـ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللهِ : حَدَّثَنَا حَاتِمُ بْنُ وَرْدَانَ : حَدَّثَنَا أَيُّوبُ .

the people of the Scriptures about their Books while you have Allāh's Book (the Qur'ān) which is the most recent of the Books revealed by Allāh, and you read it in its pure undistorted form?"

عن عِكْرِمَةَ ، عَنِ ابنِ عَبَّاسٍ رضيَ اللهُ عَنْهُما قالَ : كَيْفَ تَسْألونَ أهْلَ الكِتابِ عن كُتُبِهِمْ وعِنْدَكُمْ كِتابُ اللهِ أقْرَبُ الكُتُبِ عَهْدًا باللهِ تَقْرَءُونَهُ مَحْضًا لَمْ يُشَبْ ؟

614. Narrated 'Ubaidullāh bin 'Abdullāh: 'Abdullāh bin 'Abbās said, "O the group of Muslims! How can you ask the people of the Scriptures about anything while your Book which Allāh has revealed to your Prophet ﷺ contains the most recent news from Allāh and is pure and not distorted? Allah has told you that the people of the Scriptures have changed some of Allāh's Book and distorted it and wrote something with their own hands and said, 'This is from Allāh,' so as to have a minor gain for it. Won't the knowledge that has come to you stop you from asking them? No, by Allāh, we have never seen a man from them asking you about that (the Book Al-Qur'ān) which has been revealed to you."

٦١٤ ـ حدَّثَنا أبو اليمانِ : أخبرَنا شُعَيْبٌ ، عَنِ الزُّهْرِيِّ : أخبرَنِي عُبَيْدُ اللهِ بنُ عَبْدِ اللهِ : أنَّ عَبْدَ اللهِ بنَ عبَّاسٍ قالَ : يا مَعْشَرَ المُسْلِمينَ ، كَيْفَ تَسْألونَ أهْلَ الكِتابِ عَنْ شَيْءٍ وكِتابُكُمُ الَّذِي أنزَلَ اللهُ عَلَى نَبِيِّكُمْ صلى اللهُ عليهِ وسلَّمَ أحْدَثُ الأخْبارِ باللهِ مَحْضًا لَمْ يُشَبْ ؟ وقَدْ حدَّثَكُمُ اللهُ أنَّ أهْلَ الكِتابِ قَدْ بَدَّلوا مِنْ كُتُبِ اللهِ وغَيَّرُوا فكَتَبوا بأيْدِيهِمْ ، قالوا هُوَ مِنْ عِنْدِ اللهِ لِيَشْتَرُوا بذلكَ ثَمَنًا قَلِيلًا . أوَ لا يَنْهاكُمْ ما جاءَكُمْ مِنَ العِلْمِ عَنْ مَسْألَتِهِمْ ؟ فَلا واللهِ ما رَأيْنا رَجُلًا مِنْهُمْ يَسْألُكُمْ عَنِ الَّذِي أُنزِلَ عَلَيْكُمْ .

(43) CHAPTER. The Statement of Allāh ﷻ :—

'Do not move your tongue concerning (the Qur'ān) to make haste therewith.' (75 : 16)

بابُ قَوْلِهِ تَعالَى ـ لا تُحَرِّكْ بِهِ لِسانَكَ ـ وفِعْلِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ حِيْثُ يُنْزَلُ عليهِ الوَحْيُ . وقالَ أبو هُرَيْرَةَ ، عَنِ النَّبِيِّ صلى اللهُ عليهِ

وسلَّم : قال اللهُ تَعالى : أنا مَعَ عَبْدِى إذا ذَكَرَنى وتَحَرَّكَتْ بى شفتاه .

And what the Prophet ﷺ did at the time of the revelation of the Divine Inspiration.

Narrated Abū Huraira رضي الله عنه : The Prophet ﷺ said, "Allāh said, 'I am with My slave whenever he remembers Me, and whenever his lips move on My rememberance.'"

٦١٥ ـ حدَّثنا قُتَيْبَةُ بنُ سَعيد : حدَّثنا أبو عَوانَةَ ، عَنْ موسَى بنِ أبى عائشةَ ، عَنْ سَعيدِ ابنِ جُبَيْر ، عَنِ ابنِ عَبَّاس فى قَوْلِه تَعالى ـ لا تُحَرِّكْ بِهِ لِسانَكَ ـ قالَ : كانَ النَّبِىُّ صلى اللهُ عليه وسلَّم يُعالِجُ مِنَ التَّنْزِيلِ شِدَّةً وكانَ يُحَرِّكُ شَفَتَيْه ، فقال لى ابنُ عَبَّاس : أُحَرِّكُهُما لكَ كما كانَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم يُحَرِّكُهُما . فقال سَعيدٌ : أنا أُحَرِّكُهُما كما كانَ ابنُ عَبَّاس يُحَرِّكُهُما . فَحَرَّكَ شَفَتَيْه . فأنزَلَ اللهُ عزَّ وجلَّ لا تُحَرِّكْ بِهِ لِسانَكَ لِتَعْجَلَ بِهِ إنَّ عَلَيْنا جَمْعَهُ وقُرْآنَهُ ـ قالَ : جَمْعُهُ فى صَدْرِكَ ثُمَّ تَقْرَؤُهُ ـ فإذا قَرَأناهُ فاتَّبِعْ قُرْآنَهُ ـ قالَ : فاسْتَمِعْ لَهُ وأنْصِتْ ، ثُمَّ إنَّ عَلَيْنا أنْ تَقْرَأَهُ . قالَ : فكانَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم إذا أتاهُ جِبْرِيلُ عَلَيْهِ السَّلامُ اسْتَمَعَ فإذا انْطَلَقَ جِبْرِيلُ قَرَأَهُ النَّبِىُّ هكذا

615. Narrated Mūsā bin Abī ʿĀisha: Saʿīd bin Jubair reported from Ibn ʿAbbās رضي الله عنهما (regarding the explanation of the Verse: 'Do not move your tongue concerning (the Qurʾān) to make haste therewith).' He said, "The Prophet ﷺ used to undergo great difficulty in receiving the Divine Inspiration and used to move his lips." Ibn ʿAbbās said (to Saʿīd), "I move them (my lips) as Allāh's Apostle ﷺ used to move his lips." And Saʿīd said (to me), "I move my lips as I saw Ibn ʿAbbās moving his lips," and then he moved his lips. So Allāh ﷻ revealed:—

'(O Muḥammad!) Do not move your tongue concerning (the Qurʾān) to make haste therewith. It is for Us to collect it and give you it, (O Muḥammad ﷺ) the ability to recite it. (i.e., to collect it in your chest and then you recite it).'

(75 : 16-17)

But when We have recited it, to you (O Muḥammad through Gabriel)

then follow you its recital.'
(75 : 18)

This means, "You should listen to it and keep quiet: and then it is upon Us to make you recite it."

The narrator added, "So Allāh's Apostle ﷺ used to listen whenever Gabriel came to him, and when Gabriel left, the Prophet ﷺ would recite the Qar'ān as Gabriel had recited it to him."

الله عليه وسلم كما أقرأه .

(44) CHAPTER. The Statement of Allāh ﷻ :—

'And whether you keep your (talk) word secret or proclaim it, verily He is knower of all that is in the breasts (of men). Should He not know what He created? And He is the Most Courteous (to His slaves) Well Acquainted (with all things).' (67 : 14)
(67 : 13)

باب قول الله تعالى - وأسروا قولكم أو اجهروا به إنه عليم بذات الصدور ، ألا يعلم من خلق وهو اللطيف الخبير - يتخافتون : يتسارون .

616. Narrated Ibn 'Abbās رضي الله عنهما regarding the explanation of the Verse:—

'(O Muḥammad!) Neither say your prayer aloud, nor say it in a low tone.' (17 : 110)

This Verse was revealed while Allāh's Apostle ﷺ was hiding himself at Mecca. At that time, when he led his companions in prayer, he used to raise his voice while reciting the Qur'ān; and

٦١٦ - حدثني عمرو بن زرارة - عن هشيم : أخبرنا أبو بشر ، عن سعيد ابن جبير ، عن ابن عباس رضي الله عنهما في قوله تعالى - ولا تجهر بصلاتك ولا تخافت بها - قال : نزلت ورسول الله صلى الله عليه وسلم مختف بمكة ، فكان إذا صلى بأصحابه رفع صوته بالقرآن ، فإذا سمعه

if the pagans heard him, they would abuse the Qur'ān, its Revealer, and the one who brought it. So Allāh said to His Prophet ﷺ Neither say your prayer aloud,' i.e., your recitation (of Qur'ān) lest the pagans should hear (it) and abuse the Qur'ān, "nor say it in a low tone," lest your voice should fail to reach your companions. "but follow a way between.' (17 : 110)

المُشْرِكونَ سَبُّوا القُرْآنَ ومَن أنزَلَهُ ومَن جاء بهِ ، فَقالَ اللهُ لِنَبِيِّهِ صلى اللهُ عليهِ وسلَّم - وَلا تَجْهَرْ بِصَلاتِكَ أي بِقِراءَتِكَ فَيَسْمَعَ المُشْرِكونَ فَيَسُبُّوا القُرْآنَ - وَلا تُخافِتْ بِها - عَنْ أصحابِكَ فَلا تُسْمِعهُمْ - وابتَغِ بَيْنَ ذلكَ سَبِيلاً - .

617. Narrated 'Aisha رضي الله عنها : The Verse ;—

'(O Muḥammad !) Neither say your prayer aloud nor say it in a low tone,' (17 : 110)

was revealed in connection with the invocations.

٦١٧ - حدَّثَنا عُبَيْدُ بنُ إسماعيلَ : حدَّثَنا أبو أُسامَةَ ، عَنْ هِشامٍ ، عَنْ أبيهِ ، عَنْ عائِشَةَ رضِيَ اللهُ عَنْها قالَتْ : نَزلَتْ هَذِهِ الآيَةُ - وَلا تَجْهَرْ بِصَلاتِكَ وَلا تُخافِتْ بِها - في الدُّعاءِ .

618. Narrated Abū Salama : Abū Huraira said, "Allāh's Apostle ﷺ said, 'Whoever does not recite Qur'ān in a nice voice is not from us,' and others said extra," (that means) to recite it aloud."

٦١٨ - حدَّثَنا إسحاقُ : حدَّثَنا أبو عاصِمٍ : أخبَرَنا ابنُ جُرَيْجٍ : أخبَرَنا ابنُ شِهابٍ . عَنْ أبي سَلَمَةَ : عَنْ أبي هُرَيْرَةَ قالَ : قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم : لَيْسَ مِنَّا مَنْ لَمْ يَتَغَنَّ بِالقُرْآنِ . وزادَ غيرُهُ : يَجْهَرُ بِهِ .

(45) CHAPTER. The Statement of the Prophet ﷺ : "A man whom Allāh

باب قَوْلِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم : رَجُلٌ آتاهُ اللهُ القُرْآنَ فَهُوَ

gave the knowledge of the Qur'ān and he reads it (in prayer) during the hours of the night and the day ; and another man says, 'If I have been given what this man has been given, I would do the same as he is doing.' " So Allāh's Apostle ﷺ showed that his reading the Qur'ān in prayers is his action.

And Allāh said :—

'And among His signs is the creation of the Heavens and the Earth and the difference of your languages and colours...' (30 : 22)

And Allāh ﷻ said :—

And do good that you may be successful. (22 : 77)

يَقومُ بِهِ آناءَ اللَّيلِ والنَّهارِ ، ورَجُلٌ يَقولُ لَو أُوتِيتُ مِثْلَ ما أُوتِيَ هٰذا فَعلْتُ كما يَفْعَلُ ، فَبَيَّنَ أَنَّ قِيامَهُ بِالكِتابِ هُوَ فِعْلُهُ ، وقالَ - وَمِنْ آياتِهِ خَلْقُ السَّمٰواتِ والأَرْضِ واخْتِلافُ أَلْسِنَتِكُمْ وَأَلْوانِكُمْ - وقالَ جَلَّ ذِكْرُهُ - وافْعَلوا الخَيْرَ لَعَلَّكُمْ تُفْلِحونَ - .

619. Narrated Abū Huraira رضي الله عنه : Allāh's Apostle ﷺ said, " Not to wish to be the like of except the like of two men : a man whom Allāh has given the Qur'ān and he recites it during some of the hours of the night and some of the hours of the day, in which case one may say, 'If I were given the same as this man has been given, I would do the same as he is doing.' The other is a man whom Allāh has given wealth and he spends it in the right way, in which case one may say, 'If I were given the same as he has been given, I would do the same as he is doing.' "

٦١٩ - حدَّثَنا قُتَيْبَةُ : حدَّثَنا جرير ، عَنِ الأَعْمَشِ ، عَنْ أَبِي صالِحٍ ، عَنْ أَبِي هُرَيْرَةَ قالَ : قالَ رَسولُ اللهِ صلى الله عليه وسلَّم : لا تَحاسُدَ إِلاَّ فِي اثْنَتَيْنِ : رَجُلٌ آتاهُ اللهُ القُرْآنَ فَهُوَ يَتْلُوهُ آناءَ اللَّيْلِ وآناءَ النَّهارِ فَهُوَ يَقولُ : لَوْ أُوتِيتُ مِثْلَ ما أُوتِيَ هٰذا لَفَعَلْتُ كما يَفْعَلُ . ورَجُلٌ آتاهُ اللهُ مالاً فَهُوَ يُنْفِقُهُ فِي حَقِّهِ فَيَقولُ : لَوْ أُوتِيتُ مِثْلَ ما أُوتِيَ عَمِلْتُ فِيهِ مِثْلَ ما يَعْمَلُ .

620. Narrated Salim's father : The

٦٢٠ - حدَّثَنا عَلِيُّ بن عَبْدِ اللهِ :

Prophet ﷺ said, "Not to wish to be the like of except the like of two (persons): a man whom Allāh has given the knowledge of the Qur'ān and he recites it during some hours of the night and some hours of the day; and a man whom Allāh has given wealth and he spends it (in Allāh's Cause) during the hours of the night and during the hours of the day."

حدَّثنا سُفْيانُ، قال الزُّهْرِي، عَن سالِمٍ، عَن أبيهِ. عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم قالَ: لا حَسَدَ إلاَّ فى اثْنَتَيْنِ: رَجُلٌ آتاهُ اللهُ القُرْآنَ فَهُوَ يَتْلُوهُ آناءَ الليلِ وآناءَ النَّهارِ، ورَجُلٌ مالاً آتاهُ اللهُ فَهُوَ يُنْفِقُهُ آناءَ اللَّيْلِ وآناءَ النَّهارِ. سَمِعْتُ سُفْيانَ مِرارًا، لَمْ أسْمَعْهُ يَذْكُرُ الخَبَرَ، وهُوَ مِنْ صَحِيحِ حَدِيثِهِ.

(46) CHAPTER. The Statement of Allāh ﷻ :—

'O Apostle! Proclaim (the Message) which has been sent down to you from your Lord. If you do it not, then you have not conveyed His Message.' (5 : 67)

And Az-Zuhrī said: The Message is from Allāh and its preaching to the people is incumbent upon Allāh's Apostle ﷺ and it is our duty to surrender.

Allāh said :—

'...(He (Allāh) protects them) till He sees that they (the Apostles) have conveyed the Message of their Lord.' (72 : 28)

And Allāh ﷻ also said :— (Noah said) 'I deliver my Lord's Message to you.' (7 : 62)

When Ka'b bin Mālik failed to follow the Prophet ﷺ (during the battle of

باب قَوْلِ اللهِ تعالى - يا أيُّها الرَّسولُ بَلِّغْ ما أُنْزِلَ إلَيْكَ مِنْ رَبِّكَ وَإنْ لَمْ تَفْعَلْ فَما بَلَّغْتَ رِسالاتِهِ - وقال الزُّهْرِيُّ: مِنَ اللهِ الرِّسالَةُ، وعَلى رَسولِ اللهِ صلى اللهُ عليهِ وسلَّم البَلاغُ وعَلَيْنا التسليم. وقال - لِيَعْلَمَ أنْ قَدْ أبْلَغُوا رِسالاتِ رَبِّهِمْ - وقال - أُبَلِّغُكُم رِسالاتِ رَبِّي - وقال كَعْبُ بنُ مالِكٍ حِينَ تَخَلَّفَ عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم وسَيَرَى اللهُ عَمَلَكُمْ ورَسولُهُ - وقالَتْ عائِشَةُ: إذا أعْجَبَكَ حُسْنُ عَمَلِ امْرِئٍ فَقُلِ - اعْمَلُوا فَسَيَرَى اللهُ عَمَلَكُمْ ورَسولُهُ والمؤمِنُونَ - ولا يَسْتَخِفَّنَّكَ أحَدٌ. وقال مَعْمَرٌ - ذلكَ الكِتابُ - هذا القُرْآنُ - هُدًى للْمُتَّقِينَ - بَيانٌ ودِلالَةٌ كَقَوْلِهِ تَعالى - ذَلِكُمْ حُكْمُ اللهِ - هذا حُكْمُ اللهِ -

لا رَيْبَ ـ لا شَكَّ ـ تِلكَ آياتُ ـ يَعْنِي هٰذِهِ أعْلامُ القُرْآنِ ، ومِثْلُهُ ـ حتّى إذا كُنْتُمْ فِي الفُلْكِ وجَرَيْنَ بِهِمْ ـ يَعْنِي بِكُمْ . وقال أنَسٌ : بَعَثَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم خالَهُ حَرَاما إلى قَوْمِهِ وقالَ : أتُؤَمِّنُونِي أُبَلِّغْ رِسالَةَ رسولِ اللهِ صلى اللهُ عليهِ وسلَّم ؟ فَجَعَلَ يُحَدِّثُهُمْ .

Tabūk), Allāh said :—

'Allāh will see your actions : so will His Apostle.' (9 : 105)

'Āisha said: Whenever you appreciate the good deed of a person, you should say, " Do (good) deeds for Allāh will observe your actions and so will His Apostle and the believers," and you should not hasten to praise anyone (for doing what seems to be a good deed).

Ma'mar said : (The Statement of Allāh), ' That Book ' means " This Qur'ān which is a guidance for those who are afraid of Him.

٦٢١ ـ حدَّثَنا الفَضْلُ بنُ يَعْقُوبَ : حدَّثَنا عَبْدُ اللهِ بنُ جَعْفَرٍ الرَّقِّيُّ : حدَّثَنا المُعْتَمِرُ بنُ سُلَيْمانَ : حدَّثَنا سَعِيدُ بنُ عَبْدِ اللهِ الثَّقَفِيُّ : حدَّثَنا بَكْرُ ابنُ عَبْدِ اللهِ المُزَنِيُّ ، وزِيادُ بنُ جُبَيْرِ ابنِ حَيَّةَ عَنْ جُبَيْرِ بنِ حَيَّةَ ، قالَ المُغِيرَةُ : أخْبَرَنا نَبِيُّنا صلى اللهُ عليهِ وسلَّم عَنْ رِسالَةِ رَبِّنا أنَّهُ مَنْ قُتِلَ مِنَّا صارَ إلى الجَنَّةِ .

621. Narrated Al-Mughīra : Our Prophet ﷺ has informed us our Lord's Message that whoever of us is martyred, will go to Paradise.

٦٢٢ ـ حدَّثَنا مُحَمَّدُ بنُ يُوسُفَ : حدَّثَنا سُفْيانُ ، عَنْ إسماعِيلَ ، عَنِ الشَّعْبِيِّ ، عَنْ مَسْرُوقٍ ، عَنْ عائِشَةَ رَضِيَ اللهُ

622. Narrated 'Āisha رضي الله عنها : Whoever tells you that the Prophet ﷺ concealed something of the Divine Inspi-

عَنها قالَتْ : مَنْ حدَّثَكَ أنَّ مُحَمَّدًا صلى اللهُ عليهِ وسلَّم كَتَمَ شَيْئًا ؟ وقالَ مُحمَّد : حدَّثَنا أبو عامرٍ العَقَدِي : حدَّثَنا شُعْبَةُ ، عَنْ إسماعيلَ بنِ أبي خالدٍ ، عَنِ الشعبيِّ ، عَنْ مَسْروقٍ ، عَنْ عائشةَ قالَتْ : مَنْ حَدَّثَكَ أنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّم كَتَمَ شَيْئًا مِنَ الوَحْيِ فَلا تُصَدِّقْهُ ، إنَّ اللهَ تَعالى يَقولُ - يا أيها الرَّسولُ بَلِّغْ مـا أُنْزِلَ إلَيْكَ مِنْ رَبِّكَ وإنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسالَتَهُ - .

ration, do not believe him, for Allāh ﷻ said :—

'O Apostle! Proclaim (the Message) which has been sent down to you from your Lord, and if you do it not, then you have not conveyed His Message.' (5 : 67)

٦٢٣ - حدَّثَنـا قُتَيْبَةُ بنُ سَعيدٍ : حدَّثَنا جَرِيرٌ عَنِ الأعمَشِ ، عَنْ أبي وائِلٍ ، عَنْ عَمْرِو بنِ شُرَحْبِيلٍ قالَ : قالَ عَبْدُ اللهِ : قالَ رَجُلٌ ، يا رَسولَ اللهِ ، أيُّ الذَّنْبِ أكْبَرُ عِنْدَ اللهِ ؟ قالَ : أنْ تَدْعُوَ للهِ نِدًّا وهُوَ خَلَقَكَ . قالَ : ثُمَّ أيٌّ ؟ قالَ : ثُمَّ أنْ تَقْتُلَ وَلَدَكَ أنْ يَطْعَمَ مَعَكَ . قالَ : ثُمَّ أيٌّ ؟ قالَ : أنْ تُزانِيَ حَلِيلَةَ جارِكَ ، فَأنْزَلَ اللهُ تَصْدِيقَها - والَّذِينَ لا يَدْعُونَ مَعَ اللهِ إلهًا آخَرَ ولا يَقْتُلونَ النَّفْسَ التي حَرَّمَ اللهُ إلاَّ بِالحَقِّ ولا يَزْنُونَ ومَنْ يَفْعَلْ ذلكَ - الآيَةَ .

623. Narrated 'Abdullāh ﷺ : A man said, "O Allāh's Apostle! Which sin is the biggest in Allāh's Sight?" The Prophet ﷺ said, "That you set up rivals unto Allāh though He alone created you." That man said, "What next?" The Prophet ﷺ said, "That you kill your son being afraid that he may share your food with you." The man said, "What next?" The Prophet ﷺ said, "That you commit illegal sexual intercourse with the wife of your neighbour." Then Allāh revealed in confirmation of that :—

'Those who invoke not with Allāh any other gods nor kill such lives as Allāh has made sacred except for just cause, nor commit illegal sexual

intercourse and whoever does so ...'
(25 : 58)

باب قَوْلِ اللهِ تعالى ـ قل فأتوا بالتَّوْراةِ فاتلُوها ـ وقَوْلِ النَّبِيِّ صلى اللهُ عليه وسلَّم: أعْطِيَ أهْلُ التَّوراةِ التَّوْراةَ فعَمِلوا بِها، وأُعْطِيَ أهْلُ الإنجيلِ الإنجيلَ فعملوا به؛ وأُعْطِيتمُ القُرْآنَ فعَمِلتمْ به. وقال أبو رَزِينٍ ـ يتلونَه ـ يتَّبِعونه ويعْمَلونَ به حقَّ عَمَلِه. يُقالُ: يتْلَى: يقْرأُ، حَسَنُ التِّلاوَةِ: القِراءَةِ للقرآنِ. لا يَمَسُّهُ: لا يَجِد طَعْمَهُ ونَفْعَهُ إلاَّ مَنْ آمَنَ بالقرآنِ؛ ولا يَحْمِلُهُ بحقِّهِ إلاَّ المُوقِنُ لِقَولِه تعالى ـ مَثَلُ الَّذِينَ حُمِّلُوا التَّوراةَ ثُمَّ لَمْ يَحْمِلوها كَمَثَلِ الحِمارِ يَحْمِلُ أسْفارًا بِئْسَ مَثَلُ القَوْمِ الَّذِينَ كَذَّبوا بآياتِ اللهِ واللهُ لا يَهْدِي القَوْمَ الظَّالِمِين ـ وسمَّى النَّبِيُّ صلى اللهُ عليه وسلَّم الإسْلامَ والإيمانَ والصَّلاةَ عَمَلًا، قال أبو هُرَيْرة: قال النَّبِيُّ صلى اللهُ عليه وسلَّم لِبِلالٍ: أخبِرْنِي بأرْجَى عَمَلٍ عَمِلْتَهُ في الإسْلامِ؟ قال: ما عَمِلْتُ عَمَلًا أرْجَى عِنْدِي أنِّي لَمْ أتَطَهَّرْ إلاَّ صَلَّيْتُ. وسُئِلَ: أيُّ العَمَلِ أفْضَلُ؟ قال: إيمانٌ باللهِ ورَسولِه، ثُمَّ الجِهادُ، ثُمَّ حَجٌّ مَبْرُورٌ.

(47) CHAPTER. The Statement of Allāh ﷻ :—

'Say: Bring you the Torah and recite it.' (3 : 93)

And the statement of the Prophet ﷺ : "The people of the Torah were given the Torah and they acted on it; and the people of the Gospel were given the Gospel and they acted on it; and you were given the Qur'ān and you acted on it."

And Abū Razin said: 'They recited it' means 'They followed it (the Qur'ān) and acted on it as is required.' 'Nobody can touch.'

mean, nobody enjoys it and benefit by it except those who believe in it (i.e., the Qur'ān). And no-one carries (acts on) it properly except a true believer as Allāh ﷻ says :—

'The likeness of those who were entrusted with the (obligations of the) Torah (i.e. to obey its orders and to practice its legal laws) but who subsequently failed in those (obligations), is as the likeness of a donkey which carries huge burden of Books (but understands nothing from them). Evil is the of people who deny the signs of Allāh; And Allāh does not guide the wrong-doing

people.' (62 : 5)

And the Prophet ﷺ called Islam Belief, Prayers and actions.

Abū Huraira said: The Prophet ﷺ said to Bilāl, "Tell me the best deed you have done in Islam." Bilāl said, "The best deed, which I think to be the best, is. that whenever I perform the ablution, I offer a (two-Rak'āt) prayer." The Prophet ﷺ was asked, "Which deed is the best?" He replied, "Belief in Allāh and His Apostle, and the Jihād and an accepted Ḥajj Al-Mabrūr (properly performed according with the Prophet's Sunna)."

624. Narrated Ibn 'Umar ﷺ: Allāh's Apostle ﷺ said, "Your stay (in this world) in comparison to the stay of the nations preceding you, is like the period between 'Aṣr prayer and the sunset (in comparison to a whole day). The people of the Torah were given the Torah and they acted on it till midday and then they were unable to carry on. And they were given (a reward equal to) one Qīrāṭ each. Then the people of the Gospel were given the Gospel and they acted on it till 'Aṣr Prayer and then they were unable to carry on, so they were given (a reward equal to) one Qīrāṭ each. Then you were given the Qur'ān and you acted on it till sunset. therefore you were given (a reward equal to) two Qīrāṭs each. On that, the

٦٢٤ ـ حدَّثنا عَبْدانُ: أخبرَنا عَبْدُ اللهِ: أخبرَنا يونُسُ، عَنِ الزُّهْرِيِّ: أخبرَنِي سالِمٌ، عَنِ بنِ عُمَرَ رَضِيَ اللهُ عَنهُما: أنَّ رَسولَ اللهِ صلى اللهُ عليهِ وسلَّم قالَ: إنَّما بَقاؤُكمْ فِيمَنْ سَلَفَ مِنَ الأُمَمِ كما بَيْنَ صَلاةِ العَصْرِ إلى غُرُوبِ الشَّمْسِ. أُوتِيَ أهْلُ التَّوْراةِ التَّوْراةَ فَعَمِلوا بِها حتَّى انْتَصَفَ النَّهارُ ثُمَّ عَجَزُوا فأُعْطُوا قِيراطًا. ثُمَّ أُوتِيَ أهْلُ الإنجِيلِ الإنجِيلَ فَعَمِلوا بِهِ حتَّى صُلِّيَتِ العَصْرُ ثُمَّ عَجَزُوا فأُعْطُوا قِيراطًا قِيراطًا. ثُمَّ أُوتِيتُمُ القُرآنَ فَعَمِلْتُمْ بِهِ حتَّى غَرَبَتِ الشَّمْسُ فأُعْطِيتُمْ قِيراطَيْنِ. فَقالَ أهْلُ

people of the Scriptures said, 'These people (Muslims) did less work than we but they took a bigger reward.' Allāh said (to them), 'Have I done any oppression to you as regards your rights?' They said, No. Then Allāh said, 'That is My Blessing which I grant to whomsoever I will.'"

الكِتابِ : هٰؤُلاءِ أقَلُّ مِنَّا عَمَلاً وأكْثَرُ أجْرًا ، قـال اللهُ : هَلْ ظَلَمْتُكُمْ مِنْ حَقِّكُمْ شَيْئا؟ قالوا: لا . قال : فَهُوَ فَضْلِى أُوتِيهِ مَنْ أشاءُ .

(48) CHAPTER. The Prophet ﷺ called the prayer a deed and said, "Of the one Whoever does not recite Al-Fātiḥa of the Book (i.e., Surat-al-Fātiḥa) in his prayer then his prayer is invalid.

(See Hadith No. 723 Vol. I)

باب وسَمَّى النَّبِيُّ صلى اللهُ عليهِ وسلَّم الصَّلاةَ عَمَلاً ، وقال : لا صَلاةَ لِمَنْ لَمْ يَقْرَأْ بِفاتِحَةِ الكِتابِ .

625. Narrated Ibn Mas'ud رضي الله عنه : A man asked the Prophet ﷺ "What deeds are the best?" The Prophet ﷺ said: (1) To perform the (daily compulsory) prayers at their (early) stated fixed times (1), (2) To be good and dutiful to one's own parents, (3) and to participate in Jihād in Allāh's Cause."

(See Hadith No. 505 Vol. I)

٦٢٥ - حدَّثَنِى سُلَيْمانُ : حدَّثَنا شُعْبَةُ ، عَنِ الوليدِ ، وحدَّثَنِى عَبّادُ ابنُ يَعْقوبَ الأسَدِيُّ : أخْبَرَنا عَبّادُ ابنُ العَوّامِ ، عَنِ الشَّيْبانِيِّ : عَنِ الوليدِ ابنِ العَيْزارِ ، عَنْ أبي عَمْرٍو الشَّيْبانِيِّ ، عَنِ ابنِ مَسْعودٍ رَضِيَ اللهُ عَنْهُ : أنَّ رَجُلاً سَألَ النَّبِيَّ صلى اللهُ عليهِ وسلَّم : أيُّ الأعْمالِ أفْضَلُ ؟ قال : الصَّلاةُ لِوَقْتِها ، وبِرُّ الوالِدَيْنِ . ثُمَّ الجِهادُ فِي سَبِيلِ اللهِ .

(49) CHAPTER. The Statement of

باب قَوْلِ اللهِ تَعالى - إنَّ الإنسانَ

(1) The arabic word "La-waqtaha" emphasises the offering of the (five) prayers in their very first stated times (in the Mosque in congregation).

خُلِقَ هَلُوعا ، إذا مَسَّهُ الشَّرُّ جَزُوعا ، وإذا مَسَّهُ الخَيرُ مَنوعا ـ

Allāh ﷻ :—

Truly man was created very impatient, irritable (discontented), when evil touches him, and niggardly when good touches him.'

(70 : 19-21)

٦٢٦ ـ حدَّثَنا أبو النُّعْمانِ : حدَّثَنا جَرِيرُ بنُ حازِمٍ ، عَنِ الحَسَنِ : حدَّثَنا عَمْرُو بنُ تَغْلِبَ قالَ : أتَى النَّبِيَّ صلى اللهُ عليهِ وسلَّم مالٌ فأعطَى قَوْما ومَنَعَ آخَرِينَ ، فَبَلَغَهُ أنَّهُمْ عَتَبُوا فقال : إنِّى أُعطِى الرَّجُلَ وأدَعُ الرَّجُلَ ، والَّذِى أدَعُ أحَبُّ إلَىَّ مِنَ الَّذِى أُعْطِى ، أُعطِى أقْوَاما لِما فى قُلوبِهِمْ مِنَ الجَزَعِ والهَلَعِ ، وأكِلُ أقْوَاما إلى ما جَعَلَ اللهُ فى قلوبِهِمْ مِنَ الغِنَى والخَيرِ ، مِنْهُمْ عَمْرُو بنُ تَغْلِبَ . فقال عَمْرٌو : ما أُحِبُّ أنَّ لى بِكَلِمَةِ رَسولِ اللهِ صلى الله عليهِ وسلَّم حُمْرَ النَّعَمِ .

626. Narrated Al-Ḥasan : ʿAmr bin Taghlib said, " Some property was given to the Prophet ﷺ and he gave it to some people and withheld it from some others. Then he came to know that they (the latter) were dissatisfied. So the Prophet ﷺ said, ' I give to one man and leave (do not give) another, and the one to whom I do not give is dearer to me than the one to whom I give. I give to some people because of the impatience and discontent that are in their hearts, and leave other people because of the content and goodness Allāh has bestowed on them, and one of them is ʿAmr bin Taghlib.," ʿAmr bin Taghlib said, " The sentence which Allāh's Apostle ﷺ said in my favour is dearer to me than the possession of nice red camels."

بابُ ذِكْرِ النَّبِىِّ صلى اللهُ عليهِ وسلَّم وروايتِهِ عن رَبِّهِ .

(50) CHAPTER: What the Prophet ﷺ mentioned and narrated of his Lord's Sayings.

٦٢٧ ـ حدَّثني مُحمَّدُ بنُ عَبْدالرَّحيم: حدَّثنا أبو زَيْدٍ سَعيدُ بنُ الرَّبيعِ الهَرَوِيُّ: حدَّثَنا شُعبةُ عَن قَتادَةَ، عَن أنَسٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ صلى الله عليه وسلَّم يَرْويهِ عَنْ رَبِّهِ قال: إذا تَقَرَّبَ العَبْدُ إليَّ شِبرًا تَقَرَّبْتُ إليهِ ذِراعًا، وإذا تَقَرَّبَ مِنِّي ذِراعًا تَقَرَّبْتُ مِنْهُ باعًا؟ وإذا أتاني مَشْيًا أتَيْتُهُ هَرْوَلَةً.

627. Narrated Anas ﷺ: The Prophet ﷺ said, "My Lord says, 'If My slave comes nearer to me for a span, I go nearer to him for a cubit; and if he comes nearer to Me for a cubit, I go nearer to him for the span of outstretched arms; and if he comes to Me walking, I go to him running.'"

٦٢٨ ـ حدَّثنا مُسَدَّدٌ، عَن يَحْيَى، عَنِ التَّيْمِيِّ، عَن أنَسِ بنِ مالِكٍ، عَن أبي هُرَيْرَةَ قال: ربما ذَكَرَ النَّبِيُّ صلى اللهُ عليه وسلَّم قال: إذا تَقَرَّبَ العَبْدُ مِنِّي شِبرًا تَقَرَّبْتُ مِنْهُ ذِراعًا، وإذا تَقَرَّبَ مِنِّي ذِراعًا تَقَرَّبْتُ مِنْهُ باعًا أو بوعًا. وقال مُعْتَمِرٌ: سَمِعْتُ أبي سَمِعتُ: أنَسًا عَنِ النَّبِيِّ صلى اللهُ عليه وسلَّم يَرْويهِ عن رَبِّهِ عزَّ وجلَّ.

628. Narrated Abū Huraira ﷺ: Perhaps the Prophet ﷺ mentioned the following (as Allāh's Saying): "If My slave comes nearer to Me for a span, I go nearer to him for a cubit; and if he comes nearer to Me for a cubit; I go nearer to him for the span of outstretched arms."

(See Hadith No. 502)

٦٢٩ ـ حدَّثنا آدَمُ: حدَّثَنا شُعْبَةُ: حدَّثَنا مُحَمَّدُ بن زِيادٍ قال: سَمِعْتُ أبا هُرَيْرَةَ، عَنِ النَّبِيِّ صلى اللهُ عليه وسلَّم يَرْويهِ عن رَبِّكُمْ، قال: لِكُلِّ عَمَلٍ كَفَّارَةٌ، ولصَوْمُ لي وأنا أجزي بهِ، ولخَلوفُ فَمِ الصائِمِ أطْيَبُ عِنْدَ اللهِ مِنْ رِيحِ المِسْكِ.

629. Narrated Abū Huraira ﷺ: The Prophet ﷺ said that your Lord said, "Every (sinful) deed can be expiated; and the fast is for Me, so I will give the reward for it; and the smell which comes out of the mouth of the fasting person, is nicer in Allāh's Sight than the smell of musk."

(See Hadith No. 584)

630. Narrated Ibn ʿAbbās ﷺ : The Prophet ﷺ said that his Lord said : "It does not bef it a slave that he should say that he is better than Jonah (Yūnus) bin Matta.

٦٣٠ ـ حدَّثنا حَفْصُ بنُ عُمَرَ : حدَّثنا شُعْبَةُ ، عَنْ قَتادَةَ ، وقال لى خَلِيفَةُ : حدَّثنا يَزِيدُ بنُ زُرَيْعٍ ، عَنْ سَعِيدٍ ، عَنْ قَتادَةَ ، عَنْ أبى العالِيَةِ ، عن ابنِ عَبَّاسٍ رَضِىَ اللهُ عَنهُما ، عَنِ النَّبِىِّ صلى اللهُ عليهِ وسلَّم فيما يَرْوِيهِ عَنْ رَبِّهِ قالَ : لا يَنْبَغِى لِعَبْدٍ أنْ يَقُولَ إنَّهُ خَيرٌ مِنْ يونُسَ بنِ مَتَّى ، ونَسَبَهُ إلى أبيهِ .

631. Narrated Shuʿba : Muʿāwiya bin Qurra reported that ʿAbdullāh bin Al-Mughaffal Al-Muzani said, " I saw Allāh's Apostle ﷺ on the day of the Conquest of Mecca, riding his she-camel and reciting Sūrat-al-Fatḥ (48) or part of Sūrat-al-Fatḥ. He recited it in a vibrating and pleasent voice. Then Muʿāwiya recited as ʿAbdullāh bin Mughaffal had done and said, " Were I not afraid that the people would crowd around me, I would surely recite in a vibrating pleasent voice as Ibn Mughaffal did, imitating the Prophet ﷺ ." I asked Muʿāwiya, " How did he recite in that tone? " He said thrice, " A A A."

٦٣١ ـ حدَّثنا أحمَدُ بنُ أبى سُرَيْجٍ : أخبَرَنا شَبابَةُ : حدَّثنا شُعْبَةُ ، عَنْ مُعاوِيَةَ بنِ قُرَّةَ ، عَنْ عَبْدِ اللهِ بنِ المُغَفَّلِ المُزَنِىِّ قالَ : رَأيْتُ رَسولَ اللهِ صلى اللهُ عليهِ وسلَّم يَوْمَ الفَتْحِ عَلى ناقَةٍ لهُ يَقْرَأُ سورَةَ الفَتْحِ أوْ مِنْ سُورَةِ الفَتْحِ ، قال : فَرَجَّعَ فيها ، قال : ثُمَّ قَرَأ مُعاوِيَةُ يَحْكِى قِراءَةَ ابنِ مُغَفَّلٍ وقال : لَوْلا أنْ يَجْتَمِعَ النَّاسُ عَلَيْكُمْ لَرَجَّعْتُ كما رَجَّعَ ابنُ مُغَفَّلٍ يَحْكِى النَّبِىُّ صلى اللهُ عليهِ وسلَّم . فقلتُ لِمُعاوِيَةَ كَيْفَ كانَ تَرْجِيعُهُ ؟ قال : آآآ ثَلاثَ مَرَّاتٍ .

(51) CHAPTER. What is allowed as regards the interpretation of the Torah

باب ما يَجوزُ مِنْ تَفْسِيرِ التَّوْراةِ وغَيرِها مِنْ كُتُبِ اللهِ بِالعَرَبِيَّةِ وغَيرِها

and other Holy Books (revealed by Allāh) in Arabic and in other languages as Allāh ﷻ says :—

"Bring here the Torah and recite it if you are truth ful." (3 : 93)

And Ibn ʿAbbās narrated: Abū Sufyān bin Harb told me that Heraclius called for his translator and then asked for the letter of the Prophet ﷺ, and the former read it (thus) :—

'In the Name of Allāh, the Beneficent, the Merciful.' (This letter is) from Muḥammad bin ʿAbdullāh, Allāh's Apostle, to Heraclius. O, the people of Scripture ! Come to a word common to you and us that we worship none but Allāh.' (3 : 64)

لِقَوْلِ اللهِ تعالى ـ فأتوا بالتَّوراةِ فاتْلُوها إنْ كُنْتُمْ صادِقِينَ ـ وقال ابنُ عَبَّاس : أخْبَرَنِي أبو سُفْيانَ بنُ حَرْبٍ : أنَّ هِرَقْلَ دَعا تَرْجمانَهُ ثُمَّ دَعا بِكِتابِ النَّبِيِّ صلى اللهُ عليه وسلَّم فَقَرَأه : بِسْمِ اللهِ الرَّحمنِ الرحيمِ ، مِنْ مُحَمَّدٍ عَبْدِ اللهِ ورَسولِهِ إلى هِرَقْلَ : ويا أهْلَ الكِتابِ تَعالَوْا إلى كَلِمَةٍ سَواءٍ بَيْنَنا وبَيْنَكُمْ ـ الآيَةَ .

632. Narrated Abū Huraira ﷺ : The people of the Scripture used to read the Torah in Hebrew and explain it to the Muslims in Arabic. Then Allāh's Apostle ﷺ said, " Do not believe the people of the Scripture, and do not disbelieve them, but say, ' We believe in Allāh and whatever has been revealed...' (3 : 84)

٦٣٢ ـ حدَّثَنا مُحَمَّدُ بنُ بَشَّارٍ : حدَّثَنا عُثْمانُ بنُ عُمَرَ : أخْبَرَنا عَلِيٌّ ابنُ المُبارَكِ ، عَنْ يَحْيَى ابنِ أبي كَثِيرٍ ، عَنْ أبي سَلَمَةَ ، عَنْ أبي هُرَيْرَةَ قال : كانَ أهْلُ الكِتابِ يَقْرَءُونَ التَّوْراةَ بالعِبْرانِيَّةِ ويُفَسِّرُونها بالعَرَبِيَّةِ لأهْلِ الإسْلامِ . فقال رَسولُ اللهِ صلى اللهُ عليه وسلَّم : لا تُصَدِّقُوا أهْلَ الكِتابِ ولا تُكَذِّبوهُمْ ، وقولوا ـ آمَنَّا باللهِ وما أُنْزِلَ ـ الآيَةَ

633. Narrated Ibn ʿUmar ﷺ : A

٦٣٣ ـ حدَّثَنا مُسَدَّدٌ ، حدَّثَنا

Jew and a Jewess were brought to the Prophet ﷺ on a charge of committed illegal sexual intercourse. The Prophet ﷺ asked the Jews, "What do you (usually) do with them?" They said. "We blacken their faces and disgrace them."(1) He said, "Bring here the Torah and recite it, if you are truthful. They (fetched it and) came and asked a one-eyed man to recite. He went on reciting till he reached a portion on which he put his hand. The Prophet ﷺ said, "Lift up your hand!" He lifted his hand up and behold, there appeared the verse of Ar-Rajm (stoning of the adulterers to death). Then he said, "O Muhammad! They should be stoned to death but we conceal this Divine Law among ourselves." Then the Prophet ﷺ ordered that the two sinners be stoned to death and, and they were stoned to death, and I saw the man protecting the woman from the stones.

(See Hadith No. 809 Vol. 8)

إسماعيلُ ، عن أيُّوبَ ، عن نافعٍ ، عن ابنِ عُمرَ رَضِيَ اللهُ عنهما قال : أُتِيَ النَّبِيَّ صلى اللهُ عليه وسلَّم برَجُلٍ وامرأةٍ منَ اليهودِ قدْ زَنَيا ، فقالَ لليهودِ : ما تصنَعونَ بهما ؟ قالوا : نُسَخِّمُ وجوهَهما ونخزِيهما . قالَ . فأتوا بالتَّوراةِ فاتلوها إنْ كُنتم صادقينَ ، فجاءوا فقالوا لرَجُلٍ ممَّنْ يرضَوْنَ أعْوَرَ - : اقْرَأْ . فقرأَ حتَّى انتهى إلى موضعٍ منها فوضَعَ يدَه عليْه . قالَ : ارْفَعْ يدَكَ فرَفَعَ يدَه فإذا فيه آيةُ الرَّجْمِ تلوحُ ، فقالَ : يا مُحمَّدُ . إنَّ عليهما الرَّجمَ ولكنَّا نتكاتمُه بيْنَنا . فأمرَ بهما فرُجِما . فرأيتُه يُجانِئُ عليها الحجارةَ .

(52) CHAPTER. The Statement of the Prophet ﷺ : "A person who is skilful in reciting and memorizing the Qur'ān will be with the honourable, pious and just scribes (in Heaven)," and, "Adorn the Qur'ān by reciting it with your (nice) voices."

باب قولِ النَّبِيِّ صلى اللهُ عليه وسلَّم : الماهرُ بالقرآنِ معَ سفرةِ الكرامِ البررةِ . وزيِّنوا القرآنَ بأصواتِكم .

(1) By mounting them on a donkey, their backs facing each other, and then parading them in the markets.

٦٣٤ ـ حدَّثَنِي إبْراهِيمُ بنُ حَمْزَةَ : حدَّثَنِي ابن أبي حازِمٍ ؛ عَنْ يَزِيدَ ، عَنْ مُحَمَّدِ بنِ إبْراهِيمَ ، عَنْ أبي سَلَمَةَ ، عَنْ أبي هُرَيْرَةَ أنَّهُ سَمِعَ النَّبِيَّ صلى اللهُ عليه وسلَّم يَقولُ : ما أذِنَ اللهُ لِشَيْءٍ ما أذِنَ لِنَبِيٍّ حَسَنِ الصَّوْتِ بالقُرْآنِ يَجْهَرُ بِهِ .

634. Narrated Abū Huraira ﷺ that he heard the Prophet ﷺ saying, "Allāh does not listen to anything as He listens to the recitation of the Qur'ān by a Prophet who recites it in attractive audible sweet sounding voice."

٦٣٥ ـ حدَّثَنا يَحْيَى بنُ بُكَيْرٍ : حدَّثَنا اللَّيْثُ ، عَنْ يونسَ عَنِ ابن شِهابٍ : أخْبَرَنِي عُرْوَةُ بنُ الزُّبَيْرِ وسَعِيد بنُ المُسَيَّبِ وعَلْقَمة بن وقاصٍ وعُبَيْدُ اللهِ ابن عَبْدِ اللهِ عَنْ حَدِيثِ عائِشَةَ حين قالَ لَهَا أهْلُ الإفْكِ ما قالوا ، وكلٌّ حدَّثَنِي طائِفَةً مِنَ الحَدِيثِ . قالَتْ : فاضْطَجَعْتُ عَلَى فِرَاشِي وأنا حِينَئِذٍ أعلم أنِّي بَرِيئَةٌ ، وأن اللهَ يبرِّئُنِي ، ولَكِنْ واللهِ ما كُنْتُ أظُنُّ أن اللهَ يُنْزِلُ فِي شأنِي وحْيًا يُتْلَى . ولَشأنِي فِي نَفْسِي كانَ أحْقَرَ مِنْ أنْ يتكلَّمَ اللهُ فِيَّ بأمْرٍ يُتْلَى ؛ وأنْزَلَ اللهُ عزَّ وجل ـ إن الذين جاءوا بالإفْكِ ـ العَشْرَ الآياتِ كلَّها .

635. Narrated 'Āisha ﷺ (when the slanderers said what they said about her): I went to my bed knowing at that time that I was innocent and that Allāh would reveal my innocence, but by Allāh, I never thought that Allāh would reveal in my favour a revelation which would be recited, for I considered myself too unimportant to be talked about by Allāh in the Divine Revelation that was to be recited. So Allāh revealed the ten Verses (of Sūrat-an-Nūr).

'Those who brought a false charge... ....." (24 : 11-20)

٦٣٦ ـ حدَّثَنا أبو نُعَيم : حدَّثَنا مِسْعَرٌ ، عَنْ عَدِيِّ بن ثابتٍ . أُراه عَنِ البَرَاءِ ، قالَ : سَمِعْتُ النَّبِيَّ صلى اللهُ

636. Narrated Al-Barā': I heard the Prophet ﷺ reciting Sūrat-at-Tin waz-Zaitūn (By the Fig and the Olive) in

the ʿIshā' prayer and I have never heard anybody with a better voice or recitation than his.

عليه وسلَّم يقرأُ في العشاءِ والتِّينِ والزَّيتونِ ، فما سمعتُ أحدًا أحسنَ صوتًا أو قراءةً منه .

637. Narrated Ibn ʿAbbās ﷺ The Prophet ﷺ was hiding himself in Mecca and used to recite (the Qurʾān) in a loud voice. When the pagans heard him they would abuse the Qarʾān and the one who brought it, so Allāh ﷻ said to His Prophet ﷺ :—

Neither say your prayer aloud, nor say it in a low tone.' (17 : 110)

٦٣٧ ـ حدَّثنا حجَّاج بنُ منهالٍ : حدَّثنا هشيمٌ ، عن أبي بشرٍ ، عن سعيدِ ابنِ جبيرٍ ، عن ابنِ عبَّاسٍ رضيَ اللهُ عنهما قال : كان النَّبيُّ صلى اللهُ عليه وسلَّم مُتوارِيا بمكَّةَ ، وكان يرفعُ صوتَه ، فإذا سمعَ المشركونَ سبُّوا القرآنَ ومَنْ جاءَ به ، فقال اللهُ عزَّوجلَّ لنبيِّه صلى اللهُ عليه وسلَّم ـ ولا تجهرْ بصلاتك ولا تخافتْ بها ـ .

638. Narrated ʿAbdullāh bin ʿAbdur-Raḥmān that Abū Saʿīd Al-Khudrī ﷺ said to him, "I see that you like sheep and the desert, so when you are looking after your sheep or when you are in the desert and want to pronounce the Adhān, raise your voice, for no Jinni, human being or any other things hear the Muʿadhdhin's voice but will be a witness for him on the Day of Resurrection." Abū Saʿīd added, "I heard this from Allāh's Apostle ﷺ "

٦٣٨ ـ حدَّثنا إسماعيلُ : حدَّثني مالك ، عن عبدِ الرَّحمنِ بنِ عبدِ اللهِ ابنِ عبدِ الرَّحمنِ بنِ أبي صعصعةَ ، عن أبيه : أنَّه أخبرَه أنَّ أبا سعيدٍ الخدريَّ رضيَ اللهُ عنه قال له : إنِّي أراك تحبُّ الغنمَ والباديةَ ، فإذا كنتَ في غنمِك أو باديتِك فأذَّنتَ للصلاةِ فارفعْ صوتَك بالنِّداءِ ، فإنَّه لا يسمعُ مدَى صوتِ المؤذِّنِ جنٌّ ولا إنسٌ ولا شيءٌ إلا شهدَ له يومَ القيامةِ .

قال أبو سعيد : سمعته من رسول الله صلى الله عليه وسلم .

639. Narrated ʿĀisha ﷺ : The Prophet ﷺ used to recite the Qurʾān with his head in my lap while I used to be in my periods (having menses).

٦٣٩ - حدثنا قبيصة : حدثنا سفيان ، عن منصور ، عن أمه ، عن عائشة قالت : كان النبي صلى الله عليه وسلم يقرأ القرآن ورأسه في حجري وأنا حائض .

(53) CHAPTER. The Statement of Allāh ﷻ :—

'(O you who believe!) So Read you of the Qurʾān as much as may be easy for you.' (73 : 20)

باب قول الله تعالى - فاقرءوا ما تيسر من القرآن - .

640. Narrated ʿUmar bin Al-Khaṭṭāb ﷺ : I heard Hishām bin Hakim reciting Sūrat-al-Furqān during the lifetime of Allāh's Apostle ﷺ . I listened to his recitation and noticed that he was reciting in a way that Allāh's Apostle ﷺ had not taught me. I was about to jump over him while he was still in prayer, but I waited patiently and when he finished his prayer, I put my sheet round his neck (and pulled him) and said, "Who has taught you this Sūra which I have heard you reciting?"

٦٤٠ - حدثنا يحيى بن بكير : حدثنا الليث ، عن عقيل ، عن ابن شهاب : حدثني عروة : أن المسور ابن مخرمة وعبد الرحمن بن عبد القاري حدثاه : أنهما سمعا عمر بن الخطاب يقول : سمعت هشام بن حكيم يقرأ سورة الفرقان في حياة رسول الله صلى الله عليه وسلم ، فاستمعت لقراءته فإذا هو يقرأ على حروف كثيرة لم يقرئنيها رسول الله صلى الله

Hishām said, "Allāh's Apostle ﷺ taught it to me." I said, "You are telling a lie, for he taught it to me in a way different from the way you recited it!" Then I started leading (dragged) him to Allāh's Apostle ﷺ and said (to the Prophet ﷺ), "I have heard this man reciting Sūrat-al-Furqān in a way that you have not taught me." The Prophet ﷺ said: "(O 'Umar) release him! Recite, O Hishām." Hishām recited in the way I heard him reciting. Allāh's Apostle ﷺ said, "It was revealed like this." Then Allāh's Apostle ﷺ said, "Recite, O 'Umar!" I recited in the way he had taught me, whereupon he said, "It was revealed like this," and added, "The Qur'ān has been revealed to be recited in seven different ways, so recite of it whichever is easy for you."

(See Hadith No. 514 Vol. 6)

عليه وسلَّم، فكِدْتُ أساوِرُهُ في الصلاة. فتَصَبَّرْتُ حتَّى سلَّمَ فلَبَّبْتُهُ بِرِدائِهِ فقُلْتُ: مَنْ أقْرَأكَ هذه السورَةَ التي سَمِعْتُكَ تَقْرَأ؟ قالَ: أقْرَأنيها رَسولُ الله صلى اللهُ عليه وسلَّم. فقُلْتُ: كَذَبْتَ. أقْرَأنيها على غَيْرِ ما قَرَأْتَ. فانْطَلَقْتُ به أقودُهُ إلى رَسولِ الله صلى اللهُ عليه وسلَّم فقُلْتُ: إنِّي سَمِعْتُ هذا يَقْرَأُ سُورَةَ الفُرْقانِ على حُرُوفٍ لم تُقْرِئْنيها، فقال: أرْسِلْه، اقْرَأْ يا هِشامُ، فقَرَأَ القِراءَةَ التي سَمِعْتُهُ. فقالَ رَسولُ الله صلى اللهُ عليه وسلَّم: كذلك أُنْزِلَتْ. ثُمَّ قال رسُولُ الله صلى اللهُ عليه وسلَّم: اقْرَأْ يا عُمَرُ، فقَرَأْتُ التي أقْرَأني. فقال: كذلك أُنْزِلَتْ. إنَّ هذا القُرْآنَ أُنْزِلَ على سَبْعَةِ أحْرُفٍ فاقْرَءُوا ما تَيَسَّرَ مِنْهُ.

(54) CHAPTER: The Statement of Allāh تعالى :—

'And We have indeed made the Qur'ān easy to understand and remember.' (54 : 17)

The Prophet ﷺ said, "Every body will find easy to do such deeds as will lead him to his destined place for which he has been created.

Al-Warrāq said, "The Statement of Allāh تعالى :—

باب قَوْلِ اللهِ تعالى - ولَقَدْ يَسَّرْنا القُرْآنَ للذِّكْرِ - وقالَ النَّبِيُّ صلى اللهُ عليه وسلَّم: كلٌّ مُيَسَّرٌ لِمَا خُلِقَ لَهُ. يقال مُيَسَّرٌ: مُهَيَّأ. وقال مطرٌ الوراق - ولَقَدْ يَسَّرْنا القُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَّكِرٍ - قال: هَلْ مِنْ طالِبِ عِلْمٍ فَيُعانَ عَلَيْهِ؟.

'And We have indeed made the Qur'ān easy to understand and remember: Then is there any that will remember?' (54 : 17)

means 'Is there any knowledge-seeker who would benefit by it?'"

٦٤١ ـ حدَّثنا أبو مَعْمَرٍ: حدَّثنا عَبْدُ الوَارِثِ: قالَ يَزِيدُ. حدَّثَنِي مُطَرِّفُ بنُ عَبْدِ اللهِ، عَنْ عِمْرانَ قال: قلْتُ: يا رَسُولَ اللهِ، فيما يَعْمَلُ العامِلونَ قالَ: كُلٌّ مُيَسَّرٌ لِمَا خُلِقَ لَهُ.

641. Narrated 'Imrān: I said, "O Allāh's Apostle! Why should people try to do good deeds?"(1) The Prophet ﷺ said, "Everybody will find easy to do such deeds as will lead him to his destined place for which he has been created.

٦٤٢ ـ حدَّثَنِي مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا غُنْدَرٌ: حدَّثَنا شُعْبَةُ، عَنْ مَنْصُورٍ والأعمَشِ: سَمِعا سَعْدَ بنَ عُبَيْدَةَ، عَنْ أبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صلى اللهُ عليه وسلَّم أنَّهُ كانَ جِنازَةٍ فأخَذَ عُودًا فَجَعَلَ يَنْكُتُ في الأرْضِ فقال: ما مِنْكُمْ مِنْ أحَدٍ إلاَّ كُتِبَ مَقْعَدُهُ مِنَ النَّارِ أوْ مِنَ الجَنَّةِ، قالوا: ألا نتكل؟ قال: اعْمَلوا فَكلٌّ مُيَسَّرٌ ـ فأمَّا مَنْ أعْطَى واتَّقَى ـ الآيَةَ.

642. Narrated 'Ali ﷺ: While the Prophet ﷺ was in a funeral procession, he took a stick and started scraping the earth with it and said, "There is none of you but has his place assigned either in Hell or in Paradise," They (the people) said, "Shall we not depend upon that (and give up doing any deeds)?" He said, "Carry on doing (good deeds) for everybody will find it easy to do such deeds as will lead him to his destined place for which he has been created."

(And then the Prophet ﷺ recited the Verse):—

'As for him who gives (in charity)

(1) The questioner means: why should people try to do good deeds since everybody has already been predestined for Paradise or Hell.

and keeps his duty to Allāh...'

(92 : 5)

(55) CHAPTER. The Statement of Allāh ﷻ :—

'Nay! This is a glorious Qur'ān, (inscribed) in a Preserved Tablet.'

(85 : 22)

Narrated Abū Huraira ﷺ : The Prophet ﷺ said, "When Allāh had created the creation, He wrote a Book (kept) with Him (and the Book included): 'My Mercy overpowered or overtook My Anger.' And that Book is with Him on the Throne."

باب قَوْلِ اللهِ تَعالَى ـ بَلْ هُوَ قُرْآنٌ مَجِيدٌ فِى لَوْحٍ مَحْفُوظٍ ـ والطُّورِ وكِتابٍ مَسْطُورٍ ـ قالَ قَتادَةُ : مَكْتُوبٌ . يَسْطُرُونَ : يَخُطُّونَ . فِى أُمِّ الكِتابِ : جُمْلَةُ الكِتابِ وأَصْلُه . ما يَلْفِظُ مِنْ قَوْلٍ : ما يَتَكَلَّمُ مِنْ شَىْءٍ إِلاَّ كُتِبَ عَلَيْهِ . وقال ابنُ عَبَّاسٍ : يُكْتَبُ الخَيْرُ والشَّرُّ . يُحَرِّفُونَ : يُزِيلُونَ . ولَيْسَ أَحَدٌ يُزِيلُ لَفْظَ كِتابٍ مِنْ كُتُبِ اللهِ عَزَّ وجَلَّ ولَكِنَّهُمْ يُحَرِّفُونَهُ : يَتَأَوَّلُونَهُ عَنْ غَيْرِ تَأْوِيلِهِ . دِراسَتُهُمْ : تِلاوَتُهُمْ . وَاعِيَةٌ : حافِظَةٌ . وتَعِيَها : تَحْفَظُها . وأُوحِىَ إِلَىَّ هَذا القُرْآنُ لأُنْذِرَكُمْ بِه . يَعْنِى أَهْلَ مَكَّةَ . ومَنْ بَلَغَ هَذا القُرْآنُ فَهُوَ لَهُ نَذِيرٌ . وقال لِى خَلِيفَةُ بْنُ خَيَّاطٍ : حدَّثَنا مُعْتَمِرٌ : سَمِعْتُ أَبِى . عَنْ قَتادَةَ . عَنْ أَبِى رَافِعٍ . عَنْ أَبِى هُرَيْرَةَ . عَنِ النَّبِىِّ صلى اللهُ عليه وسلَّم قال: لَمَّا قَضَى اللهُ الخَلْقَ كَتَبَ كِتابًا عِنْدَهُ : غَلَبَتْ أَوْ قالَ سَبَقَتْ رَحْمَتِى غَضَبِى ، فَهُوَ عِنْدَهُ فَوْقَ العَرْشِ .

643. Narrated Abū Huraira ﷺ : I heard Allāh's Apostle ﷺ saying, "Be-

٦٤٣ ـ حدَّثَنِى مُحَمَّدُ بْنُ أَبِى غالِبٍ : حدَّثَنا مُحَمَّدُ بْنُ إِسْماعِيلَ : حدَّثَنا

مُعْتَمِرٌ : سَمِعْتُ أَبِي يَقُولُ : حَدَّثَنَا قَتَادَةُ : أَنَّ أَبَا رَافِعٍ حَدَّثَهُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ يَقُولُ : سَمِعْتُ رَسُولَ اللهِ صلى اللهُ عليه وسلَّم يَقُولُ : إِنَّ اللهَ كَتَبَ كِتَابًا قَبْلَ أَنْ يَخْلُقَ الخَلْقَ : إِنَّ رَحْمَتِي سَبَقَتْ غَضَبِي ، فَهُوَ مَكْتُوبٌ عِنْدَهُ فَوْقَ العَرْشِ .

fore Allāh created the creations, He wrote a Book (wherein He said): My Mercy preceeded My Anger," and that (Book) is written with Him over the Throne,"

بَاب قَوْلِ اللهِ تَعَالَى ـ واللهُ خَلَقَكُمْ وما تَعْمَلُونَ ـ إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ـ ويقالُ للمُصَوِّرِينَ : أَحْيُوا ما خَلَقْتُمْ ـ إِنَّ رَبَّكُمُ اللهُ الَّذِي خَلَقَ السَّمَوَاتِ والأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى العَرْشِ ، يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا والشَّمْسَ والقَمَرَ والنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ ، أَلَا لَهُ الخَلْقُ والأَمْرُ . تَبَارَكَ اللهُ رَبُّ العَالَمِينَ ـ قَالَ ابْنُ عُيَيْنَةَ : بَيَّنَ اللهُ الخَلْقَ مِنَ الأَمْرِ لِقَوْلِهِ تعالى ـ أَلَا لَهُ الخَلْقُ وَالأَمْرُ . وسَمَّى النَّبِيُّ صلى اللهُ عليه وسلَّم الإِيمَانَ عَمَلًا . قَالَ أَبُو ذَرٍّ وأَبُو هُرَيْرَةَ : سُئِلَ النَّبِيُّ صلى اللهُ عليه وسلَّم : أَيُّ الأَعْمَالِ أَفْضَلُ ؟ قَالَ : إِيمَانٌ بِاللهِ وجِهَادٌ فِي سَبِيلِهِ . وقَالَ ـ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ـ وقَالَ

(56) CHAPTER. The Statement of Allāh تعالى :—

'While Allāh has created you and your handiwork.' (37 : 96)

'Verily, We have created all things in proportion and measure.' (54 : 49)

It will be said to the painters of pictures : "Make alive what you have created."

And Allāh تعالى also said :—

'Certainly!' Your Lord is Allāh Who created the Heavens and the Earth in six days (Perids) and then He arose above the Throne. He covers the night with the day, seeking it rapidly, and (He created) the sun, the moon, and the stars (all) governed by (laws under) His Command. Surely His is the creation and the commandment. Blessed be Allāh, the

Lord of the Worlds.' (7 : 54)

Ibn ʿUyaina said, "Allāh shows the difference between creating and commanding when He said, Surely! His is the creation and the commandment ." (7 : 54)

The Prophet ﷺ called Belief as action (deeds).

Abū Dharr and Abū Huraira said: The Prophet ﷺ was asked, "What deeds are the best?" He said, "To believe in Allāh and to fight in His Cause," and said,

'A reward for that which they used to do.' (56 : 24)

The delegates of ʿAbdul Qais said to the Prophet ﷺ "Order us to do certain deeds by which we will enter Paradise." So he ordered them to have faith (in Allāh) and to testify that none has the right to be worshipped but Allāh and that Muḥammad is His Apostle, to offer prayers perfectly(1), and to pay Zakāt. Thus he regarded all these things as deeds.

وَفْدُ عَبْدِ القَيْسِ للنَّبِيِّ صلى الله عليه وسلَّم : مُرْنا بجُمَلٍ مِنَ الأَمْرِ إن عَمِلْنا بِها دَخَلْنا الجَنَّةَ فأمَرَهُمْ بالإيمانِ والشَّهادَاتِ ، وإقامِ الصَّلاةِ ،وإيتاءِ الزَّكاةِ. فَجَعَلَ ذلك كلَّهُ عَمَلاً .

644. Narrated Zahdam: There were good relations and brotherhood between this tribe of Jurm and the Ashʿariyyīn. Once, while we were sitting with Abū Mūsā Al-Ashʿarī, there was brought to

٦٤٤ ـ حدَّثَنا عَبْدُ اللهِ بنُ عَبْدِ الوَهابِ : حدَّثَنا عَبْدُ الوَهَّابِ : حدَّثَنا أيُّوبُ ، عَنْ أبي قِلابَةَ والقاسِمِ التَّمِيمِيِّ عَنْ زَهْدَمٍ ، قالَ : كانَ بَيْنَ هٰذا الحَيِّ

(1) See the word 'Iqamat-as-Salāt' : in the glossary.

him a meal which contained chicken meat, and there was sitting beside him, a man from the tribe of Banī Taimul-lāh who looked like one of the Mawālī. Abū Mūsā invited the man to eat but the man said, "I have seen chickens eating some dirty things, and I have taken an oath not to eat chicken." Abū Mūsā said to him, "Come along, let me tell you something in this regard. Once I went to the Prophet ﷺ with a few men from Ash'ariyyīn and we asked him for mounts. The Prophet ﷺ said, 'By Allāh, I will not mount you on anything; besides, I do not have anything to mount you on.' Then a few camels from the war booty were brought to the Prophet ﷺ and he asked about us, saying, 'Where are the group of Ash'ariyyīn?' So he ordered for five fat camels to be given to us and then we set out. We said, 'What have we done? Allāh's Apostle ﷺ took an oath that he would not give us anything to ride and that he had nothing for us to ride, yet he provided us with mounts. We made Allāh's Apostle ﷺ forget his oath! By Allāh, we will never be successful.' So we returned to him and reminded him of his oath. He said, 'I have not provided you with the mount., but Allāh has done so, By Allāh, I may take an oath to do something, but on finding something else which is better, I do that which is better and make the expiation for my oth.'"

مِنْ جُرْمٍ وبَيْنَ الأَشْعَرِيِّينَ وُدٌّ وإخاءٌ، فَكُنَّا عِنْدَ أَبِي موسَى الأَشْعَرِيِّ فَقُرِّبَ إليه الطَّعامُ فيه لحمُ دَجاجٍ، وعِنْدَهُ رَجُلٌ مِنْ بَنِي تَيْمِ اللهِ كأنَّهُ مِنَ المَوالِي، فَدعاهُ إلَيْهِ فقال: إنِّي رَأَيْتُهُ يَأْكُلُ فَقَذِرْتُهُ، فَحَلَفْتُ لا آكُلُهُ، فقال: هَلُمَّ فَلأُحَدِّثْكَ عَنْ ذاكَ، إنِّي أَتَيْتُ النَّبِيَّ صلى اللهُ عليه وسلَّمَ في نَفَرٍ مِنَ الأَشْعَرِيِّينَ نَسْتَحْمِلُهُ، قال: واللهِ لا أَحْمِلُكُمْ، وما عِنْدِي ما أَحْمِلُكُمْ. فَأُتِيَ النَّبِيُّ صلى اللهُ عليه وسلَّمَ بِنَهْبِ إبِلٍ فَسَألَ عَنَّا فقال: أَيْنَ النَّفَرُ الأَشْعَرِيُّونَ؟ فَأَمَرَ لَنا بِخَمْسِ ذَوْدٍ غُرِّ الذُّرَى، ثُمَّ انْطَلَقْنا قُلْنا: ما صَنَعْنا؟ حَلَفَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّمَ لا يَحْمِلُنا وما عِنْدَهُ ما يَحْمِلُنا، ثُمَّ حَمَلَنا؟ تَغَفَّلْنا رَسُولَ اللهِ صلى اللهُ عليه وسلَّمَ يَمِينَهُ؟ واللهِ لا نُفْلِحُ أَبَدًا. فَرَجَعْنا إلَيْهِ فَقُلْنا لَهُ، فقال: لَسْتُ أنا أَحْمِلُكُمْ، ولَكِنَّ اللهَ حَمَلَكُمْ، إنِّي واللهِ لا أَحْلِفُ عَلَى يَمِينٍ فَأَرَى غَيْرَها خَيْرًا مِنْها إلا أَتَيْتُ الَّذِي هُوَ خَيْرٌ مِنْهُ وتَحَلَّلْتُها.

٦٤٥ ـ حدثنا عمرو بن علي : حدثنا أبو عاصم : حدثنا قرة بن خالد : حدثنا أبو جمرة الضبعي : قلت لابن عباس فقال : قدم وفد عبد القيس على رسول الله صلى الله عليه وسلم فقالوا : إن بيننا وبينك المشركين من مضر ، وإنا لا نصل إليك إلا في أشهر حرم ، فمرنا بجمل من الأمر إن عملنا به دخلنا الجنة وندعو إليها من وراءنا . قال : آمركم بأربع ، وأنهاكم عن أربع . آمركم بالإيمان بالله : وهل تدرون ما الإيمان بالله ؟ شهادة أن لا إله إلا الله ، وإقام الصلاة ، وإيتاء الزكاة ، وتعطوا من المغنم الخمس . وأنهاكم عن أربع : لا تشربوا في الدباء والنقير والظروف المزفتة والحنتمة .

645. Narrated Ibn ʿAbbās : The delegates of ʿAbdul Qais came to Allāh's Apostle ﷺ and said, "The pagans of the tribe of Mudar intervene between you and us therefore we cannot come to you except in the Holy months. So please order us to do something good (Religious deeds) by which we may enter Paradise (by acting on them) and we may inform our people whom We have left behind to observe it." The Prophet ﷺ said, "I order you to do four things and forbid you to do four things: I order you to believe in Allāh. Do you know what is meant by belief in Allāh? It is to testify that none has the right to be worshipped except Allāh. (I order you also) to offer prayers perfectly(1), to give Zakāt, and to give Al-Khumus (one-fifth of the war booty) (in Allāh's Cause). And I forbid you four things. (i.e., Do not drink drinks) in Ad-Dubbā', An-Naqīr, (pitched waterskins) Az-Zurūf Al-Muzaffat and Al-Hantam (names of untensils used for the preparation of alcoholic drinks)."

(See Hadith No. 50 Vol. I)

٦٤٦ حدثنا قتيبة بن سعيد : حدثنا الليث ، عن نافع ، عن القاسم ابن محمد ، عن عائشة رضي الله عنها : أن رسول الله صلى الله عليه وسلم

646. Narrated ʿĀisha رضي الله عنها : Allāh's Apostle ﷺ said, "The painter of these pictures will be punished on the Day of Resurrection, and it will be said to them, 'Make alive what you have created.'"

(1) See the Word "Iqamat-as-Salāt" in the glossary.

قالَ : إنَّ أصحابَ هٰذه الصُّورِ يعذَّبونَ يومَ القيامةِ ويُقالُ لهُمْ : أحيُوا ما خلقْتُمْ .

٦٤٧ ـ حدَّثنا أبو النُّعْمانِ : حدَّثنا حمَّادُ بنُ زَيدٍ ، عنْ أيُّوبَ ، عنْ نافعٍ ، عنِ ابنِ عُمرَ رَضيَ اللهُ عنهُما قالَ : قالَ النَّبيُّ صلى اللهُ عليهِ وسلَّمَ : إنَّ أصحابَ هٰذهِ الصُّورِ يُعذَّبونَ يومَ القيامةِ ويقالُ لهُمْ أحيُوا ما خلقْتُمْ .

647. Narrated Ibn 'Umar ﷺ : The Prophet ﷺ said, "The painters of these pictures will be punished on the Day of Resurrection, and it will be said to them, 'Make alike what you have created.'"

٦٤٨ ـ حدَّثنا مُحمَّدُ بنُ العلاءِ : حدَّثنا ابن فُضَيلٍ ، عنْ عُمارةَ ، عنْ أبي زُرعةَ : سمعَ أبا هُرَيرةَ رَضيَ اللهُ عنْهُ قالَ : سمعْتُ النَّبيَّ صلى اللهُ عليهِ وسلَّمَ يقولُ : قالَ اللهُ عزَّ وجلَّ : ومَنْ أظلمُ ممَّنْ ذهبَ يخلُقُ كخلْقي . فلْيخلُقوا ذرَّةً أوْ ليخلُقوا حبَّةً أو شعيرةً .

648. Narrated Abū Huraira ﷺ : I heard the Prophet ﷺ saying, "Allah said, 'Who are most unjust than those who try to create something like My creation? I challenge them to create even a smallest ant, a wheat grain or a barley grain.'"

باب قراءةِ الفاجرِ والمنافقِ . وأصواتهمْ وتلاوتهمْ لا تجاوزُ حناجرهمْ

(57) CHAPTER. The recitation of the Qur'ān by an impious person or a hypocrite and the fact that their voices and recitation do not exceed their throats (i.e., do not benefit them).

649. Narrated Abū Mūsā: The Prophet ﷺ said, "The example of a believer who recites the Qur'ān is that of a citron (a citrus fruit) which is good in taste and good in smell. And the believer who does not recite the Qur'ān is like a date which has a good taste but no smell. And the example of an impious person who recites the Qur'ān is that of Ar-Rihana (an aromatic plant) which smells good but is bitter in taste. And the example of an impious person who does not recite the Qur'ān is that of a colocynth which is bitter in taste and has no smell."

٦٤٩ ـ حدَّثنا هُدْبَةُ بنُ خالد: حدَّثنا هَمّامٌ: حدَّثنا قَتادَةُ: حدَّثنا أنَسٌ، عَنْ أبي موسَى رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عليهِ وسَلَّمَ قالَ: مَثَلُ المُؤمنِ الَّذي يَقْرَأُ القرآنَ كالأُتْرُجَّةِ طَعْمُها طَيِّبٌ، والَّذي لا يَقْرَأُ كالتَّمْرَةِ طَعْمُها طَيِّبٌ وريحُها طَيِّبٌ. والَّذي لا يَقْرَأُ كالتَّمْرَةِ طَعْمُها طَيِّبٌ ولا ريحَ لها. ومَثَلُ الفاجرِ الَّذي يَقْرَأُ القُرآنَ كمَثَلِ الرَّيْحانَةِ. ريحُها طَيِّبٌ وطَعْمُها مُرٌّ. ومَثَلُ الفاجرِ الَّذي لا يَقْرَأُ القُرآنَ كمَثَلِ الحَنْظَلَةِ. طَعْمُها مُرٌّ ولا ريحَ لها

650. Narrated ʿĀisha رضي الله عنها: Some people asked the Prophet ﷺ regarding the soothsayers. He said, "They are nothing." They said, "O Allāh's Apostle! Some of their talks come true." The Prophet ﷺ said, "That word which happens to be true is what a Jinn snatches away by stealth (from the Heaven) and pours it in the ears of his friend (the foreteller) with a sound like the cackling of a hen. The soothsayers then mix with that word, one hundred lies."

٦٥٠ ـ حدَّثنا عَلِيٌّ: حدَّثنا هِشامٌ: أخبرَنا مَعْمَرٌ عَنِ الزُّهْرِيِّ ح وحدَّثَنِي أحْمَدُ بنُ صالحٍ: حدَّثنا عَنْبَسَةُ: حدَّثنا يونسُ، عَنِ ابنِ شِهابٍ: أخبرَنِي يَحْيَى ابنُ عُرْوَةَ بنِ الزُّبَيْرِ: أنَّهُ سَمِعَ عُرْوَةَ بنَ الزُّبَيْرِ: قالَتْ عائِشَةُ رَضِيَ اللهُ عَنْهُما: سألَ أُناسٌ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ عَنِ الكُهَّانِ فقالَ: إنَّهُمْ لَيْسُوا بِشَيْءٍ، فقالوا: يا رَسولَ اللهِ، فإنَّهُمْ يُحَدِّثُونَ بالشَّيْءِ يَكونُ حَقًّا. قالَ: النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ: تلكَ الكَلِمَةُ مِنَ الحَقِّ يَخْطَفُها الجِنِّيُّ فيَقُرُّها في أُذُنِ وَلِيِّهِ كَقَرْقَرَةِ

الدَّجاجَةِ ، فَيخْلِطونَ فيهِ أكثرَ مِنْ مائَةِ كَذْبَةٍ .

٦٥١ ـ حدَّثَنا أبو النُّعْمانِ: حدَّثَنا مَهْدِيُّ بنُ مَيْمونٍ : سَمِعْتُ مُحَمَّدَ بنَ سِيرينَ يُحَدِّثُ عَنْ مَعْبَدِ بنِ سِيرينَ ، عَنْ أبي سَعيدٍ الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ قالَ : يَخْرُجُ ناسٌ مِنْ قِبَلِ المَشْرِقِ و يَقْرَءُونَ القُرْآنَ لا يُجاوِزُ تَراقِيَهُمْ ، يَمْرُقونَ مِنَ الدِّينِ كما يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ ، ثُمَّ لا يَعودونَ فيهِ حتى يَعودَ السَّهْمُ إلى فُوقِهِ . قيلَ : ما سيماهُمْ ؟ قالَ : سيماهُمُ التَّحْليقُ ، أوْ قالَ : التَّسْبيدُ .

651. Narrated Abū Sa'īd Al-Khudrī ﷺ : The Prophet ﷺ said, "There will emerge from the East some people who will recite the Qur'ān but it will not exceed their throats and who will go out of (renounce) the religion (Islām) as an arrow passes through the game, and they will never come back to it unless the arrow comes back to the middle of the bow (by itself) (i.e., impossible). The people asked, "What will their signs be?" He said, "Their sign will be the habit of shaving."

بابُ قَوْلِ اللهِ تَعالى ـ و نَضَعُ المَوازينَ القِسْطَ لِيَوْمِ القِيامَةِ و أنَّ أعمالَ بَنِي آدَمَ و قَوْلَهُمْ يُوزَنُ . و قالَ مُجاهِدٌ : القُسْطاسُ : العَدْلُ بالرُّوميَّةِ ، ويقالُ القِسْطُ مَصْدَرُ المُقْسِطِ وهُوَ العادِلُ ، وأما القاسِطُ فَهُوَ الجائِرُ .

(58) CHAPTER. The Statement of Allāh ﷻ :—

'We will set scales of justice on the Resurrection.' (21 : 47)

The deeds and the statements of Adam's offspring will be weighed.

٦٥٢ ـ حدَّثَني أحْمَدُ بنُ إسْحاقَ :

652. Narrated Abū Hurairā ﷺ :

حدَّثنا مُحمَّدُ بنُ فُضَيل، عن عُمارةَ بنِ القَعقاعِ، عَن أبي زُرْعة، عن أبي هُرَيْرةَ رَضِيَ اللهُ عنْهُ قالَ قال النَّبِيُّ صلى اللهُ عليهِ وسلَّم: كلِمَتانِ حَبِيبَتانِ إلى الرَّحْمنِ، خفيفَتانِ عَلى اللِّسانِ، ثَقيلَتانِ في الميزانِ: سُبْحانَ اللهِ وبحَمْدِهِ، سُبْحانَ اللهِ العَظيمِ.

The Prophet ﷺ said, "(There are) two words which are dear to the Beneficent (Allāh) and very light (easy) for the tongue (to say), but very heavy in weight in the balance. They are:

'Subhān Allāh wa-bi ḥamdihi' and 'Subhān Allāh Al-'Azīm.'"(1)

(See Hadith No. 673 Vol. 8)

« تم الجزء التاسع وهُوَ الخاتمةُ لصحيح البخارى »

END OF VOL 9

And that is the.

"End of As-Sahih-al-Bukhari"

الحمدُ للهِ ربِ العالمين والصَّلاة والسلام عَلى سيد المرسلين محمَّد ﷺ

Praise be to the Lord of the Worlds and peace be upon the Master of the Apostles (Muḥammad ﷺ)

(Ramadan 1391 Hijry)
(Islamic University)
MEDINA Al-Munawra)

Dr. Muḥammad Muhsin Khan

رمضان ١٣٩١ هـ

(1) 'Glorified be Allāh and Praised be He.' 'Glorified be Allāh, the Great.'